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THE

POETS OF THE CHURCH

A SERIES OF BIOGRAPHICAL SKETCHES

OF

HYMN-WRITERS

WITH NOTES ON THEIR HYMNS

BY

EDWIN F. HATFIELD, D.D.

THEOLOGICAL SEMINARY LIBRARY SAN FRANCISCO

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THIS series of Biographical Sketches of Hymn-Writers was the last contribution of Dr. Hatfield to hymnology,—a subject that deeply interested him during his ministry of over half a century. The manuscript was left, at his death, nearly ready for the press. A few unimportant changes have been made, and an index of the principal hymns of the authors noticed in these sketches has been added.

The work is now issued in response to many requests for its publication, with the hope that it may interest the general reader, and prove a useful addition to the literature of the subject.

NEW YORK, *November*, 1884

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THE POETS OF THE CHURCH.

SARAH FULLER [FLOWER] ADAMS.

1805–1848.

Sarah Fuller was the second daughter of Benjamin Flower, "one of the fathers of English journalism." He was the son of George Flower (1715–1778), a wealthy tradesman of London, and one of the deacons of the dissenting congregation (Rev. Edward Hitchins), worshipping in White's Row, Spitalfields, and was an intimate friend and correspondent of Toplady. The wife of George Flower was a sister of Richard and William Fuller, for whom two of her sons were named. The summer residence of the family was at Tooting, Surrey. There they became attached to the society under the care of the Rev. Samuel Wilton, D.D., and when in 1776 he became the pastor of the Weigh House Chapel, Little Eastcheap, London, they, too, became members of that society. Toplady, Flower, and Wilton all died the same year—1778. Dr. Wilton was succeeded by the Rev. John Clayton, who, in 1779, married Mary, the elder daughter of Mrs. Flower. Of their children, three—John, George, and William—became Independent ministers, two of them London pastors of much distinction.

Benjamin Flower, having been unfortunate in business, for five years served a commercial house at Rotterdam as a travelling agent, and, by his intercourse with politicians of the Continent, became a thorough radical. Returning to England in 1789, he became a resident of Cambridge, and, by the advice and aid of his brother Richard, of Hertford, started the *Cambridge Intelligencer*, a weekly paper of

radical principles and of large circulation and influence, highly commended by the *Westminster Review* (XV. 334). The freedom with which he criticised the Bishop of Llandaff resulted in a trial before the House of Lords, and a brief imprisonment in Newgate. Shortly after his release, about 1800, he was united in marriage with Miss Gould, an excellent and highly-gifted lady of Dorsetshire. In 1804 the *Intelligencer* was discontinued, and he removed to Harlow, in Essex, where he opened a printing office and established the *Political Review*, a radical monthly. He had also a publishing office at No. 69 Cornhill, London.

Such was the father of Mrs. Adams, and such were the influences that helped in the formation of her character. Her elder sister, Eliza, was born (1803) at Cambridge. She herself was born February 22d, 1805, at Harlow. Her mother did not long survive, and the sisters thus came more directly under the formative hand of their father, a liberal both in politics and religion. At his death, about 1825, they gave themselves to literary pursuits, and soon after removed to Upper Clapton, a suburb of London. The elder sister, in 1831, obtained considerable distinction by the publication of her "Musical Illustrations of the Waverley Novels." They now attached themselves to the religious society worshipping in South Place, Finsbury, under the pastoral care of the gifted and eloquent William Johnson Fox (1787–1864). This gentleman had separated himself from the Independents, and had taken a position, unconnected with any ecclesiastical body, as a preacher or lecturer in this chapel. Though classed among the Unitarians, he was neither a rationalist nor a sympathizer with Channing or Martineau. He was one of the founders of the *Westminster Review*, and, from 1847 to 1862 (with the exception of a few months in 1852), a member of Parliament for Oldham, Lancashire.

Sarah Fuller Flower became, in 1834, the wife of William Bridges Adams, a civil engineer, who, in 1837, distinguished himself as the author of an elaborate volume on "English Pleasure Carriages," and another on "The Construction of

Common Roads and Railroads." He was also a contributor to some of the principal reviews and newspapers. The union thus formed was most congenial. They resided at St. John's Wood, on Hampstead, London.

In 1841 Mrs. Adams gave to the press a dramatic poem, in five acts, on the martyrdom of "Vivia Perpetua." The youthful mother whose faith she thus commemorated suffered heroically at Carthage, Africa, A.D. 203, as a devoted follower of Christ (Butler's "Lives of the Saints," March 7). It is more than probable that Mrs. Adams was in full sympathy with the heroine of her drama. At the solicitation of her pastor, she also contributed thirteen hymns to the compilation prepared by him for the use of his chapel, published 1840–'41, in two parts, six in the first and seven in the second part. Of these, the two best known—"Nearer, my God! to Thee," and "He sendeth sun, he sendeth shower"—are in the second part. For this work her sister, Eliza, wrote sixty-two tunes. Mrs. Adams' only other publication, a catechism for children, entitled "The Flock at the Fountain," appeared in 1845.

Inheriting the feeble organization of their mother, the sisters soon yielded to disease. Eliza, after a lingering illness, expired December 12, 1846. Worn down by faithful devotion to the invalid, Mrs. Adams' health gradually declined, and she closed her earthly pilgrimage August 14, 1848, with entire resignation and joyful hope. "She wore away," as one of her friends testifies, "almost her last breath bursting into unconscious song as the gentle spirit glided from its beautiful frame." The following stanza, from one of her own lovely hymns, in "Vivia Perpetua," fitly expresses her trust in Christ:

"Part in peace—Christ's life was peace;
Let us live our life in Him;
Part in peace—Christ's death was peace;
Let us die our death in Him.
Part in peace—Christ promise gave
Of a life beyond the grave,
Where all mortal partings cease:
Brethren, sisters! part in peace."

Her remains were laid to rest in the Forest Street burial-ground, near Harlow, her native place. Her uncle, Richard Flower, emigrated to America in 1822, and founded the town of Albion, Ill. Sir Roundell Palmer was misinformed when he wrote that Mrs. Adams also "left England for America." Her hymn,

"Nearer, my God ! to Thee," etc.,

was introduced to American Christians in the "Service Book," published (1844) by Rev. James Freeman Clarke, D.D., of Boston, Mass., whence it was soon transferred to other collections.

JOSEPH ADDISON.

1672–1719.

THE father and grandfather of Joseph Addison were both clergymen of the Church of England, and each was named Launcelot. The poet was the son of Launcelot Addison, D.D. (1632–1703), and Jane Gulston, the sister of the Rev. William Gulston, D.D., Bishop of Bristol, England. Joseph was born at Milston, in Wiltshire, May 1, 1672, the second of five children. Dr. Addison, who had been appointed in 1670 Chaplain to the King, was, in 1683, made Dean of Lichfield. He was the author of several theological works, and in 1699 published a volume of "Devotional Poems, Festival and Practical."

Joseph Addison inherited his father's love of learning. He was educated first at home, then at Amesbury and Salisbury, finishing his preparatory course at the Charter House, London. At the age of fifteen he entered Queen's College, Oxford, of which his father was a graduate. Two years later (1689) he was transferred to Magdalen College. Having obtained distinction in Latin verse, he graduated M.A. in 1693. Several of his minor poems appeared (1693, 1694) in the third and fourth volumes of Dryden's "Miscellane-

ous Poems." A poem addressed to King William, celebrating one of his military campaigns, appeared in 1695, and led to his obtaining in 1699 a royal pension of £300 a year. A Latin poem, in 1697, on the "Peace of Ryswick," added to his renown. A year was spent at Blois, in France, and two years in travelling on the Continent. By the death of King William, in 1702, his pension was lost, and he returned home to engage anew in literary pursuits.

In 1704 he ingratiated himself into the favor of the Ministry by the publication of his poetical "Campaign," a laudation of Marlborough and the battle of Blenheim. The same year he succeeded John Locke, as Excise Commissioner of Appeals. His "Remarks on Italy" appeared in 1705. The following year he became Under Secretary of State, and in 1709 Secretary to the Lord Lieutenant of Ireland, and Keeper of the Records in Birmingham Tower. Another ministerial revolution in 1710 deprived him of office for four years. His leisure was employed in literary work. He wrote five essays for the *Whig Examiner*, and was a frequent contributor to *The Tatler*, edited by his schoolmate and intimate friend, Sir Richard Steele. *The Tatler* came to an end January 2, 1711, and *The Spectator*, No. 1, appeared March 1, 1711. It was continued in 555 Numbers, daily (Sundays excepted), until December 6, 1712. It was revived June 18, 1714, and continued in 80 numbers, thrice a week, until December 20, 1714. Of this celebrated series of periodical essays, Addison, as "Clio," was one of the principal editors. He contributed also about fifty papers, in 1713, to *The Guardian*, and to *The Freeholder*, 1715, 1716.

A volume of his "Poems" was issued in 1712, and his "Cato: a Tragedy," in 1713. Queen Anne died in 1714, and Addison again came into favor and obtained preferment—first as secretary to the Lord Lieutenant of Ireland, then in 1716 as one of the lords of trade, and in 1717 as Secretary of State and a privy councillor. He held a seat in Parliament from 1708, with the exception of a short interval in 1709, until his decease. By his literary fame he

won the hand of the Countess-Dowager of Warwick and Holland, to whom he was married August 2, 1716, becoming thus the nominal master of the famous Holland House, where he died in peace June 17, 1719. An infant daughter survived him. The marriage proved uncongenial, and drove him into indulgences which probably shortened his life. Tickell, to whom was entrusted the publication of his "Works," celebrated his praise in an elegy addressed to his step-son, the Earl of Warwick. In this ode occur the following lines:

> . . . . "Of just and good he reasoned strong,
> Cleared some great truth, or raised some serious song;
> There patient showed us the wise course to steer,
> A candid censor and a friend severe;
> There taught us how to live, and—oh! too high
> The price for knowledge—taught us how to die."

The allusion in the last line is thought to refer to his last interview with the gay young earl,—"I have sent for you," he said, "that you may see how a Christian can die."

The son and grandson of clergymen, Addison had been designed for the Church, but the prospect of political preferment and power drew him into another line of life. He never, however, forswore his faith in Christ. The savor of divine truth, and oft of godliness, pervades both his poetry and prose. The five well-known hymns, by which he has endeared himself so greatly to the Christian world, appeared at intervals in *The Spectator*. The paper (No. 441) for Saturday, July 26, 1712, treats of Man's Dependence on the Care of the Almighty, and closes in these words: "David has very beautifully represented this reliance on God Almighty in his Twenty-third Psalm, which is a kind of Pastoral Hymn, and filled with those allusions which are used in that kind of writing. As the poetry is very exquisite, I shall present my readers with the following translation of it:

> 'The Lord my pasture shall prepare,'" etc.

Refreshed in spirit, doubtless, by these sweet utterances, he gave his readers, a fortnight later—Saturday, August 9,

1712 (No. 453)—another specimen of his familiarity with the sacred Muse. His theme is "Gratitude," and he says at the close: "I have already communicated to the public some pieces of divine poetry, and, as they have met with a very favorable reception, I shall from time to time publish any work of the same nature which has not yet appeared in print and may be acceptable to my readers." Then follows that precious testimony to the loving-kindness and grace of the Almighty:

"When all thy mercies, O my God," etc.,

in thirteen stanzas.

It is worthy of note that ten days after—August 19, 1712—Addison published a communication from the Rev. Isaac Watts with his version of the 114th Psalm:

"When Israel freed from Pharaoh's hand," etc.

Addison was but two years older than Watts, and may have been led into the writing of hymns by the publication of Watts' hymns, 1707–1709, with which he had undoubtedly been made acquainted.

Again, at the close of another fortnight—August 23, 1712—he discoursed (No. 465) of the Means of Confirming One's Faith in God, and, as conducive to it, advises "Retirement from the World," and "Religious Meditation." "The Supreme Being," he says, "has made the best arguments for his own existence in the formation of the heavens and the earth, and these are arguments which a man of sense can not forbear attending to who is out of the noise and hurry of human affairs." "The Psalmist has very beautiful strokes of poetry to this purpose in that exalted strain,—'The heavens declare the glory of God,'" etc. "As such a bold and sublime manner of thinking furnishes very noble matter for an ode, the reader may see it wrought into the following one:

'The spacious firmament on high,'" etc.

Such was the origin of that ode—so grand, noble, and ma-

jestic, known and sung everywhere throughout the English-speaking world. Thackeray, referring particularly to the stanza beginning with,

"Soon as the evening shades prevail,"

remarks: "It seems to me those verses shine like the stars. They shine out of a great, deep calm. When he turns to heaven a Sabbath comes over that man's mind, and his face lights up from it with a glory of thanks and prayer."

A period of four weeks now intervened, and on Saturday, September 20, 1712, he treated (No. 489) of the Grandeur of the Ocean, as suggestive of the greater Grandeur of the Creation; alludes to the fact that he had "made several voyages upon the sea," and often been tossed in storms; refers to Ps. cvii. 23–30 as giving a better description of a ship in a storm than any he had ever met with; and then says of his essay: "I shall accompany it with a divine ode made by a gentleman upon the conclusion of his travels:

'How are thy servants blessed, O Lord!'" etc.

It is in ten stanzas. The hymn may have been written in 1703, when Addison returned from his travels abroad.

A month passed, and on Saturday, October 18th (No. 512), he published an essay on the Apprehension of Death and Judgment, as experienced on a bed of severe illness, and appended to it a hymn that he had composed while thus afflicted:

"When rising from the bed of death," etc.

In the fifth of his six stanzas Addison wrote,

"And hear my Saviour's dying groans,
To give those sorrows weight";

a plea that needs to be considerably qualified to meet the demands of Scriptural orthodoxy.

Thackeray well observes: "If Swift's life was the most wretched, I think Addison's was one of the most enviable

—a life prosperous and beautiful, a calm death, an immense fame, and affection afterward for his happy and spotless name."

CECIL FRANCES [HUMPHREYS] ALEXANDER.

Mrs. Alexander is an Irish lady, the daughter of Major Humphreys, Strabane, County Tyrone, where she was born and educated. At an early age she gave evidence of superior intellectual gifts. In 1846 she became known to the world of song by her "Verses for Holy Seasons for the Use of School-rooms," edited by the Rev. Walter Farquhar Hook, D.D., Vicar of Leeds. Two years afterward (1848) she published, with the *imprimatur* of the Rev. John Keble, her "Hymns for Little Children," of which more than 250,000 copies have been sold. The "Hymns" are a series of short poems on the clauses of the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. The same year she gave to the press "The Baron's Little Daughter."

Miss Humphreys in 1850 became the wife of the Rev. William Alexander, a native of Londonderry, the son of an Irish clergyman and a cousin of the late Earl of Caledon. Having served for years as rector of several important parishes, in 1864 he was made Dean of Emly, and, in 1867, Bishop of Derry and Raphoe.

In the midst of her domestic and parochial cares Mrs. Alexander found time to cultivate her poetic gifts. In 1857 she published her "Narrative Hymns"; in 1858, "Hymns Descriptive and Devotional"; and, in 1859, "The Legend of the Golden Prayer, and other Poems." She has also published "Moral Songs," "Poems on Subjects in the Old Testament," and "The Lord of the Forest and his Vassals: an Allegory." In 1865 she edited "The Sunday Book of Poetry," one of the "Golden Treasury Series."

She resides at Londonderry, Ireland, and devotes the proceeds of her publications to the support of a deaf-mute

school in her neighborhood. She has ever taken a deep interest in the welfare of the poor, and especially of the young, for whom nearly all her books and poems have been written. A lovely spirit—devout and heavenly, meek and gentle—pervades all her writings. "May this volume," she says in the Preface to her "Sunday Book of Poetry," "in some measure tend to make Sunday a pleasant day to children. May it help to teach them to praise God, the Father, Son, and Spirit; to contemplate life and death and their own hearts as Christians should; to understand the spirit of the Bible; and, through this fair creation, to look up to Him who is its Creator."

JAMES WADDEL ALEXANDER.

1804–1859.

This accomplished scholar and divine was of Scotch-Irish descent. The home of the Alexanders was the beautiful and romantic valley of Virginia. The father of James, afterward the celebrated theologian of Princeton Seminary—Rev. Archibald Alexander, D.D. [1772–1851]—in 1802 married Janetta, daughter of James Waddel, the eloquent "Blind Preacher" of Wirt's "British Spy." At the residence of her father, on an estate called Hopewell, at the junction of Louisa, Orange, and Albemarle Counties, Virginia, she gave birth, March 13, 1804, to her eldest son, to whom she gave her father's honored name.

In his fourth year, his parents became residents of Philadelphia, Pa.; and in his ninth year, of Princeton, N. J. At the early age of thirteen, he entered the College of New Jersey, and, having distinguished himself for his scholarship, graduated September, 1820; entered the Princeton Theological Seminary in 1821; was appointed in April, 1824, Mathematical Tutor in the College of New Jersey;

was licensed by the Presbytery of New Brunswick, October 4, 1825; removed at the close of the same year to Virginia, and was ordained to the work of the ministry, March 13, 1827, by the Presbytery of Hanover. He was pastor of the First Presbyterian Church of Trenton, N. J., from January 10, 1829, until the end of October, 1832. In November, he became editor of *The Presbyterian* of Philadelphia, relinquishing this position at the end of a year, to become Professor of Rhetoric and Belles-Lettres in the College of New Jersey.

After nearly twelve years' occupation of his Professorship, he accepted a call from the Duane Street Presbyterian Church of New York City, and October 2, 1844, entered once more on the pastoral work. In June, 1849, he accepted the Professorship of Ecclesiastical History and Church Government in Princeton Theological Seminary, to which he had been elected by the General Assembly of the Presbyterian Church, and returned again to his beloved Princeton. The summer of 1851 was most profitably spent in Europe, and, on his return, in October, he became the pastor of the Fifth Avenue Presbyterian Church of New York, composed mainly of members of his previous pastoral charge. In this responsible and influential position, highly honored and greatly useful, he continued until his decease, which occurred very unexpectedly at Sweet Briar Springs, Va., July 31, 1859.

Dr. Alexander belonged to a family of rare gifts and superior scholarship, and in his own person fully sustained the high character of his lineage. As a Christian minister, as a ready writer, as a ripe scholar, as a correct and profound thinker, as a pulpit orator, and as a faithful pastor, he had few superiors.

His active and versatile mind found frequent expression in the periodical press. His other publications also were numerous, and as popular as they were practical and useful. His contributions to the *Princeton Quarterly Review*, through a long term of years, were frequent and powerful. He wrote more than thirty volumes for the American Sun-

day-school Union, including his well-known work, "The American Sunday-School and its Adjuncts." Other works that he gave to the press, at various dates, were his "Gift to the Afflicted"; "The American Mechanic and Working-Man's Companion," in 2 vols.; "Thoughts on Family Worship"; "Consolation: in Discourses on Select Topics, addressed to the Suffering People of God"; "Memoir of Rev. Archibald Alexander, D.D."; "Plain Words to a Young Communicant," and "Discourses on Common Topics of Christian Faith and Practice."

From an early age, he amused his leisure hours with poetic essays—mainly as a literary recreation. He took a deep interest in Hymnology. In 1845, he contemplated the compilation of "a small Hymn Book, to contain none but unaltered hymns, about 250." An article from his pen in the *Princeton Review* for 1850, on "German Hymnology," shows how earnestly and successfully he had studied the fascinating and fruitful theme. In the *New York Observer* for April 24, 1830, will be found his translation (under the signature of "Didymus") of Gerhardt's "O Haupt voll Blut und Wunden":

"O sacred head, now wounded," etc.

He contributed, also, to the *Kirchenfreund*, April, 1859, a few months only before his decease, that peculiarly sweet and exquisite version of Bernard's Latin hymn: "Jesu! dulcis memoria,"—beginning with

"Jesus! how sweet thy mem'ry is!"

The last four stanzas are as follows:

"If thou dost enter to the heart,
Then shines the truth in every part,
All worldly vanities grow vile,
And charity burns bright the while.

"This love of Jesus is most sweet;
This laud of Jesus is most meet;
Thousand and thousand times more dear
Than tongue of man can utter here.

"Praise Jesus, all, with one accord!
Crave Jesus, all, your love and Lord!
Seek Jesus, warmly, all below,
And, seeking, into rapture glow!

"Thou art of heavenly grace the Fount;
Thou art the true Sun of God's mount;
Scatter the saddening cloud of night,
And pour upon us glorious light."

WILLIAM LINDSAY ALEXANDER.

1808——.

The Rev. Dr. William Lindsay Alexander occupies a position of great eminence among the Congregationalists of Scotland. He was born August 24, 1808, at Leith. At an early age he was placed under the tuition of the Rev. Dr. Jamieson, at East Linton, by whom he was fitted for a collegiate course. He was, for three years, connected with the University of Edinburgh; and, for two years, with the University of St. Andrew's. Among his instructors, during this period, was Dr. Thomas Chalmers.

In 1828, at the age of twenty, he was appointed Classical Tutor in the Independent Theological Academy at Blackburn, England,—removed in 1842 to Manchester, and known as the "Lancashire Independent College." After a brief pastorate—1832 to 1835—at Newington Chapel, Liverpool, he accepted a call to the pastoral charge of Argyle Square Chapel, Edinburgh, which position he has most ably filled for nearly forty years.

In 1854, he was appointed Professor of Theology and Church History in the Theological Hall of the Congregational Churches of Scotland, as the successor of the Rev. Dr. Wardlaw, since whose death, in 1853, he has been the acknowledged leader of the denomination in Scotland. As a preacher, a theologian, a scholar, and an author, he ranks

deservedly among the first men in the land. In 1861, he was appointed Examiner in Philosophy at the University of St. Andrew's (whence came his degree of D.D.); and, in 1870, a member of the Old Testament Revision Company.

The publications by which he has acquired his literary fame are the following: "The Congregational Lecture for 1840, on the Connection and Harmony of the Old and New Testaments" (1841); "Lectures to Young Men" (1842); "Anglo-Catholicism not Apostolical," in reply to "Tracts for the Times" (1843); "Memoir of the Rev. J. Watson" (1845); "Switzerland and the Swiss Churches" (1846); "Iona, the Ancient British Church" (1852); "Christ and Christianity" (1854); "Memoirs of the Life and Writings of Ralph Wardlaw, D.D." (1856); "Christian Thought and Work" (1862); "St. Paul at Athens" (1865); and the elaborate Articles in the eighth edition of the "Encyclopædia Britannica," on "Moral Philosophy," "Scripture," and "Theology." He has made frequent contributions to the Periodicals of the day, and was the editor of the third edition of Kitto's "Encyclopædia of Biblical Literature."

His interest in Hymnology is attested by his "Augustine Hymn Book" (1849), and the contribution of several hymns to the Scottish Congregational Hymn Book, and the United Presbyterian Hymn Book. The hymn,

"Spirit of power, and truth and love,"

is a fair specimen of his poetic talent. A stanza is also subjoined from his "Last Wish." He longs to hear of the land of rest beyond the skies:

"Oh! yes, let me hear of its blissful bowers,
And its trees of life, and its fadeless flowers;
Of the crystal streets and its radiant throng,
With their harps of gold and their endless song;
Of its glorious palms and its raiment white,
And its streamlets all lucid with living light;
And its emerald plains, where the ransomed stray,
'Mid the bloom and the bliss of a changeless day."

JAMES ALLEN.

1734–1804.

James, son of Oswald Allen, was of Yorkshire, England, and was born June 24, 1734, at Gayle. He was designed for the ministry of the Church of England, and was fitted for college chiefly under the instruction of a Rev. Mr. Noble, at Scorton School, near Richmond, Yorkshire. He entered St. John's College, Cambridge, in 1751. At the expiration of a year, on a visit to Yorkshire, he was received into Mr. Ingham's Connection, and, full of zeal, immediately became an itinerant preacher. He is spoken of by Charles Wesley, in his journal, October 17, 1756, as both "modest and discreet," as well as zealous and faithful in his work. He and William Batty, about this time, were appointed the two general elders of the Connection.

On a visit to Scotland, in 1761, with Mr. Batty, his views were considerably modified by his intercourse with the societies under the care of Messrs. Glas and Sandeman. Soon after, he left the Ingham Connection, and joined the Sandemanians. "My eyes," he says, "were never fully opened till the latter end of October, 1762. How am I now ashamed of my preaching and the hymn book I was concerned in printing! Almost every page puts me to the blush." Shortly after, he left the Sandemanians also, and gave up the itineracy. Retiring to his paternal inheritance at Gayle, he built a chapel on his own grounds, where he continued to officiate statedly until his decease, October 31, 1804. Seventeen of his later hymns he published at Gayle, with the title of "Christian Songs." A second edition was published in 1805. Many of his hymns, inferior as they were, found a place in the collections of Madan, Lady Huntingdon, Conyer, Toplady, Edwards, and the Moravians.

The only one of his hymns that is worthy of preservation in its original form, is

"Glory to God on high," etc.

The familiar hymn, beginning

"Sweet the moments, rich in blessing,"

is taken from Lady Huntingdon's collection (Revised edition of 1774), and owes its present form to the Hon. and Rev. Walter Shirley. It is a reconstruction of a hymn by Allen, found in the first edition of the Kendal Hymn Book, beginning with:

"While my Jesus I'm possessing,
Great's the happiness I know."

The original has six double stanzas, the last of which is as follows:

"May I still enjoy this feeling,
In all need to Jesus go:
Prove his wounds each day more healing,
And from thence salvation draw:
May I love the Spirit's unction,
Filling me with holy shame;
Still retain a close connection
With the person of the Lamb."

OSWALD ALLEN.

1816——.

"HYMNS OF THE CHRISTIAN LIFE" was published at London, 1862. The volume contains 148 hymns, by Oswald Allen, a descendant, in the fourth generation, of Oswald, the father of James Allen, noticed on a previous page. John Allen, for more than half a century, has been a successful banker at Kirkby-Lonsdale, Westmoreland, England, where his son Oswald was born in 1816. An invalid from his boyhood, and a lifelong sufferer from a diseased spine, he was educated tenderly at home, and has, from his child-

hood, been restricted to a sedentary life. Three years (1843–1846) were spent, with comparative health, in Glasgow, with fair business prospects. But the recurrence of his constitutional malady compelled him to return to his home at Kirkby-Lonsdale. Since 1848 he has held an honorable position in his father's bank—devoting himself in the intervals of business, as his strength has permitted, to works of benevolence and mercy among the poor, the sick, and the suffering. Secluded at home, during the severe winter of 1859–1860, he found a genial and cheering recreation in the composition of his "Hymns of the Christian Life." In the preface, dated October, 1861, he says: "Having so often felt and witnessed the soothing and elevating effect of hymns upon the human heart, the author has been encouraged to hope that the following, which cheered his own spirit, may, with the Divine blessing, be a comfort and a consolation to others."

The piety, humility, and tenderness of the unassuming poet may be seen, somewhat, in the following dedication of his book:

"To Thee, my God, my Saviour, and my Friend,
I humbly offer, as I lowly bend,
The first faint warblings of my grateful soul,—
Prelude to alleluias soon to roll,
When with my harp among the blest on high,
I sweep the strains of heaven-born harmony—
Oh! give them power to cheer the lonely way
Of some benighted one, and sing of day;
To raise the fallen—wipe away the tear—
And tell the desolate that Thou art near.
Oh! grant that they ambassadors may be,
Their blessed privilege to speak of Thee;
To show Thy glory—to exalt Thy praise—
And hymn the wonders of Thy works and ways.
With Thee my humble offering now I leave,
For Jesu's sake, this offering, Lord! receive,—
Vouchsafe Thy blessing on these simple lays,
And Thine be all the glory and the praise."

HENRY ALLINE.

1748–1785.

Mr. Alline, the son of William and Rebecca Alline, was born June 14, 1748, at Newport, R. I., whither his parents had removed from Boston, Mass., their native place. In his twelfth year (1760) the family migrated to the neighborhood of Falmouth, Nova Scotia. The rudeness of the country subjected them to many privations and hardships, so that Henry was debarred the privileges of a school education, after his removal from Rhode Island. His parents had early attached themselves to what were then known as "New Lights," and brought up their seven children in the fear of God.

In his 27th year, after a season of deep conviction, he was hopefully converted, March 26, 1775, and, the following year, devoted himself to the work of the ministry. He was ordained, April 6, 1779, by a Congregational Council, at Falmouth, N. S. Owing to his limited education, he became a travelling rather than a settled preacher, and exercised his ministry with marked success, in Falmouth, Newport, Truro, Windsor, Horton, Cornwallis, Wilmot, Annapolis, Granville, Sackville, Liverpool, Halifax, Lehave, Malegast, Port Midway, and other places in Nova Scotia; also at St. John, Fort Howe, Magerville, and elsewhere in New Brunswick. He travelled as far west as North Hampton, New Hampshire, where, February 2, 1784, at the house of the Rev. David McClure, pastor of the Congregational Church of that town, he closed his earthly career. He was fond of sacred poetry, and wrote 300 or more hymns, "full of love and zeal for Christ, and the salvation of souls."

AMBROSE.

340–397.

To Ambrose, Bishop of Milan, is conceded the high honor of being the father of sacred song in the Latin Church. Jerome complains of the introduction of theatrical songs and melodies in the music of the Church of that period. Ambrose not only reformed the prevailing psalmody, but he introduced also the hymnody and antiphonal singing of the Greek into the Latin Church. The earliest Latin hymns are traced to the fourth century. The best of these are attributed to Ambrose. They are modelled after the Latin poets; are, for the most part, of four-line stanzas; having lines of equal length in metrical form. To him we owe the six and eight syllable iambics which so commonly prevail in English hymnody.

The date of his birth has not been fully determined. Some say that it was A.D. 333 and others A.D. 340 when he was born at Treves in Gaul, his father being at the time the prætorian prefect of the province. He was the youngest of three children. After his father's decease his mother returned to Rome, where, with his brother Satyrus, and his sister Marcellina, he was piously and liberally educated. Bred to the law and excelling in his profession, he was appointed by Anicius Probus prætorian prefect of Italy—a member of his council. So favorably was Probus impressed with his great abilities and moral worth, as to give him the appointment, A.D. 369, of consular prefect of Liguria, the northern portion of Italy, with Milan as his capital. "Go," said he, "and govern Liguria more like a bishop than a judge." His administration confirmed his reputation as a wise, discreet, and righteous ruler.

The times were exceedingly turbulent. The old pagan practices in that part of Italy had not wholly been laid aside. Paganism was still struggling for ascendency. The apostate emperor, Julian, had passed away only seven years before. Auxentius, an Arian, was bishop of Milan.

The populace were divided into three contending factions —Athanasian, Arian, and Pagan. These rival parties at the decease of Auxentius, A.D. 374, made desperate struggles to secure the position for one of their own adherents. At the time appointed for the election in the Church, so furious was the contention that the prefect Ambrose deemed his presence and remonstrances necessary to quell the tumult. So effectually did he control the swaying multitude, and such confidence had they in his piety and wisdom, that presently a cry was made all over the house, "Ambrose! Ambrose!! he is the man for us"—and, in spite of his earnest protest that he was neither a priest nor a theologian, he was elected bishop by acclamation. Yielding at length to the popular will he was baptized November 30th and ordained bishop December 7, 374. Thenceforth he devoted all his worldly resources and all his energies of body and soul to the work of purifying and extending the Church.

Ambrose was thoroughly orthodox, and was justly claimed as an Athanasian. Of course, the Arian party took sides against him. The queen-mother, Justina, was an Arian, and demanded one of the churches of Milan for the use of that sect. Ambrose refused, and a long and violent struggle ensued. At length, when the bishop was celebrating divine worship, guards were set by the civil and military authorities about the church. None were suffered to leave. All night they were shut up in the sanctuary. "Then it was instituted," says Augustine, his pupil, "that, after the manner of the Eastern churches, hymns and psalms should be sung, lest the people should wax faint through the tediousness of sorrow,—and from that day to this the custom is retained,—divers (yea, almost all) thy congregations throughout other parts of the world following herein."

The bishop triumphed, and Arianism was overcome. To keep up the custom thus inaugurated, Ambrose wrote his stirring hymns. They were taken up by the people as battle-cries, and became immensely popular. Their in-

fluence was mighty. "How did I weep," says Augustine, "through thy hymns and canticles, touched to the quick by the voices of thy sweet-attuned church! The voices sank into mine ears, and the truth distilled into my heart, whence the affections of my devotions overflowed, tears ran down, and happy was I therein." Again: "When I remember the tears I shed in the psalmody of thy church, in the beginning of my recovered faith, and how at this time I am moved—not with the singing, but with the things sung, when they are sung with a clear voice and modulation most suitable, I acknowledge the great use of this institution."

Ambrose himself, in reply to objectors, said: "A grand thing is that singing, and nothing can stand before it. For what can be more telling than that confession of the Trinity which a whole population utters day by day? For all are eager to proclaim their faith, and in measured strains have learned to confess Father, Son, and Holy Ghost."

The number of "Ambrosian Hymns," according to Daniel, is ninety-two; but many of these were doubtless of a later date, though constructed after the model of Ambrose. Not more than twelve of the whole number have been generally conceded to be from his pen.

The authorship of that wonderfully popular chant,

"Te Deum laudamus, te Dominum confitemur," etc.,

has been very fully and ably discussed by Daniel, ii. 280–294. Though attributed to Ambrose, it is more properly classified as merely Ambrosian. Parts of it appear to have been in use among the Greeks at an early day. Ambrose may have given it something of its present shape, and later Latin writers may have perfected it. Of this splendid outburst of praise, Mrs. Charles, in her "Christian Life in Song," thus writes:

"It is at once a hymn, a creed, and a prayer—or rather it is a creed taking wing and soaring heavenward; it is faith seized with a sudden joy as she counts her treasures and laying them at the feet of Jesus in a song; it is the incense

of prayer rising so near the rainbow round the throne as to catch its light and become radiant as well as fragrant—a cloud of incense illumined with a cloud of glory."

Daniel in the 21st verse has "gloria *mun*erari," instead of "in gloria numerari," as in the received versions. The former is undoubtedly the true rendering, and is, by far, more expressive.

Ambrose abounded in labors, not only in the improvement of public worship, but in defence of the truth and the enlargement of the Church. His published "Works" are numerous. Having overcome all opposition and established himself firmly in the affections of his people he fell asleep April 3, A.D. 397.

ANGELUS SILESIUS.

1624–1677.

[See "John Scheffler."]

JOSEPH ANSTICE.

1808–1836.

A VOLUME of "Hymns by the Rev. Joseph Anstice, M.A.," London, 1836, was privately printed by his widow. It contains fifty-four hymns.

He was the second son of William Anstice, Esq., and was born in Shropshire in 1808. In his fourteenth year he entered Westminster School, was chosen a king's scholar, and, at the close of his course, elected to Christ Church College, Oxford. In his collegiate course he gained the two English prizes. He graduated B.A. as a double first-class scholar early in 1831. Though but in his twenty-third year he was appointed Professor of Classical Literature,

King's College, London, and delivered his first lecture October 17, 1831. In the summer of 1832 he married Elizabeth Spencer Ruscombe, eldest daughter of Joseph Ruscombe Poole, Esq., of Bridgewater. Three years later he was compelled by the failure of his health to resign his professorship. He then removed to Torquay, where, after a continual decline, he departed this life February 29, 1836, in the twenty-eighth year of his age.

His prize poem delivered at Oxford, June 18, 1828, on "Richard Cœur de Lion," was published in 1828, and the following year his English prize essay on "The Influence of the Roman Conquest upon Literature and the Arts at Rome." His "Introductory Lecture" at King's College was published in 1831, and in 1832 his "Selections from the Choice Poetry of the Greek Dramatic Writers, translated into English Verse."

His hymns "were all dictated to his wife during the last few weeks of his life, and were composed just at the period of the day (the afternoon) when he most felt the oppression of his illness—all his brighter morning hours being given to pupils up to the very day of his death." They are not unworthy of the pen of John Keble, to whom several of them have been erroneously ascribed.

HARRIET AUBER.

1773–1862.

In 1829 "The Spirit of the Psalms; or, a Compressed Version of Select Portions of the Psalms of David" was published at London anonymously. Several of these Psalms were transferred to the "Church Psalmody," Boston, 1831, and other collections, where they were credited to the "Spirit of the Psalms." In 1834 Mr. Lyte's book appeared, also entitled "The Spirit of the Psalms." Led simply by the title, and not aware that the two books were

entirely different, or that there were two books of the same name, subsequent compilers credited these hymns to Rev. Henry Frances Lyte.

The earlier work was the production of Miss Harriet Auber. She was the daughter of James Auber, of Hackney, and was born October 4, 1773. The family was of French Protestant extraction, and, doubtless, of the same lineage with the eminent musical composer, Daniel François Esprit Auber [1784–1871]. In a quiet and secluded home—first at Broxbourne, and then at Hoddesdon, Hertfordshire, with her worthy sisters, and latterly with a greatly endeared friend, Miss Mary Jane McKenzie, a literary lady,—she spent the most of her days on earth. With a fine liter ary taste, she occupied much of her time in poetic composition—the most of which remains unpublished. During a long and useful life she greatly endeared herself to a large circle of relatives and friends. She went down to the "grave in a full age, like as a shock of corn cometh in his season," dying in great peace January 20, 1862, in the eighty-ninth year of her age, at her residence in Hoddesdon.

The only marked incident of her quiet life was the publication in her fifty-sixth year of her book already noticed. It contains a few selections from well-known authors, to some of which the names are attached; the larger part of the pieces, however, are from her own pen.

In one of her hymns she thus speaks of the Holy Spirit:

"He came in semblance of a dove,
With sheltering wings outspread,
The holy balm of peace and love
On earth to shed.

"He came sweet influence to impart—
A gracious, willing guest—
Where he can find one humble heart
Wherein to rest.

"And his that gentle voice we hear
Soft as the breath of even;

That checks each thought, that calms each fear,
And speaks of heaven.

"And every virtue we possess,
And every conquest won,
And every thought of holiness
Are his alone."

JOHN AUSTIN.

1613–1669.

John Austin was of Norfolkshire, England. Born at Walpole in 1613, he was fitted for college at Sleeford, and, in 1631, was admitted a pensioner of St. John's College, Cambridge. Here he continued to reside until 1640, at which time or somewhat earlier he became a Roman Catholic. Leaving the university in consequence, he repaired to London and pursued the study of law at Lincoln's Inn. The times were turbulent, especially for Papists, making it difficult for him to practice law successfully. For a time he was employed as tutor in the house of a Mr. Fowler, of Staffordshire.

Having succeeded by the death of a relative to a considerable estate, he returned in 1650 to London, and established himself as a private gentleman in Bow St., Covent Garden. Dodd, in his "Church History," says: "Mr. Austin was a gentleman of singular parts and accomplishments, and so great a master of the English tongue, that his style continues [1742] to be a pattern for politeness. His time was wholly spent in books and learned conversation; having the advantage of several ingenious persons' familiarity, who made a kind of junto in the way of learning, ... all men of great parts and erudition, who were assistants to one another in their writings."

He wrote much under an assumed name and at times in a false guise. The first part of his "Christian Moderator;

or, Persecution for Religion condemned by the Light of Nature, Law of God, Evidence of our own Principles" appeared as the work of "William Birchley," an "Independent," in 1651; the second part followed in 1652, and a third part in 1653. Under the same pseudonyme he published in 1651 "The Oath of Abjuration Arraigned." "Reflections upon the Oaths of Supremacy and Allegiance" was printed in 1661, "Booker Rebuked" in 1665, and, in 1668, "Devotions in the Antient Way of Offices; containing Exercises for Every Day in the Week and Every Holiday in the Year." A second edition of this work was published in 1672 and a third in 1675. He was the author also of "A Letter from a Cavalier in Yorkshire to a Friend, written during the Civil War," also of "A Punctual Answer to Dr. John Tillotson's Book called 'The Rule of Faith,'" "The Four Gospels in One," and several anonymous pamphlets against the Assembly of Divines at Westminster.

He died at his house in Bow St., Covent Garden, in the summer of 1669; and, according to Anthony Wood, "was buried in the church of St. Paul there." The editor of one of the issues of his "Devotions" says: "He sweetened a tedious sickness by a perpetual exercise of Divine love, and welcomed his approaching dissolution with incredible transports of joy." "He gave up the ghost with these remarkable words: 'Now, heartily for heaven, through Jesus Christ.'"

His "Devotions," etc., contain forty-three hymns, some of them of great excellence.

A beautiful specimen of his style and spirit is given in a part of one of his hymns as follows:

"My God! had I my breath from thee—
This power to speak and sing?
And shall my voice, and shall my song,
Praise any but their King?

"My God! had I my soul from thee—
This power to judge and choose?
And shall my brain, and shall my will,
Their best to thee refuse?

" Alas ! not this alone, or that,
Hast thou bestowed on me ;
But all I have, and all I hope,
I have and hope from thee.

" And more I have, and more I hope
Than I can speak or think,—
Thy blessings first refresh, then fill,
Then overflow the brink."

THOMAS WILLIAM B. AVELING.

1815——.

Mr. Aveling became personally known to the American people as one of the delegates from Great Britain to the Conference of the Evangelical Alliance that met in New York, October, 1873. On October 11, 1838, he became the pastor of the Independent Chapel at Kingsland, a suburb of London. During the first two years of his pastorate he was the colleague of the venerable John Campbell [1766–1840], the noted African traveller.

Mr. Aveling was born at Castletown, Isle of Man, May 11, 1815. He obtained his early training in the school of Mr. James Smith at Wisbeach, Cambridgeshire, at which place also, though born in the Church of England, he became a member of the Independent Church. In 1834, with a view to the ministry, he entered Highbury College, London. He graduated with honor in June, 1838, and immediately afterward was called to Kingsland Chapel.

In addition to his pulpit labors and pastoral duties, Mr. Aveling has been a frequent contributor to the religious press. In his youth he was addicted to versification. At the age of nineteen [1834] he published a small volume of poems. He edited for five years [1848–1853] the *Jewish Herald*, a religious monthly ; also for a considerable time the *Missionary Souvenir*, to both of which he contributed frequently. He is the author of several interesting and

useful miscellaneous volumes, and of a considerable number of hymns—the greater part of which were written on the occasion of the several anniversaries of his Sunday-School, or in connection with his annual sermons to the young people of his charge. The hymn,

"Hail! thou God of Grace and Glory,"

was written for the jubilee of his church, June 16, 1844. Several of his hymns have appeared in the British "Sunday-School Union Hymn-Book," in the London *Evangelical Magazine*, and the *Sunday at Home*. The stanzas that follow, taken from a hymn published in the *Evangelical Magazine*, are a fair specimen of his style:

"On, toward Zion, on!
Glory awaits you there;—
Crowns for the victor's brow,
Robes that the conquerors wear,
Thrones for the sons of might,
Harps for the sons of song,
Welcomes from Heaven's own King,
Greetings from Heaven's bright throng.

"Be fearless in the fight.
Look 'round you; myriads stand
Enrobed in glorious light—
Earth's star-crowned victor band.
They point you to the prize
By true hearts surely won:
They urge you to advance—
On to the field, then, on!"

LEONARD BACON.

1802–1881.

The Rev. Dr. Bacon was the son of a missionary, the Rev. David Bacon, who, in 1800, was appointed by the Missionary Society of Connecticut to labor among the In-

dians on the south and west of Lake Erie. In order to learn the language of the savages Mr. Bacon and his young wife located themselves at Detroit, then a frontier settlement, where their son Leonard was born February 19, 1802. The father left the service of the Missionary Society in 1805, and subsequently resided in Hudson and Tallmadge, Ohio, of which latter place he was the first settler. He died in 1817, leaving three sons and four daughters.

In 1812 Leonard was sent to reside with an uncle at Hartford, Conn., where he was fitted for college. He entered the Sophomore Class of Yale College in 1817, and though with one exception the youngest of his class, he ranked high among his fellows as a scholar and writer. He graduated in 1820 and entered the Theological Seminary of Andover, Mass., the same year. He was ordained at Windsor, Conn., to the work of an evangelist, September 28, 1824, and the next Sabbath began to preach as a candidate for settlement in the Centre Church, New Haven. A call was extended to him, and he was installed as the successor of the Rev. Nathaniel W. Taylor, D.D., March 9, 1825, a youth of only twenty-three years. This most influential position he occupied for forty years with eminent ability and marked efficiency. In 1866 he was appointed Acting Professor of Revealed Theology and Lecturer on Church Polity and American Church History in the Theological Department of Yale College. The latter position he continued to fill till his death, Dec. 24, 1881.

Dr. Bacon was one of the most prolific writers of his day. The leading article of the March number of *The Christian Spectator* (a New Haven monthly) for 1822, "On the Peculiar Characteristics of the Benevolent Efforts of our Age," was from his pen. From that date he was almost constantly before the public. Every subsequent volume of the monthly, and every volume of the quarterly *Christian Spectator*, as well as of *The New-Englander*, contained some article (one or more) from his pen. He was also for some years one of the editors of the *New York Independent*. He was the author of a large number of essays, ser-

mons, and lectures in pamphlet form. Not content with this wonderful fecundity, he found time also for the publication of several volumes, many of them requiring a large amount of research and care in their preparation.

In 1833 he compiled "A Supplement to Dwight's Psalms and Hymns." The hymn beginning,

"Wake the song of jubilee,"

is found in this compilation.

"Hail! tranquil hour of closing day,"

is from the "Psalms and Hymns for Christian Use and Worship, prepared and set forth by the General Association of Connecticut" (1846), of which he was one of the supervising editors. To this collection he contributed eight other hymns, three of which had also appeared in 1833. The following stanzas are from one of his hymns on "The Missionary's Death":

"Weep not for the saint that ascends
To partake of the joys of the sky;
Weep not for the seraph that bends
With the worshiping chorus on high;

"Weep not for the spirit now crowned
With the garland to martyrdom given;
Oh! weep not for him; he has found
His reward and his refuge in heaven.

"But weep for their sorrows, who stand
And lament o'er the dead by his grave,—
Who sigh when they muse on the land
Of their home, far away o'er the wave;—

"And weep for the nations that dwell
Where the light of the truth never shone,
Where anthems of praise never swell,
And the love of the Lamb is unknown."

SIR HENRY WILLIAMS BAKER, BART.

1821–1877.

The volume entitled "Hymns, Ancient and Modern, for Use in the Services of the Church," has had an unprecedented popularity. No other compilation can compare with it in the rapidity and extent of its circulation. It appeared in 1861 with 273 hymns, and in 1868 with an appendix containing 113 additional hymns. Fourteen "Supplementary Hymns" have since been added, making the whole number 400. It has been published in a great variety of forms and sizes, with and without tunes, both in England and America. It is claimed that "nearly five million copies have been sold." Of this Hymnal the Rev. Sir Henry Williams Baker, Bart., was "one of the editors-in-chief."

He was the son of Rear-Admiral Sir Henry Lorraine Baker, whose father, Sir Robert Baker, the youngest son of John Baker, M.D., of Richmond, Surrey, was created by George III., April 30, 1796, a baronet. The family seat is Upper Dunstable House, Richmond, on the Surrey side of the Thames. Sir Henry was the third baronet, and was born at London May 27, 1821. His mother was a daughter of William Williams, Esq., from whom he derived his second name. He was educated at Trinity College, Cambridge, and took his degree of B.A. in 1844. Having been designed for the Church, he was the same year ordained deacon, and December 20, 1846, he was ordained priest by the Bishop of Rochester at Westminster. He was preferred in 1851 to the vicarage of Monkland; succeeded to the baronetcy in 1859; and died, February 11, 1877.

Sir Henry distinguished himself principally in the line of hymnology. Some of his hymns were written as early as 1852. To "Hymns, Ancient and Modern," he contributed twelve original hymns and at least ten translations. He developed not only peculiar facility in ver-

sification, but remarkable skill in adapting his compilation to the prevailing tastes of the Church of England. His advanced churchmanship is everywhere apparent, especially in his hymn on Baptism:

> "'Tis done; that new and heavenly birth
> Which re-creates the sons of earth,
> And cleanses from the guilt of sin
> The souls whom Jesus died to win."

Of his translations, four are of permanent value:

"On this day, the first of days," etc.,

is a translation of

"Die parente temporum," etc.,

from the Le Mans Breviary.

"Blessed Trinity! from mortal sight," etc.,

is a successful version of

"O luce, quæ tua lates," etc.,

a hymn in the Paris Breviary, credited to Santolius Maglorianus. Another Latin hymn by the same author,

"Prome vocem, meus canoram," etc.,

was versified by Chandler and reconstructed by Sir Henry in the form now so extensively in use,

"Now, my soul! thy voice upraising," etc.

"Jesus! grant me this, I pray," etc.,

is a version of a Latin hymn of four stanzas,

"Dignare me, O Jesu! rogo te," etc.,

taken from one of the later French missals, and of uncertain origin.

Among the earliest of his poetical essays is the hymn,

"Oh! what, if we are Christ's," etc.

It was written in 1852, and celebrates the faith of the martyrs.

"Oh, praise our God to-day," etc.,

"There is a blessed home," etc.,

were written in 1852.

Sir Henry was also the author of "Daily Prayers, for the Use of those who have to Work Hard," a "Daily Text-Book," also for hard workers, and a few short tracts. His version of the Twenty-third Psalm is subjoined:

"The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his
And he is mine forever.

"Where streams of living water flow
My ransomed soul he leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

"Perverse and foolish oft I strayed,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

"In death's dark vale I fear no ill
With thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

"Thou spread'st a table in my sight,
Thy unction grace bestoweth,
And, oh! what transport of delight
From thy pure chalice floweth.

"And so through all the length of days
Thy goodness faileth never;
Good Shepherd! may I sing thy praise
Within thy house forever."

JOHN BAKEWELL.

1721–1819.

Mr. John Bakewell, a native of Brailsford, Derbyshire, England, was born in 1721, and we are told it was in 1739, chiefly by the reading of Boston's "Fourfold State," that he was brought from darkness into light. Four years afterward (1744) he ventured to preach the Gospel to his own neighbors, with much obloquy, and yet with marked success. Shortly after, he removed to London, where he soon became acquainted with the Messrs. Wesley, was received into their Connection, and recognized as a local preacher. He occupied himself principally as a teacher, and for many years was the principal of Greenwich Royal Park Academy. In his humble way he delighted to preach the Gospel, especially to the poor and outcast. He exercised his ministry successively in Derbyshire, in London, in Bedford, in Kent, and in Staffordshire. In 1815 he removed from Greenwich to Lewisham, a neighboring village, where, at the age of ninety-eight years, he died March 18, 1819, in great peace and in the blissful assurance of a happy immortality. Those who knew him best esteemed him as a man of eminent piety and humility.

Very little is known of his writings. Besides a few hymns of inferior merit, and a letter that appeared in the July number of the *Methodist Magazine* for 1816, nothing has survived but the very popular hymn,

"Hail! thou once despised Jesus," etc.

It has had a very wide circulation. The original contains five double stanzas, the last of which seldom appears and is here supplied:

"Soon we shall, with those in glory,
His transcendent grace relate;
Gladly sing th' amazing story
Of his dying love so great.

In that blesséd contemplation
We forevermore shall dwell,
Crowned with bliss and consolation,
Such as none below can tell."

CHARITIE LEES [SMITH] BANCROFT.

1841——.

Mrs. Bancroft is a native of Ireland. Her father, the Rev. Sidney Smith, D.D., Rector of Drumragh, County Tyrone, Ireland, is not to be confounded with the gifted essayist and humorist, the Prebend of St. Paul, London. She was born June 21, 1841, at Bloomfield, Merrion, County Dublin. Her talent for poetic composition was developed at an early period of her life. She has written considerably for several serial publications and contributed very pleasing hymns to Ryle's "Spiritual Songs," "Times of Refreshing," and Rogers' "Lyra Britannica" (1866).

The following stanzas are from a hymn, on "Christ Mighty to Save," contributed in 1866 to "Lyra Britannica":

"The King of glory standeth
Beside that heart of sin;
His mighty voice commandeth
The raging waves within;
The floods of deepest anguish
Roll backward at his will,
As o'er the storm ariseth
His mandate—'Peace! be still.'

"At times, with sudden glory,
He speaks, and all is done!
Without one stroke of battle
The victory is won.
While we, with joy beholding,
Can scarce believe it true,
That e'en our kingly Jesus
Can form such hearts anew.

"Oh! Christ, his love is mighty!
Long suffering is his grace!
And glorious is the splendor
That beameth from his face!
Our hearts up-leap in gladness
When we behold that love,
As we go singing onward
To dwell with him above."

ANNA LÆTITIA [AIKIN] BARBAULD.

1743–1825.

Mrs. Barbauld was the only daughter and eldest child of the Rev. John Aikin, LL.D., the eldest son of John Aikin, a linen-draper of London. The family were from Kirkcudbright, Scotland. At an early age the son was sent (1723) from London to the Dissenting Academy at Kibworth-Harcourt, Leicestershire, England. The Rev. John Jennings, who had founded the Academy, died the same year, and was succeeded by his pupil, the Rev. Philip Doddridge. From Kibworth, Aikin went to the University of Aberdeen, where he completed his education, and whence in after life he received the honorary degree of LL.D. On his return to England he settled at Market-Harborough, Leicestershire. Miss Jane Jennings, the only daughter of his former teacher, became his wife. At the age of fifteen she had declined the hand of Doddridge. Her mother, Anna Lætitia Wingate, was the granddaughter of Sir Arthur Annesley, the first Earl of Anglesey and Lord Privy Seal under Charles II. Mr. Aikin was speedily compelled, by an affection of the chest occasioned by a fall, to resign his charge. He then returned to Kibworth and revived the Academy, which he conducted with success for several years.

Here Anna Lætitia, his daughter, was born June 20, 1743,

where also the first fourteen years of her life were spent. She was a precocious child, with a wonderful aptitude for literature. Her education was conducted by her father. "I have seen," she said at a later day, "a good deal of the education of boys, but in a girls' school I should be quite a novice. I never was at one myself. I have not even the advantage of sisters; indeed, for the early part of my life, I conversed little with my own sex."

Mr. Aikin in June, 1757, removed to Warrington-on-the-Mersey, and there, with Dr. John Taylor, of Norwich, and Mr. John Hiot, of Lancaster (all of them Arians), he established a theological school. Dr. Joseph Priestley, Dr. William Enfield, and Gilbert Wakefield subsequently were associated with him as teachers. The place was famed for its literary society, of which Miss Aikin was regarded as one of the principal ornaments. She had been trained in the knowledge of the Latin and Greek classics, and in the exact sciences. Her personal attractions were remarkable. "Her person was slender, her complexion exquisitely fair with the bloom of perfect health, her features regular and elegant, and her dark blue eyes beamed with the light of wit and fancy." She had a host of admirers and suitors.

Her poetic talent had been early developed. Five of her hymns were contributed to Dr. Enfield's "Hymns for Public Worship," Warrington, 1772. A volume of her "Poems" was published in 1773, which ran through four editions in a year. At the close of the same year appeared "Miscellaneous Pieces in Prose by J. and A. L. Aikin," to which her brother John contributed the smaller part.

She gave her hand the next year (1774) to Rochemont Barbauld, one of her father's pupils. He was of a French Protestant family, and his father had been chaplain at Cassel to the Elector of Hesse, son-in-law of George II. of England. Her niece, Lucy Aikin, says that "her attachment to Mr. Barbauld was the illusion of a romantic fancy," fostered, as was thought, by "the baneful influence of the 'Nouvelle Heloise,' Mr. B. impersonating St. Preux." She says further: "Had her true affections been early called forth

by a more genial home atmosphere, she would never have allowed herself to be caught by crazy demonstrations of amorous rapture set off with theatrical French manners." It was regarded by her best and truest friends as an "ill-starred union." Mr. Barbauld, though reputed a religious man, and numbered among the dissenting ministry, was every way her inferior.

This gave the cynical Dr. Samuel Johnson occasion to say, "Too much is expected from precocity and too little performed. Miss Aikin was an instance of early cultivation; but in what did it terminate? In marrying a little Presbyterian parson who keeps an infant boarding-school, so that all her employment now is,

'To suckle fools and chronicle small beer.'

If I had bestowed such an education on a daughter, and had discovered that she thought of marrying such a fellow, I would have sent her to the Congress."

The "infant boarding-school" was kept at the village of Palgrave, Suffolk, two miles from Diss, Norfolk. The dissenting congregation of the latter place had given Mr. Barbauld a call, which he had accepted. At Palgrave, to which he had removed with his bride, he opened a boarding-school for boys, in which his wife assisted him. Denied the blessing of offspring, she adopted her brother's son Charles, almost from his birth. For him and her more youthful pupils she wrote, and in 1778 published, her "Early Lessons"; and in 1781 her "Hymns in Prose for Children." In 1775 she had published her "Devotional Pieces compiled from the Psalms and the Book of Job, with Thoughts on the Devotional Taste and on Sects and Establishments."

The school was continued for eleven years with success, but it proved too exhausting for each of them. They bade adieu, therefore, to Palgrave in 1785, spent a year on the Continent and another in London, and then settled at Hampstead, beautifully situated as it then was in the country on the elevated ground to the northwest of London—Mr. Barbauld having accepted the pastoral charge of

the dissenting congregation there. In 1793 she made a visit to Edinburgh and met with a hearty welcome from the literary celebrities of that city.

She now began to take an active interest in the politics of the day. In 1790 she published "An Address to the Opposers of the Repeal of the Corporation and Test Acts"; in 1791, "A Poetical Epistle to Mr. Wilberforce on the Rejection of the Bill for Abolishing the Slave Trade"; in 1793, "Remarks on Mr. Gilbert Wakefield's Inquiry into the Expediency and Propriety of Public or Social Worship"; also, "Sins of Government, Sins of the Nation; or, a Discourse for the Fast." She contributed fourteen articles to "Evenings at Home," a work published by her brother, in six volumes (1792–1795), for the benefit of the young. In 1795 she contributed eleven hymns to Rees and Kippis' collection, five of which had appeared (1772) in the Warrington Collection of Hymns.

Her brother, in 1798, had removed from London to Stoke-Newington, a pretty suburban village, a few miles to the northeast of London, where Dr. Watts had passed about forty years of his valuable life. She induced Mr. Barbauld, in 1802, to purchase a house close to her brother's, to which they soon after removed, and where she spent the remainder of her life.

In 1804 she published a volume of selections from the *Spectator*, *Tatler*, *Guardian*, and *Freeholder*, with an admirable Preliminary Essay; also "The Correspondence of Richardson," in six volumes, with a Life of the Novelist, and an able Review of his Works. Many of her publications were undertaken as a refuge from domestic trouble. Her husband had, at an early period, developed a tendency to insanity, which, growing with his years, resulted in frequently-repeated fits of frenzy and madness. Her sufferings from this sad fact were terrible, yet borne without complaint, and with Christian resignation. In one of his paroxysms he rushed upon her with a knife, attempting to take her life. She then separated from him, and he was removed to London, where he was put in charge of a keeper.

When the latter was off his guard, March 11, 1808, he escaped and drowned himself in the New River. She wrote an affecting Dirge on the event.

Her brother, in 1796, had become the literary editor of the *Monthly Magazine*, and for ten years she occasionally contributed to its columns. She edited also an edition of "The British Novelists," which was published in 1810, with an Introductory Essay, and biographical and critical notices prefixed to the works of each author. This was followed the next year by "The Female Speaker," a collection of prose and verse; and by her longest and most beautiful Poem, entitled "Eighteen Hundred and Eleven," her latest separate publication.

The last fourteen years of her life were passed in retirement, with occasional visits to a few literary friends. Even in her old age she "bore the remains of great personal beauty. She had a brilliant complexion, light hair, blue eyes, a small and elegant figure, and her manners were very agreeable." She continued to be the delight of an admiring circle of noble friends to the very last. Her only brother, John, died December 7, 1822. In her later days she was afflicted with asthma, which at length put an end to her life March 9, 1825, in her eighty-second year.

In extreme old age she wrote a short poem on "Life," beginning with:

> "Life! I know not what thou art,
> But know that thou and I must part."

After her death and the publication of her "Works" by her niece, Miss Lucy Aikin, a copy of the book was given to Miss Wordsworth, the sister of the poet. This particular poem was read to Wordsworth, and at his request repeated, until he had learned it by heart. Then, as he paced his sitting-room at Rydal, Henry Crabb Robinson heard him mutter to himself, "I am not in the habit of grudging people their good things, but I wish I had written those lines:

> 'Life! we've been long together,
> Through pleasant and through cloudy weather;

'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not—Good-night!—but in some brighter clime
Bid me—Good-morning!'"

JOEL BARLOW.

1754–1812.

The Psalms and Hymns of Dr. Watts were reprinted in America as early as 1741. They were introduced gradually into the churches, and were extensively used at the period of "the Revolution." At the close of the war the altered political relations of the "States" necessitated a corresponding change in those portions of these lyrics which referred to British authority. By "The General Association of Connecticut," at their Annual Meeting in June, 1785, "it was thought expedient that a number of the Psalms in Doctor Watts' version, which are locally appropriated, should be altered and applied to the state of the Christian Church in general, and not to any particular country; and, finding some attempts had been made to alter and apply those Psalms to America, or particular parts of America, tending to destroy that uniformity in the use of Psalmody so desirable in religious assemblies, they appointed the Rev. Messrs. Timothy Pitkin, John Smally, and Theodore Hinsdale, a committee to confer with and apply to Mr. Joel Barlow, of Hartford, to make the proposed alterations."

Mr. Barlow complied with the request, and the revised book appeared the next year (1786) with this title: "Doctor Watts's Imitation of the Psalms of David, Corrected and Enlarged, by Joel Barlow. To which is added A Collection of Hymns; The whole applied to the State of the Christian Church in General." In his Preface he says: "The author of these corrections has not only avoided all

local applications, but has made some slighter corrections in point of elegance, where the rules of grammar, established since the time of Doctor Watts, have made it necessary. The Psalms considerably altered are the 21st, 60th, 67th, 75th, 124th, 147th; those omitted by Doctor Watts are the 28th, 43d, 52d, 54th, 59th, 64th, 70th, 79th, 88th, 108th, 137th, 140th. The Hymns are selected chiefly from Doctor Watts; some are entirely new." The hymns are seventy in number; and with those that are not from his own pen, great liberties have been taken. Changes were made that gave great offence, and at length occasioned the later revision (1800) by Dr. Dwight, whose edition of Watts superseded Barlow's.

As an illustration of the indignation felt and expressed at the liberties taken by Barlow, it is related, in Miss Caulkins' History of Norwich, Ct., that Oliver Arnold (a cousin of Benedict Arnold), being "in a bookseller's shop in New Haven," Ct., "was introduced to Joel Barlow," who presently "asked for a specimen of his talent" as an impromptu rhymer; "upon which the wandering poet immediately repeated the following stanza:

> 'You've proved yourself a sinful cre'tur;
> You've murdered Watts, and spoilt the metre;
> You've tried the word of God to alter,
> And for your pains deserve a halter.'"

Barlow was the son of Samuel Barlow and Esther Hull, being the youngest of eight children, and was born at Reading, Ct., March 24, 1754. In 1774 he entered Dartmouth College, his father having died (Dec. 20, 1773, æt. 63), and left him property barely sufficient to defray the expenses of his education. His mother died August 28, 1775, æt. 54. Soon after he removed to New Haven, Ct., and entered Yale College, where he graduated in 1778 at the head of his class. The war of the Revolution was in progress, and his brothers were in camp. More than once, before he left college, he had joined them, and borne the brunt of battle. His poetic bent took form at his gradua-

tion in a poem entitled "The Prospect of Peace," which was published the same year.

He now began the study of law, which, at the urgency of friends, who represented to him the great need of chaplains in the army, he relinquished for a brief course in theology. He was licensed to preach by a Congregational Association at New Haven, Ct., and received a commission as army chaplain in the Third and Fourth Massachusetts Brigades, in which capacity he served (1780–1783) to the end of the war. A part of the time he was associated with his college friends and fellow poets, the Rev. Timothy Dwight and Col. David Humphreys. The trio indulged themselves in poetic recreation, composing patriotic songs and more elaborate poems. In the latter part of 1780, Barlow wrote and published an elegy in verse, in honor of his friend, the Hon. Titus Hosmer, of Middletown, Ct., and the next year another poem, delivered on the occasion of taking his Master's Degree.

He married (January 26, 1781) Miss Ruth, a daughter of Michael Baldwin, the sister of the distinguished statesman, Hon. Abraham Baldwin, of New Haven, and having, at the close of the war, resumed the study of the law, he settled at Hartford, Ct., where he started a weekly gazette, called *The American Mercury*. He was admitted to the bar in 1785. The next year he published his edition of Watts' Psalms, and in 1787 his first elaborate poem, "The Vision of Columbus." The gazette was now relinquished, and a bookstore started for the sale of his recent publications. He united with Dr. Lemuel Hopkins, John Trumbull, and Col. David Humphreys in producing the "Anarchiad," a satirical poem. As agent of the "Scioto Land Company," he went to Europe, but, discovering the fraudulent character of the scheme, he soon abandoned the agency.

He remained abroad seventeen years, residing principally in Paris, and taking an active part, by voice and pen and personal effort, in the stirring events of that most exciting period. In 1791 he published at London his "Advice to the Privileged Orders," and in 1792 his poem called "The

Conspiracy of Kings." His humorous poem on "The Hasty Pudding," published at New Haven in 1796, was written in January, 1793, at Chambery, in Savoy. As Consul of the United States at Algiers in Africa he concluded (1795) treaties with the Barbary States and secured the release of more than one hundred captives. Returning in 1797 to Paris, he enriched himself by successful trade, purchased an elegant mansion, and for several years exercised a sumptuous hospitality.

On his return to America in 1805 he purchased a residence at Georgetown, D. C., which he named "Kalorama." He found time at length to complete his great work, "The Columbiad," and to publish it in costly style (1807) at Philadelphia. He had made some preparations for composing a History of the United States, when he was appointed by President Madison (1810) to succeed Gen. John Armstrong as Minister Plenipotentiary of the United States to France. Again he took up his abode at Paris and entered into negotiations with Napoleon on behalf of the United States Government. While the latter was prosecuting his Russian campaign, he sent for Barlow to meet him in conference at Wilna, in Poland. His exposures and fatigues on the journey induced a violent inflammation of the lungs, resulting, December 24, 1812, in his death at Zarnawicka, a small village twenty miles north of Cracow, Poland. Distinguished honors, both in France and America, were paid to his memory.

His version of the 127th Psalm is regarded as one of the very best. It is as follows:

"Along the banks where Babel's current flows,
Our captive bands in deep despondence strayed;
While Zion's fall in sad remembrance rose,
Her friends, her children, mingled with the dead

"The tuneless harp that once with joy we strung,
When praise employed and mirth inspired the lay,
In mournful silence on the willows hung,
And growing grief prolonged the tedious day.

"The barb'rous tyrants, to increase the woe,
With taunting smiles a song of Zion claim;
Bid sacred praise in strains melodious flow,
While they blaspheme the great Jehovah's name.

"But how, in heathen chains and lands unknown,
Shall Israel's bands a song of Zion raise?
O hapless Salem! God's terrestrial throne,
Thou land of glory, sacred mount of praise!—

"If e'er my mem'ry lose thy lovely name,
If my cold heart neglect my kindred race,
Let dire destruction seize this guilty frame,
My hand shall perish and my voice shall cease.

"Yet shall the Lord, who hears when Zion calls,
O'ertake her foes with terror and dismay;
His arm avenge her desolated walls,
And raise her children to eternal day."

HENRY BATEMAN.

Mr. Bateman is a citizen of London. Born about the beginning of the century, he has spent a long life in honorable and successful business. He is a brother of the Rev. Josiah Bateman, a rector in Southend, Essex, who, in 1832, accompanied Bishop Daniel Wilson as his chaplain to India, became his son-in-law, and, in 1860, published his Memoirs in two volumes. The Bishop was, also, their maternal uncle. Their father was an eminent citizen of the metropolis, and for many years a manager of George Whitefield's Tabernacle in Moorfields. Henry Bateman, by inheritance and conviction, is a conscientious and ardent-minded dissenter. The late Rev. Dr. Thomas Binney, Independent, of London, was his brother-in-law, as also is the Rev. Josiah Viney, of the London Independents, Highgate, South Grove.

Diligent as Mr. Bateman has ever been in business, he

has always been ready for effective service in the promotion of religious and philanthropic objects. He was formerly the Secretary of the Board of Newport Pagnell College, presided over by his uncle. He has since served on the committees of Cheshunt and New Colleges. He has, also, been a director of the Religious Tract Society and of the London Missionary Society; also a member of the Home Missionary Committee, and identified from the beginning with the Society for the Abolition of Church Rates. Formerly he held the office of deacon in the Holywell Mount Chapel, under the pastorate of Rev. Edward Mannering, Shoreditch; and latterly, since his removal to Upper Clapton, a deacon in the Clapton church, under the care of the Rev. Henry John Gamble.

With all this Mr. Bateman has found time for literary pursuits, and the cultivation of the poetic art, in which he has abundantly shown his proficiency. In 1858, after a tour on the Continent, he published "Belgium, and Up and Down on the Rhine"; a book of travels in verse, evincing "a poet's eye, a good man's heart, and great facility and directness in expression." This was followed, the same year, by his "Sunday Sunshine: Hymns and Poems for the Young." Both of these publications were received with much favor. In 1862 he sent forth his "Home Musings: Metrical Lay Sermons," and a few months later his "Heart Melodies: Three Hundred and Sixty-five New Hymns and Psalms for Public Worship or Domestic Use." His latest publication is a beautiful volume, issued in 1869, entitled "Fret Not, and other Poems; including Hymns, with Music."

This charming book is thus introduced by the venerable author: "If it be admitted that to induce a Blade of Grass to grow where never one grew before is to be a World-Benefactor, let me claim for the present volume the aim, at least, to plant some green thoughts in hearts that are arid or sad";—"a book which, in its varied parts, may, I hope, prove helpful and encouraging to Fellow-Travellers on Life's sometimes Dark and often Weary Way." The

first poem directs the fretful soul to "God's Greatness and Goodness in The Without," to "God's Kindness and Teaching in The Within," to "God's Wisdom and Justness in His Providence," and to "God's Mercy in the Gospel of the Lord Jesus Christ." The following stanzas are from the latter part of this poem:

"But, child of God! when he has filled thy heart
With his sweet love, and taught thee how to live,
And thou, in Christ, hast chosen the good part,
The better part his Spirit waits to give,
All shall be well! thy life and all thy ways,
A thankful tribute of unceasing praise.

"Happy to live a Life so true and right,
So blessed and tranquil, that to thy dear Home
A sense of pleasant and suffusive light
From every word and act of thine shall come,
And all may see how, in thy soul, have met
God's grace, and hope of life far better yet.

"O blessed Life! O sweet, fair home and rest!
Unruffled in its purity of joy:
Home! with enfranchised spirits ever blessed;
God's praise the happy heart's serene employ!
Sin and Time's Fret, and all its troubles o'er;
Heaven's perfect peace—Light! Light for Evermore!"

Of his hymn,

"Jesus! Jesus! come and save us,"

he says that it was suggested by a remarkably fervent and touching prayer that he heard offered "Wednesday, September 7, 1862," in a Noon-day Prayer-meeting held in Crosby Hall, London, in which, with inimitable pathos of tone and manner, the suppliant frequently uttered the words: "O Jesus! Jesus!" beseeching him "to come, and help, and bless."

WILLIAM HILEY BRAGGE-BATHURST.

1796–1877.

Mr. Bathurst was a lineal descendant of Sir Benjamin Bathurst, Governor in 1688–'9 of the Royal African and East India Companies. Allen, the eldest son of Sir Benjamin, was, in 1711, created Baron, and in 1771, Earl, of Bathurst. Anne, daughter of the Earl's brother, Benjamin, was married to Charles Bragge, Esq., of Cleve Hill, Mangotsfield, Gloucestershire. Her son, the Right Hon. Charles Bragge, M.P., by the decease of his uncles, Thomas and Poole, without heirs, came, in 1804, into possession of the large Sydney estates, near the Severn, Gloucestershire, and, by sign-manual, took the name of Bragge-Bathurst. He married, in 1788, Charlotte, the daughter of Anthony Addington, M.D., and Mary Hiley. Their second son, William Hiley, was born at Cleve Hill, the seat of the Bragge family, near Bristol, August 28, 1796, and was trained for the Church.

His preparatory course was pursued at Winchester school; his collegiate course at Christ Church, Oxford. He graduated in 1818. The following year he was ordained deacon by the Bishop of Oxford, and in 1820 priest by Dr. Howley, then Bishop of London, afterward Archbishop of Canterbury. In September, 1820, he was presented by his kinsman Henry, Third Earl of Bathurst, to the Rectory of Barwick-in-Elmet, Yorkshire. Faithfully devoting himself to the spiritual welfare of his parishioners, he greatly endeared himself to them all by his eminent piety, his great simplicity of character, his tender love, and his abundant generosity. At the expiration of thirty-two years, owing to conscientious scruples in relation to parts of the Baptismal and Burial services of the Church, he resigned (1852) his living and retired to private life. He found a congenial home at Darleydale, near Matlock, Derbyshire, where for eleven years he gave himself principally

to literary pursuits. By the decease of his elder brother Charles in May, 1863, without heirs, he came into possession of his father's estate, and soon after removed to Lydney Park, where he died, November 25, 1877.

In the early years of his ministry Mr. Bathurst improved his leisure time by composing hymns and versifying a large portion of the Psalms. The result was given to the public (1830) in a small volume entitled "Psalms and Hymns for Public and Private Use." Of the one hundred and fifty Psalms, all but eighteen, and of the Hymns, the whole number (two hundred and six) are from his own pen. At the expiration of nearly twenty years more (1849) he published a metrical version of "The Georgics of Virgil," the fruit of his leisure hours and of his rural experience, also a volume of "Metrical Musings; or, Thoughts on Sacred Subjects in Verse."

A pleasing specimen, both of his style and of his spirit, appears in the following hymn, on "Christ in You, the Hope of Glory":

"O Saviour! may we never rest
Till Thou art formed within;
Till Thou hast calmed our troubled breast
And crushed the power of sin.

"Oh! may we gaze upon Thy cross,
Until the wondrous sight
Makes earthly treasures seem but dross
And earthly sorrows light:

"Until, released from carnal ties,
Our spirit upward springs,
And sees true peace above the skies,
True joy in heavenly things.

"There, as we gaze, may we become
United, Lord! to Thee;
And, in a fairer, happier home,
Thy perfect beauty see."

RICHARD BAXTER.

1615–1691.

Few men in any age have used the pen more constantly and to better purpose than Richard Baxter. But he was not a poet. He seldom courted the Muses. It was not in his vein. He could not give the time and labor requisite for the skilful and graceful elaboration of his thoughts in verse.

And yet he was passionately fond of sacred song. "For myself," he says, "I confess that harmony and melody are the pleasure and elevation of my soul. I have made a psalm of praise in the holy assembly the chief delightful exercise of my religion and my life." Genius and imagination characterized much of what he wrote. But he was too earnest, too practical, too intent on his great work of winning souls to put his glowing thoughts in mellifluous verse.

He published, in 1681, a small volume entitled "Poetical Fragments: Heart Employment with God and Itself. The concordant discord of a broken, healed heart, sorrowing, rejoicing, fearing, hoping, living, dying." Two years later he published "Additions to the Poetical Fragments, written for himself, and communicated to such as are more for serious verse than smooth." After the same fashion he versified "The Book of Psalms," which was given to the public (1692), after his decease, by his friend and biographer, Matthew Sylvester, with the title, "Paraphrase of the Psalms of David, with other Hymns."

Of his "Poetical Fragments," Baxter thus writes: "All that I have to say for these 'Fragments' is—1. That being fitted to women and vulgar wits, which are the far greatest number, they may be useful to such, though contemptible to those of higher elevation and expectation. 2. And being suited to afflicted, sick, dying, troubled, sad, and doubt-

ing persons, the number of such is so great in these calamitous times as may render them useful to more than I desire. 3. And if my present grief [the death of his wife] may but excuse the publication, he that needeth them not may let them alone."

The renowned author of the "Call to the Unconverted" is too well known and his life was too full of incident to make it necessary to give here more than the merest outline of his personal history. He was born, of godly parents, November 12, 1615, at the village of Rowton, in Shropshire, eight miles west of Shrewsbury, England, a village that has no other distinction. At the age of fifteen he was hopefully converted. He entered on public life, as a schoolmaster, first at Wroxeter, and then at Dudley, Worcestershire. In 1638 he was ordained to the ministry by Bishop Thornborough, at Worcester. He accepted (1639) an invitation from the church of Bridgenorth, the second town in Shropshire, to become their pastor. In 1641 he removed to Kidderminster, in the same county. After the breaking out of the civil war he retired, first to Gloucester then to Coventry. In 1642 he became the chaplain of Col. Whalley's regiment. Severe illness at length drove him from the army, and he found a home in the house of Sir Thomas Rous at Rous Leuch, Worcestershire. Here he wrote his "Saints' Everlasting Rest"—the abridgment of which has immortalized his name. He returned to Kidderminster in 1646 and entered on the great work of his life.

On the restoration of Charles II. (1660) he was appointed one of the King's chaplains, was offered and declined a Bishopric, and, on the passage of the noted "Act of Uniformity" (1662), became a Non-conformist. Ejected from his pastoral charge, he passed the remaining period of his life in much disquiet and tribulation (2 Cor. xi. 26, 27), employing his brief intervals of repose in the preparation and publication of controversial and practical tracts and larger treatises. He died in great peace, at London, December 8, 1691.

The products of his pen, according to Calamy, his biog-

rapher, amount to "four folios, fifty-eight quartos (besides single sermons), forty-six octavos, and twenty-nine duodecimos, with occasional sheets and prefaces to other men's books." In his pastoral work he has probably never been excelled. When he began his ministry at Kidderminster "there was scarcely a house in a street where there was family worship; when he left it, there was scarcely a family in the side of a street where it was not; and whoever walked through the town on the Lord's Day evening, heard everywhere the delightful sound of reading the Scriptures and prayer and praise."

His well-known hymn,

> "My whole, though broken heart, O Lord!
> From henceforth shall be thine,"

is a song of tribulation; an utterance of hope in a sea of trouble.

Several of the hymns attached to his "Poetical Fragments" were written so as to be sung to either L. M. or C. M. tunes, as in the following specimen of his style:

> "Blest is the man to whom the Lord
> Imputes not guilt of [*any*] sin,
> Nor calls him to a strict account
> What he hath [*thought and*] done and been.
>
> "Conscience permits us not to think
> That any [*of us*] faultless are;
> Who then can rigorous justice bear
> At God's most righteous [*dreadful*] bar?
>
> "But blessed be our Redeemer's grace,
> Who before [*rigorous*] justice stood;
> Did pay our debt, our guilt deface,
> And washed us in his [*precious*] blood."

BENJAMIN BEDDOME.

1717–1795.

Mr. Beddome was a Baptist minister, as was, also, his father, the Rev. John Beddome (1674–1757). In his early ministry the father was settled at Horseleydown, Southwark, and then at Henly-in-Arden, a market-town, nine miles west of Warwick, England. There Benjamin was born, January 23, 1717. Thence the family removed in 1724 to Bristol, the father having accepted the pastorate of the Pithay church in that town.

After a suitable education the son was apprenticed to a surgeon apothecary. He was seriously impressed by a sermon on Luke xv. 7, preached August 7, 1737, in his father's church, by Mr. Ware, of Chesham. At the close of his apprenticeship, having become a subject of divine grace, he determined to enter the ministry, and became a student in Bristol College, under the tuition of the Rev. Bernard Foskett. Thence he repaired to London, and put himself under the instructions of the learned Rev. John Eames, of the Independent Academy, Tenter Alley, Moorfields. He was baptized, in 1739, by the Rev. Samuel Wilson, of the Little Prescot Street Church, Goodman's Fields, and was licensed to preach, February, 1740, by the church of the Rev. Joseph Stennett. At the expiration of three and a half years he was ordained (September 23, 1743) the pastor of the Baptist church, in the village of Bourton-on-the-Water, in Gloucestershire. He married, in 1749, Elizabeth Boswell, of Bourton. Though urged to become his father's colleague at Bristol, and afterward to become the pastor of the largest Baptist church in London (the one where he was baptized), he declined every invitation from abroad, devoting himself to the interests of his country charge, with perfect contentment, and with the happiest results. One of his sons died in 1765, another in 1778, and a third in 1784. At length, after a most faithful ministry of fifty-two years (eighteen with a colleague), he departed this life September 3, 1795.

With the exception of the Circular Letter of the Midland Association for 1765, his only publication (1752) was "A Scriptural Exposition on the Baptist Catechism, by way of Question and Answer." Ten years after his decease two volumes of his sermons were published (1805), each entitled "Twenty Short Discourses, adapted to Village Worship; or, The Devotions of the Family." A third volume of "Sermons" appeared in 1835.

"Mr. Beddome," says the eminent Robert Hall, "was, on many accounts, an extraordinary person. His mind was cast in an original mould; his conceptions on every subject were eminently his own." "Favored with the advantages of a learned education, he continued to the last to cultivate an acquaintance with the best writers of antiquity, to which he was much indebted for the chaste, terse, and nervous diction, which distinguished his compositions both in prose and verse." "He was eminent for his colloquial powers, in which he displayed the urbanity of the gentleman, and the erudition of the scholar, combined with a more copious vein of attic salt than any person it has been my lot to know."

Many of his hymns which have long been in familiar use are selected from "Hymns adapted to Public Worship or Family Devotion. Now first published from the manuscripts of the late Rev. B. Beddome, A.M. With a Recommendatory Preface by the Rev. R. Hall, A.M. London, 1818." More than fifty of these had been contributed (1787) to Dr. Rippon's "Selection," and so had found their way into other Collections and periodicals. The volume contains 822 hymns and 8 doxologies, all original. The most of them were written to be sung in connection with the author's discourses, after the manner of Drs. Watts and Doddridge.

Montgomery speaks of his hymns as "very agreeable as well as impressive, being for the most part brief and pithy. A single idea, always important, often striking, and sometimes ingeniously brought out, not with a mere point at the end, but with the terseness and simplicity of the Greek

epigram, constitutes the basis of each piece." His name would deserve to be held in everlasting remembrance if he had left no other memorial of the excellent spirit which was in him than the few humble verses:

"Let party names no more," etc.

A single specimen—the 557th of his book—will abundantly confirm these commendations:

"Jesus, my Saviour! bind me fast,
In cords of heavenly love;
Then sweetly draw me to thy breast,
Nor let me thence remove.

"Draw me from all created good,
Myself, the world, and sin,
To the dear fountain of thy blood,
And make me pure within.

"Oh! lead me to thy mercy-seat,
Attract me nearer still—
Draw me, like Mary, to thy feet,
To sit and learn thy will.

"Oh! draw me by thy providence,
Thy spirit and thy word,
From all the things of time and sense,
To thee, my gracious Lord!"

NATHAN SYDNEY SMITH BEMAN.

1785–1871.

The Rev. Dr. Beman was born in the town of Canaan (now New Lebanon), Columbia County, New York, November 27, 1785. His father, Samuel Beman, was of German descent, highly respectable, of good intellect, a man of business, a gentleman of old-school manners and habits, wearing breeches and buckles to the last (1845), and an

adherent of the Episcopal Church. His mother, Silence Douglas, was of Scotch Presbyterian origin. His parents removed in 1790 to Hampton, Washington County, New York.

Nathan remained on the farm until his fifteenth year. He then entered an academy, taught by Mr. Bolles, of the University of Dublin, in Poultney, Vt.,—one-half of his father's farm lying in this town. Two years afterwards (1802) he was sent to the grammar school at Williamstown, Mass., and entered Williams College in 1803. He was transferred to Middlebury College, Vt., in 1804, where he graduated in 1807. While in his junior year he became a subject of divine grace, and, at his graduation, he relinquished his original design of becoming a lawyer, and resolved to seek the Christian ministry. He accepted an invitation to become the Principal of Lincoln Academy, Newcastle, Maine, and at the same time pursued a course of theological study with the Rev. Kiah Bailey, the pastor of the Congregational church of that town. At the expiration of nearly two years, June 14, 1809, he was licensed by the Lincoln and Kennebec Association to preach the Gospel. In the autumn of the same year he became a Tutor of Middlebury College. Shortly after, he accepted a call from the Third Congregational Church of Portland, Me., and was ordained their pastor March 10, 1810.

At an early period he developed symptoms of pulmonary disease, which compelled him to relinquish his pastoral charge. He was dismissed in October, 1812, and immediately sought a milder climate. He found a home in Hancock County, Ga., where he gathered a Presbyterian church and established a classical school for both sexes, and speedily acquired a high reputation as a teacher. This position he held for ten years, with the exception of the year 1818, when he served as President of Franklin College, Athens, Ga. In 1822 he returned to the North, and in September was invited to preach in the First Presbyterian Church of Troy, N. Y. He received soon after a call to be its pastor, and was installed June 17, 1823. In this post, which by

his superior abilities and his eminent faithfulness he greatly adorned, he remained for forty years. Then, at his own request, he was released, June 16, 1863, from the active work of the pastor, and retained as "Pastor Emeritus."

He was twice married—first to a Vermont lady, and then to a Southern lady, whom also he survived. The last few years of his life were spent with his daughter at Carbondale, Ill., where he died August 8, 1871, in his eighty-sixth year.

Dr. Beman was no ordinary man. As a preacher, a theologian, a debater, a counselor, a philanthropist, and a reformer, he occupied the very first rank. In fact, he had very few peers, scarcely any superiors. He was a mighty champion in the cause of Temperance and of Anti-Slavery. He favored, with his whole heart, the work of Revivals of Religion, and his preaching was peculiarly adapted to promote them. Everywhere he was acknowledged as a most effective leader, as "a master in Israel." Williams College conferred on him, in 1824, the honorary degree of D.D., and Middlebury College, Vt., in 1852, the honorary degree of LL.D. He was the Moderator of the Presbyterian General Assembly of 1831, and took a foremost part in the debates that led (1837–1838) to the dismemberment of the Church, pleading the cause that he loved with a force of argument and a loftiness of eloquence that challenged universal admiration. He was the acknowledged peer of the greatest statesmen of the land. Pulpits of the first class and presidencies of colleges were repeatedly offered him, but he declined them all. He lived to witness the two darling desires of his heart—the Abolition of American Slavery and the Reunion of the Presbyterian Church.

His publications were few. His "Four Sermons on the Doctrine of the Atonement, Troy, 1825," excited great interest, and their publication had a marked effect on the theological controversies of the period. His "Sacred Lyrics," or "Select Hymns, particularly adapted to Revivals of Religion, and intended as a Supplement to Watts, by Nathan S. S. Beman; Troy, 1832," was followed in 1841 by a

much larger compilation, with the same name, "intended to be a complete Collection of Psalms and Hymns for the Use of the Sanctuary." A second and revised edition, to which he gave the name of "The Church Psalmist," was published in 1843, and received the endorsement of the [N. S.] General Assembly of that year. It has had an extensive circulation, and, until recently, was largely in use. The only hymns from his pen are the following three, which first appeared in "Sacred Lyrics" with his initial [B.]:

"Jesus! I come to thee," etc.—
"Jesus! we bow before thy throne," etc.—
"Hark! the judgment-trumpet sounding."

ERASTUS CORNELIUS BENEDICT.

1800–1880.

Mr. Benedict was an honored counselor of the city of New York. He was a descendant of Thomas Benedict (1617–1690), of Norwalk, Conn. His great-grandfather, Peter, son of Deacon James, of Ridgefield, Conn., settled early in the last century at Salem, Westchester Co., N. Y. His grandfather, Abner (1740–1818), was the brother of the Rev. Joel Benedict, D.D. (1745–1816), an eminent biblical and classical scholar, of Plainfield, Conn., and was himself a minister of the Gospel, and pastor successively of the Congregational churches of Middlefield, Conn., and New Lebanon, N. Y., a preacher subsequently in Morris Co., N. J., and Roxbury, N. Y.,—having graduated at Yale College, in 1769. His father, Joel Tyler Benedict (1772–1833), born at Middlefield, Conn., began life as a lawyer in Connecticut; but, having been converted in his thirtieth year, he was licensed, June 15, 1802, by the Morris County Presbytery, and ordained November 16, 1803, as an evangelist, at Blooming Grove, N. Y. He was eminently blessed in his

ministry as a laborer for many years in revivals of religion, and subsequently as a pastor at Franklin, N. Y., and Chatham, N. Y. In 1816 he removed to Philadelphia, and for many years, until his death, October 23, 1833, he was the Secretary of the Pennsylvania Tract Society. His piety was of a high order.

Erastus was born, March 19, 1800, at Branford, Conn. He graduated at Williams College in 1821, and in 1824 was admitted to the bar, at New York, where he resided until his death, October 22, 1880. During his extended professional life, he acquired a well-earned reputation for legal skill, eminent integrity, and accurate scholarship. Long a pronounced Christian in connection with the Presbyterian and the Reformed churches, he was known as a wise counselor and earnest friend of the Church, ever ready to promote its interests. He took quite an active and prominent part in advancing the cause of education. At various times, he served as a trustee of the public schools of the city, a member and President of its Board of Education, and, from 1855, as a Regent of the University of New York. On several occasions, also, he was elected a member of the City Council and of the State Legislature, as Assemblyman and as Senator. In 1865 Rutgers College, New Jersey, conferred on him the honorary degree of LL.D.

Besides several pamphlets, reviews, and addresses published at various dates, he brought out in 1838 his "Presbyterianism: a Review"; in 1850 his "American Admiralty"; in 1863 "The Beginning of America"—an anniversary discourse before the New York Historical Society, of which he had long been an active member. In 1867 he brought out, in a beautiful form, "The Hymn of Hildebert, and other Mediæval Hymns, with Translations" from his own pen—"the agreeable labor of occasional hours of leisure. Several of them," he says, "have at different times, during the last fifteen years, appeared in public journals—literary and religious." The translations are remarkably true to the original; the stanza, metre, and double rhymes being faithfully preserved.

The closing portion of the hymn of Hildebert, beginning with that beautiful strain,

"Urbs cœlestis! urbs beata,"

fairly exhibits his style and poetic ability:

"Heavenly city! happy dwelling!
Built upon that stone excelling:
City safe in heavenly keeping!
Hail! in distant glory sleeping!
Thee I hail, for thee am sighing—
Thee I love, for thee am dying.
How thy heavenly hosts are singing—
And their festive voices ringing—
What the love their souls conforming—
What the gems the walls adorning—
Chalcedon and jacinth shining
Know they all, those walls confining.
In that city's glorious meeting
Moses and Elias greeting—
Holy prophets gone before us—
Let me sing the heavenly chorus."

HENRY BENNETT.

1813–1868.

The year before his death, Mr. Bennett, of London, published an unassuming volume with the simple title, "Hymns by H. Bennett, London, 1867."

Mr. Bennett was born at Lyme Regis, on the sea-coast of Dorsetshire, England, April 18, 1813. His hymns were the fruit of his leisure hours, and many of them appeared occasionally in various publications. His death occurred November 12, 1868, at Islington, London. The last two double stanzas of the hymn, "I have a Home Above," are subjoined:

"But more than all I long
His glories to behold,

Whose smile fills all that radiant throng
With ecstasy untold.
That bright, yet tender, smile—
My sweetest welcome there—
Shall cheer me through the little while
I tarry for him here.

"Thy love, thou precious Lord!
My joy and strength shall be,
Till thou shalt speak the gladdening word
That bids me rise to thee.
And then, through endless days,
Where all thy glories shine,
In happier, holier strains I'll praise
The grace that made me thine."

RICHARD MEUX BENSON.

Mr. Benson was a scholar of Christ Church College, Oxford, and graduated, B.A., November, 1847. He was the successful competitor for the Kennicott Hebrew scholarship. He was ordained deacon June 18, 1848, and priest June 3, 1849, by the Bishop of Oxford. In 1850 he was preferred to the perpetual curacy of St. John's Church, Cowley, a living that he still continues to hold.

In 1865 he was visited by the Rev. Charles C. Grafton, of Boston, Mass., on which occasion was organized, under the patronage of Mr. Benson, because of his "high social position, wealth, and literary attainments, the Society called 'The Cowley Fathers.'" This Society pledge themselves to renounce the world and devote themselves to mission work. "They have all things in common; accept no salaries, only a provision for actual support in an economical way; do not marry; take their meals in silence; and follow daily rules of devotion." Their principal stations are Oxford,

England, and Boston, Mass. Mr. Benson in 1870 returned "Father" Grafton's visit, and officiated frequently in several of the Episcopal dioceses of the United States.

He contributed to "Hymns, Ancient and Modern,"

"Praise to God who reigns above," etc.,

and the following translation of "Jesu, Redemptor omnium," etc.:

"O thou whose all-redeeming might
Crowns every chief in faith's true fight,
On this commemoration day
Hear us, good Jesu, while we pray.

"In faithful strife for thy dear name
Thy servant earned the saintly fame,
Which pious hearts with prayers revere
In constant memory year by year.

"Earth's fleeting joys he counted naught,
For higher, truer joys he sought,
And now, with angels round thy throne,
Unfading treasures are his own.

"O grant that we, most gracious God!
May follow in the steps he trod:
And, freed from every stain of sin,
As he hath won may also win.

"To thee, O Christ, our loving King!
All glory, praise, and thanks we bring;
Whom with the Father we adore,
And Holy Ghost, for evermore."

As an author he is favorably known by the following works: "The Wisdom of the Son of David," Prov. i.–ix.; "Redemption: some of the Aspects of the Work of Christ, considered in a Course of Sermons" (1861); "The Divine Rule of Prayer"; "The Manual of an Association for Prayer on Behalf of the Unconverted" (1862); "Lays of Memory, Sacred and Social, by a Mother and Son"; besides several single Sermons, and a Manual of Confirmation.

BERNARD, OF CLAIRVAUX.

1091–1153.

Bernard's hymns are among the purest, sweetest, and richest of Latin hymnology. His master-piece, "De Nomine Jesu," as found in Daniel's "Thesaurus Hymnologicus," contains forty-eight four-line stanzas. Wackernagel, in his "Das Deutsche Kirchenlied" (1862), gives eight additional stanzas.

Bernard was born in 1091 at Fontaine, Burgundy, a village of which his father, Tecelin, was lord. His parents were both of high birth, his father being a knight of the house of Chatillon, and his godly mother, Alix, or Alethe, a daughter of Count Bernard, of Montbar. He was educated, with great strictness and care, at Chatillon on the Seine and at the University of Paris. The loss of his mother, in his twentieth year, determined his choice of a monastic life. He had five brothers, all of whom, and twenty-five other young men, by dint of faithful and persevering effort, he induced to enter with him, 1113, the monastery of Citeaux, near Dijon, of the Order of Cistercians, founded 1098. A rigid compliance with the rigorous rules of the Order soon reduced him almost to a skeleton. This very haggardness, however, gave him fame.

At the end of two years he was sent forth, with twelve other monks, to found a new monastery. He chose a wild gorge, known as "The Valley of Wormwood," in Champagne, diocese of Langres, a noted robber haunt. He gave it the name of "Clara Vallis," whence "Clairvaux"—"The Beautiful Valley." As Abbot of Clairvaux, he soon became known and noted throughout Christendom. Disciples flocked to him from all quarters. Not less than seven hundred novitiates, at one time, were attached to the monastery. Of his pupils, one became a Pope; six, Cardinals; and thirty, Bishops. Not less than seventy-two branches of the Order were founded by himself in France, Spain, and

Britain. At his death, the Order numbered one hundred and sixty monasteries.

By his learning, his energy, his austerity, and his reputed sanctity, he acquired an immense influence. His advice and counsel were universally sought, and his preaching welcomed with enthusiasm. He was summoned repeatedly to the great Councils of the Church, where his opinions were hailed as the perfection of wisdom. The great schism in the Papacy was healed, mainly by his interposition, in behalf of Innocent II. At the Conference in Sens, 1140, he confronted and confounded the rationalizing Abelard. The great crusade of 1147 was undertaken, chiefly at his instigation, by Louis VII., King of France. Worn down by his great austerities and abundant labors, he died, August 20, 1153, at the Abbey of Clairvaux.

His literary remains were published, 1515, at Venice, in two quarto volumes, and, 1645, at Paris, in five folios. They include 439 Letters, 340 Sermons (principally on "The Song of Solomon," to the study of which he was greatly addicted), and 12 Treatises. Seven considerable Poems are claimed as his, written, it is thought, about 1140.

Twelve years after his death he was canonized by the Pope, and, in 1174, he was publicly enrolled among "The Saints." Luther said of him: "If there has ever been a pious monk who feared God, it was St. Bernard, whom alone I hold in much higher esteem than all other monks and priests throughout the globe."

BERNARD, OF MORLAIX.

Bernard was born at Morlaix, in Bretagne, of English parents. Of the dates of his birth and death, and of the incidents of his life, nothing is now known, save that the most of his life was spent, in the twelfth century, at Cluny,

on the little river Grône, in the Department of Saône et Loire, in a valley between two mountains, about 200 miles southeast of Paris. The Abbey had acquired, in the twelfth century, great renown. Peter, of Cluny, known as "The Venerable," succeeded Hugh II. as General of the Order and Abbot of Cluny, in 1121, at the age of twenty-eight years. He presided over the monastery until his death, December 24, 1156. He was the intimate friend of Bernard of Clairvaux. The church of Cluny was then regarded as the most magnificent in France, and the monastery itself as one of the most illustrious in Christendom.

It was at this period that Bernard, the poet, occupied one of the cells of Cluny. When not employed in monastic duties according to the rules of his Order, he occupied himself in the cultivation of his poetic talent. One of the happy fruits of these leisure hours is the divine poem, "De Contemptu Mundi." It is an elaborate production of three thousand lines, peculiarly constructed. Every line is a hexameter of five dactyles and one spondee, after the following fashion:

"Tunc nova gloria | pectora sobria | clarificabit:
Solvit enigmata | veraque sabbata | continuabit.
Patria luminis | inscia turbinis | inscia litis,
Cive replebitur | amplificabitur | Iraélitis.

Thus every line is composed of three parts, the second rhyming with the first, and the third with the third of the following or preceding line. It is wonderfully artistic. "Our language," says Neale, "would utterly fail to give any idea of the majestic sweetness which invests it in Latin. Its difficulty in that language is such that Bernard, in a preface, expresses his belief that nothing but the special inspiration of the Spirit of God could have enabled him to employ it through so long a poem."

The author shows his regard for his superior, "Peter, the Venerable," by commending the work to his favor in a suitable Dedication. Of its Plan, he gives the following account:

"The Subject of the author is—The Advent of Christ to

Judgment; The Joys of the Saints; The Pains of the Reprobate. His Intention—To persuade to the Contempt of the World. The Use—To despise the Things of the World; To seek the Things which be God's." Neale calls it "a bitter satire on the fearful corruptions of the age. But as a contrast to the misery and pollution of earth, the poem opens with a description of the peace and glory of heaven, of such rare beauty as not easily to be matched by any mediæval composition on the same subject."

The first portion of the poem has been happily and beautifully put into English verse by the Rev. John Mason Neale, D.D., and published in his "Mediæval Hymns and Sequences."

JOHN BERRIDGE.

1716–1793.

John Berridge was the eldest son of a wealthy farmer and grazier of Kingston, Nottinghamshire, England, where he was born March 1, 1716. The greater part of his early years he spent with an aunt in the town of Nottingham, where, also, he acquired the rudiments of a common-school education. At the age of fourteen he returned home and was employed on the farm. But such was his inaptness for agriculture as to constrain his father to say to him,—"John, I find you are unable to form any practical idea of the price of cattle, and, therefore, I shall send you to college, to be a light to the Gentiles."

About this time he was hopefully converted, mainly by the agency of a pious companion and a godly tailor of the neighborhood. He now gave himself to study and devotion. After a suitable preparatory course, he entered Clare Hall, Cambridge, October 28, 1734, where he pursued his studies with the greatest avidity. He graduated, A.B. in 1738, and A.M. in 1742. Having been chosen one of the

Fellows of his college, he continued his residence at the University for twenty years, devoting himself to literary pursuits, and, for several years, exercising his gifts as a preacher. His remarkable wit and humor made him a great favorite in the University, and disposed him to a familiarity with Hudibras and other humorous publications. At the same time he pursued his classical studies so indefatigably as to compel his college associate, Rev. Henry Venn, with whom he was intimate for fifty years, to say of him, that "he was as familiar with the learned languages as he was with his mother tongue." During his residence at Clare Hall, he regularly devoted fifteen hours daily to the acquisition of knowledge.

In his thirty-fourth year (1749), he accepted the curacy of Stapleford, a small village of rustics, five miles south of Cambridge. He served them, for six years, from the University, preaching occasionally at St. Mary's Church, Cambridge. By the presentation of his associate Fellows of Clare Hall, he was admitted, July 7, 1755, to the vicarage of Everton, an obscure village in the edge of Bedfordshire, about twenty miles south-southwest of the University. This humble position he retained for life.

Thus far he had seen but little fruit of his ministry. At an early period of his college residence, he had so far imbibed Socinian views as to intermit private prayer most of the time for ten years. These views, however, he had relinquished before entering on the work of the ministry. Still he clung to a low Arminianism, and preached mainly a legal righteousness. At a later day he said of himself: "Once I went to Jesus like a coxcomb, and gave myself fine airs,—fancying if he was something, so was I; if he had merit, so had I. And I used him as a healthy man will use a walking-staff—lean an ounce upon it, or vapor with it in the air. But now he is my whole crutch; no foot can stir a step without him."

This change occurred early in 1758. As he sat mournfully musing one day, perplexed and anxious about his religious state, a voice seemed to say to him: "Cease from

thine own works; only believe." At once his burden was gone, and he found "joy and peace in believing." A deep impression was now made on the hearts of his parishioners by the presentation of his new views. They crowded the church, and not a few were hopefully converted. He burned up all his old sermons, began to preach without notes, and abounded in labors for the spiritual good of his people. At midsummer he began to itinerate among the villages of Bedfordshire, Cambridgeshire, and Huntingdonshire, nothing daunted by the rebukes of his bishop, and the opposition of the ungodly. He was greatly encouraged by the kind words of John Wesley and George Whitefield, with whom, soon after, he gladly entered into delightful fellowship.

A wonderful work of grace ensued in 1759. No church could hold the crowds that flocked to hear him. "He took to the fields" (May 14, 1759), and preached in the open air to thousands. He extended his circuit to Essex and Hertford, preaching ten and twelve times a week. "Ten or fifteen thousand, at some places, composed his congregation, and he was well heard by all of them. People came to hear him from the distance of twenty miles," reaching Everton in time to attend his morning service at seven o'clock. Four times on the Sunday, and often through the week, he preached the word. Four thousand souls, it was computed, were converted within twelve months under the preaching of himself and the Rev. Mr. Hicks, of Wrestlingworth,—a convert under Berridge's preaching. Romaine, Madan, Venn, Fletcher, and Lady Huntingdon visited and cheered him. Opposition showed itself in the most violent forms, but he gloried in tribulation.

He now began to make periodical visits to London, Brighton, and Bath, as a temporary supply for Whitefield's and Lady Huntingdon's chapels. In 1771, he espoused the distinctive doctrines of Calvinism, and became a frequent contributor, both in prose and verse, to *The Gospel Magazine*, associating with Newton, Toplady, Simeon, and men of like spirit. He suffered, for twenty-five

years, from acute disease, but nothing impeded his work or abated his zeal. He died of asthma, January 22, 1793, at his home in Everton.

He was greatly addicted to poetical composition, but his verse has but little to commend it to a refined taste. In 1760 he published "A Collection of Divine Songs, designed chiefly for the Religious Societies of Churchmen in the neighborhood of Everton, Bedfordshire." It was a compilation, mostly from Charles Wesley, with a few from Watts and other authors (greatly altered), and some originals. After the change in his doctrinal views, he sought to suppress this publication, buying and burning every copy that he could obtain.

In 1785 he published an original work of 342 Hymns, entitled "Sion's Songs or Hymns, composed for the Use of them that love and follow the Lord Jesus Christ in Sincerity." Of its origin, he says: "Ill-health, some years past, having kept me from travelling or preaching, I took up the trade of Hymn-making, a handicraft much followed of late, but a business I was not born or bred to, and undertaken chiefly to keep a long sickness from preying on my spirits, and to make tedious nights pass over more smoothly." "Twelve years ago, these Hymns were composed in a six months' illness." "A few of them occasionally rambled into magazines, under the signature of 'Old Everton.'" Their composition, therefore, is to be referred to the year 1773.

The best of these is the popular marriage hymn,

"Since Jesus freely did appear,"

and his hymn on the text, Ps. cxxxi. 2:

"Jesus! cast a look on me,
Give me sweet simplicity,
Make me poor and keep me low,
Seeking only thee to know.

"Weanèd from my lordly self,
Weanèd from the miser's pelf,
Weanèd from the scorner's ways,
Weanèd from the lust of praise.

"All that feeds my busy pride,
Cast it evermore aside,
Bid my will to thine submit,
Lay me humbly at thy feet.

"Make me like a little child,
Of my strength and wisdom spoiled,
Seeing only in thy light,
Walking only in thy might.

"Leaning on thy loving breast,
Where a weary soul may rest;
Feeling well the peace of God
Flowing from thy precious blood.

"In this posture let me live,
And hosannas daily give;
In this temper let me die,
And hosannas ever cry."

The first, third, and fourth of these stanzas are from a hymn by Charles Wesley (altered) on Isa. xxviii. 9, beginning with—

"Lord! that I may learn of thee."

Several others of his hymns had a similar origin.

He published also, in 1773, "The Christian World Unmasked," an exceedingly quaint and thoroughly evangelical book, full of wit, wisdom, and godly counsel. It has had a very extensive circulation.

GEORGE WASHINGTON BETHUNE.

1805–1862.

The Rev. George W. Bethune, D.D., the Christian gentleman, the ripe scholar, the graceful poet, and the eloquent divine, was born in the city of New York, March 18, 1805. His honored father, Divie Bethune, the successful and honest merchant, and the Christian philanthropist, was

born at Dingwall, Ross-shire, Scotland, in 1771, and was of Huguenot descent; he came to New York in 1792, was an elder in the church of the senior Dr. Mason from 1802, and died September 18, 1824. His no less honored mother, Joanna Graham, was the second daughter of Dr. John Graham, of Paisley, Scotland, and Isabella Marshall. Mrs. Graham came, a widow with four children, to New York, September, 1789, and united with the same church. She was "a mother in Israel," and of the highest repute for piety, intelligence, and philanthropy—qualities that were also strikingly exemplified in her daughter, Mrs. Bethune.

Blessed with such a parentage, George was trained after the model of the word of God. In his fifteenth year (1819), he entered Columbia College, where he diligently prosecuted his studies for three years. He then entered Dickinson College, Carlisle, Pa., of which his father's friend, the distinguished John M. Mason, D.D., was then the President. There he graduated in 1823, and thence, having been converted the year before, proceeded to Princeton, N. J., where he studied two years in the Theological Seminary. He married, November 4, 1825, Miss Mary Williams, and spent the winter in the West Indies. He was licensed by the Second Presbytery of New York, July 11, 1826. The following November he went to Savannah, Ga., where he labored as a missionary to the sailors and the colored people. Having been ordained by the Second Presbytery of New York in 1827, he became the pastor of the Reformed Dutch church of Rhinebeck, N. Y.; in 1830, he accepted a call to the R. D. church of Utica, N. Y., and was installed November 7, 1830; in September, 1834, he became the pastor of the First R. D. church of Philadelphia. In the summer of 1836 he visited Europe, and, on his return, May, 1837, he became the pastor of the Third church of the same city. Here he remained until 1850, having visited Europe a second time, in 1841. He now made a third visit to the Old World, and, on his return, removed to Brooklyn, N. Y., and took charge of the R. D. church on the Heights. The loss of health compelled him to go abroad, in February,

1859, and to resign his pastorate in April, 1859. On his re turn he was (November 20, 1859) associated with the Rev. Dr. Abraham R. Van Nest, in the pastorate of the Twenty-first Street R. D. church. Again, in the autumn of 1861, he sought health in Europe, but death overtook him, in the shape of congestion of the brain, April 27, 1862. He died greatly lamented, as he had been greatly honored and loved.

"He stood," says Dr. Ferris, "in the front rank of ministers of the gospel. Originally endowed with a fine mind, and furnished with every possible facility for cultivating and furnishing it, he achieved a very high degree of success in the pulpit and elsewhere. A thorough master of English, of finished taste, fertile in thought, rich in illustration, skilled in dialectics, familiar with the stores of the past, yet with a quick eye to the present, a proficient in *belles-lettres*, he had almost every literary requisite for the composition of sermons. When to this it is added, that he was sound in the faith, and had his heart in the work; that he had a most musical voice of rare compass and modulation, it is not wonderful that his reputation stood so high. He was a close and diligent student, and never was ashamed to confess it. His platform efforts were always impromptu, but for the pulpit he felt conscientiously bound to make careful and thorough preparation." "He had a nice ear for music, and sometimes composed sacred harmonies; he had a fine taste in painting and sculpture; he was an accomplished Latinist and Grecian; he was familiar with a number of modern languages, some of which he spoke fluently; he was well read in the history of philosophy, and his general information was both extensive and accurate."

His publications were numerous. The principal are: "A Word to the Afflicted"; "The Fruit of the Spirit" (1839); "Early Lost, Early Saved" (1846); "The History of a Penitent" (1847); "Sermons" (1847); "A Commentary on the 130th Psalm" (1847); "Lays of Love and Faith, and Other Poems" (1848); "Orations and Occasional Discourses" (1850); together with two posthumous works—"The Memoirs of Mrs. Joanna Bethune" (1863), and "Lectures on

the Heidelberg Catechism," in two vols. (1864). He edited also, an edition of "Walton's Complete Angler" (1847), and a volume of "British Female Poets" (1848), with biographical and critical notices.

He was repeatedly honored with invitations to the pastorate, to professorships, and presidencies of colleges. Many of the published "Orations" were delivered at college commencements. He received the honorary degree of D.D., in 1838, from the University of Pennsylvania.

Dr. Bethune, with his characteristic good taste, and keen sense of the beautiful in art, successfully cultivated the poetic Muse. He versified with great ease and much grace. Some of his effusions are admirable specimens of the lyric art. On one occasion, having taken his seat in the pulpit in advance of the time for the opening of the public service, his longings for a revival of religion prompted him to write, with a pencil, on a scrap of paper, the hymn, beginning with

"Oh! for the happy hour!"

The hymn,

"Come, let us sing of Jesus,"

was written for his Sunday-School.

"It is not death to die,"

was suggested by the beautiful hymn, written by Cæsar Malan,

"Non, ce n' est pas mourir!"

His Scotch origin is beautifully attested in a lyric, written after hearing Mr. Dempster sing, two stanzas of which follow:

"Oh! sing to me the auld Scotch sangs,
I' the braid Scottish tongue,
The sangs my father loved to hear,
The sangs my mither sung,
When she sat beside my cradle,
Or crooned me on her knee,
An' I wad na sleep, she sang so sweet,
The auld Scotch sangs to me.

"Sing ony o' the auld Scotch sangs,
The blythesome or the sad:
They mak' me smile when I am wae,
An' greet when I am glad:
My heart gaes back to auld Scotland,
The saut tears dim mine e'e,
An' the Scotch bluid leaps in a' my veins,
As ye sing thae sangs to me."

EDWARD BICKERSTETH.

1786–1850.

THE name of Bickersteth is of hallowed memory, enshrined in the hearts of intelligent Christians throughout Great Britain and America. He was born March 19, 1786, at Kirkby-Lonsdale, Westmoreland, England. Henry Bickersteth, his father, was a respectable surgeon; but neither the father, nor the mother, Elizabeth Batty, had any special interest in religion. After a good grammar-school education, Edward, at the age of fourteen (January, 1801), obtained a position in the Dead Letter Office, London. Nearly six years afterward (November, 1806), he was articled to Mr. Bleasdale, solicitor, and became a student of law, first at Hatton Court, and then (May, 1808) at New Inn.

In his twenty-first year, he became a true convert to Christ, but continued his law studies and pursuits until May, 1812. He then married Miss Sarah Bignold, of Norwich, to which place he removed, and entered into business there with her brother Thomas. Though prosperity attended him, he had longing desires to devote himself to the work of the ministry. For years he abounded in works of benevolence and piety, and prosecuted theological study. At length, in his thirtieth year, he gave up his worldly business, and was ordained deacon, December 10, 1815, by the Bishop of Norwich, and priest, eleven days later, by the Bishop of Gloucester.

In January, 1816, he embarked for Africa, on an official visit to the stations of the Church Missionary Society in Western and Southern Africa. He returned in August following, and the next month he accepted the position of Resident Secretary of the Society, or Associate Secretary with the Rev. Josiah Pratt. In this laborious service he continued nearly fourteen years, ministering at the same time in Wheler Chapel, Spitalfields, London. Appointed, August, 1830, to the living of Watton, Hertfordshire, he resigned his Secretaryship, and entered upon a course of diligent and successful parochial labor. In the faithful discharge of his pastoral duties, in the preparation and publication of numerous evangelical treatises and books, in the advocacy, by the pen and in person, all over the kingdom, of the Cause of Missions, and in the promotion, by all available means, of the Gospel, he passed the remaining twenty years of a most busy and useful life. He died at Watton, February 28, 1850, full of faith and hope.

He made a diligent use of the press, in the advancement of the kingdom of Christ. He was the author, compiler, or editor of ninety-seven different publications, of which the following are the best known: "A Help to the Study of the Scriptures" (1814); "A Treatise on Prayer" (1819); "A Treatise on the Lord's Supper" (1822); "The Christian Hearer" (1825); "The Christian Student" (1827); "The Chief Concerns of Man for Time and Eternity," a Course of Valedictory Sermons at Wheler Chapel (1831); "Preparedness for the Day of Christ" (1833); "A Practical Guide to the Prophecies" (1835); "Christian Truth" (1838); "A Treatise on Baptism" (1839); "The Restoration of the Jews" (1841); "The Divine Warning to the Church" (1843); and "Family Expositions of the Epistles of St. John and St. Jude" (1846). His "Works," in 16 vols., were published in 1853.

His poetic efforts were limited to the composition of a very few hymns of but little lyrical merit, found in his "Christian Psalmody," compiled in 1833, and enlarged in 1841. In its latest form it contains 950 hymns. More than

250,000 copies of this book have been circulated in Great Britain and its Colonies. The 426th hymn of this book, entitled "The Converted Hindoo's Hymn," is from Mr. Bickersteth's pen. Four out of five stanzas are here given:

"O thou, my soul! forget no more
The Friend who all thy misery bore;
Let every idol be forgot;
But, O my soul! forget him not.

"Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor him forget who left his throne,
And for thy life gave up his own.

"Thy Lord for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt:
And canst thou e'er such love forget?

"Ah! no, till life itself depart,
His name shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus of the skies."

EDWARD HENRY BICKERSTETH.

1825——.

The Bickersteth family have been considerably addicted to hymnology. The "Christian Psalmody" of the Rev. Edward Bickersteth, of Watton, has just been noticed. His elder brother, John, Rector of Acton, Suffolk,—father of the Right Rev. Robert Bickersteth, D.D., the Bishop of Ripon since 1857,—published, in 1819, a Collection of "Psalms and Hymns, selected and revised," including several of his own composition. Edward Henry, the only son of Edward, has not only followed, in this respect, his father

and uncle, but has also developed a poetic genius denied to them both.

He was born, January 25, 1825, at Islington, London. He entered Trinity College, Cambridge, in 1843, and, for his skill in poetry, was awarded, 1844, 1845, 1846, the "Chancellor's Medal." The prize for the best English Essay also was awarded to him, November, 1846. He graduated, A.B., in 1847. He was ordained deacon, February 6, 1848, by the Bishop of Norwich, and on the 24th was married to Miss Rosa Bignold, a maternal relative. Immediately after, he entered upon the Curacy of Banningham, Norfolk. He was ordained priest, February 4, 1849,—also by the Bishop of Norwich. At the close of 1851, he accepted a Curacy at Tunbridge Wells, a watering place in Kent. His stay here was short, for in April, 1852, he obtained, by the presentation of the Earl of Shaftesbury, the Rectory of Hinton-Martell, Dorsetshire. Here he remained until 1855, when he was preferred to the living of Christ Church, Hampstead, in the northern suburbs of London, where he has continued to reside until now. In 1870 he made a brief visit to the United States.

Mr. Bickersteth, like his father, has had much to do with the press. He has published the following valuable works: "Poems and Hymns" (1849); "Nineveh, a Poem" (1851); "Water from the Well-Spring for the Sabbath Hours of Afflicted Believers" (1852); "Psalms and Hymns, based on the 'Christian Psalmody' of the late Edward Bickersteth" (1858); "A Practical Commentary on the New Testament" (1864); "The Rock of Ages," "Plain Sunday Readings for Farm Boys," "Hades and Heaven" (1865); "Yesterday, To-Day, and For Ever—a Poem in Twelve Books" (1867); "The Spirit of Life," and "The Two Brothers and Other Poems" (1871). The latter contains many of his earlier Poems, Fugitive Pieces, and Hymns, several of them bearing date from 1844 to 1847, and written at college. His principal poem, "Yesterday," etc., is an epic of great merit, descriptive of the Church of Christ, and contains passages of great beauty.

In 1858 he selected about 400 hymns from his father's Collection, added 130 from other sources, including a few of his own, and published it as above. Not content with this, he published, in 1870, "The Hymnal Companion to the Book of Common Prayer," a book of 400 carefully selected and laboriously edited Hymns. The "Annotated Edition, with Introduction and Notes," is an admirable contribution to Hymnology. His hymn on the Trinity,

"Father of heaven above,"

is from this work. The following two double stanzas are taken from his 90th hymn:

"O brothers! lift your voices,
Triumphant songs to raise;
Till heaven on high rejoices,
And earth is filled with praise:
Ten thousand hearts are bounding
With holy hopes and free;
The gospel-trump is sounding,
The trump of jubilee.

"O Christian brothers! glorious
Shall be the conflict's close:
The cross hath been victorious,
And shall be o'er its foes:
Faith is our battle-token;
Our Leader all controls;
Our trophies, fetters broken:
Our captives, ransomed souls."

THOMAS BLACKLOCK.

1721–1791.

The blind bard of Annan, Rev. Thomas Blacklock, D.D., was the son of a bricklayer, and was born, November 10, 1721, of English parents, at Annan, Scotland. When only

six months old, he lost his sight by small-pox. At an early age he developed a remarkably retentive memory, and a great thirst for knowledge. He had a passion for poetry, and great skill in versification. The best literature within his father's reach was read to him, and much of it was retained in memory.

He was deprived of his father in his nineteenth year, and thrown upon his own resources. By the kindness of Dr. Stevenson, a physician of Edinburgh, who became his patron, he received a regular course of instruction (1741–1751) at the University of that city. He thus became a proficient in the Latin, Greek, French, and Italian tongues, as well as his own. A volume of his poems was published in 1745 at Glasgow, and another in 1754. Thereupon, the Rev. Joseph Spence, of Oxford, England, published "An Account of the Life, Character, and Poems of Mr. Blacklock, Student of Philosophy at Edinburgh," which was also prefixed to a quarto edition of his Poems, issued in 1756. After a three years' course of theological study at the Divinity Hall, Edinburgh, he was licensed, in 1758, by the Presbytery of Dumfries, as a preacher of the Gospel.

On his presentation, in 1760, by the Earl of Stirling, to the parish of Kirkcudbright, his settlement was opposed by the parishioners on account of his blindness. The case was carried to the Presbytery of Kirkcudbright, then by reference to the Synod of Galloway, and thence to the General Assembly of 1761. After a full hearing of the case, the Assembly ordered, May 29th, his induction by the Presbytery. Owing to the continued opposition of his parishioners, he accepted, at the end of three years, an annuity, resigned his living, and removed to Edinburgh. Having married Miss Johnston, a surgeon's daughter, of Dumfries, he opened a boarding-school, and secured considerable patronage. The University of Aberdeen, in 1766, conferred on him the honorary degree of Doctor of Divinity.

He published, besides the "Poems" already noticed and several "Sermons," "Essays toward Universal Etymology"

(1756); "Paraclesis, or Consolations deduced from Natural and Revealed Religion" (1767); "Two Discourses on the Spirit and Evidences of Christianity" (1768); a satirical "Panegyric on Great Britain" (1773); "The Graham, an heroic Ballad" (1774); "Remarks on the Nature and Extent of Liberty" (1776), suggested by the American War; and an Article in the *Encyclopædia Britannica* (1778) on the "Education of the Blind."

Edmund Burke said of him: "Few men, blessed with the most perfect sight, can describe visual objects with more spirit and justness than this blind man." John Wesley regarded his version of the 104th Psalm as "the finest in the English language." The closing paragraph of this version, which is written throughout in heroic pentameters, will fairly exhibit his style:

> "While this immortal 'spark of heavenly flame'
> Distends my breast and animates my frame,
> To Thee my ardent praises shall be borne
> On the first breeze that wakes the blushing morn;
> The latest star shall hear the pleasing sound,
> And nature in full choir shall join around.
> When, full of Thee, my soul excursive flies
> Through earth, air, ocean, or thy regal skies,
> From world to world new wonders still I find,
> And all the Godhead flashes on my mind;
> When, winged with whirlwinds, vice shall take its flight
> To the deep bosom of eternal night,
> To Thee my soul shall endless praises pay:—
> Join, men and angels! join th' exalted lay!"

Dr. Blacklock's "Braes of Ballenden," a popular song, has ever been a great favorite with his countrymen. He died, July 7, 1791, of nervous fever, at Edinburgh. An edition of his "Poems" was published two years after his death.

JAMES BODEN.

1757–1841.

The Rev. James Boden was born at Chester, England, April 13, 1757, in the house where Matthew Henry wrote his justly-renowned Commentary on the Bible. Under the ministry of the Rev. M. J. Armitage, he became, at fourteen, a serious Christian, and at sixteen a member of the Congregational church, worshipping in an upper room, Common Hall St., Chester. Full of zeal and devotion, he sought the ministry of the Gospel. Four years (1779–1783) were spent at Homerton College. In 1784 he was installed the pastor of the Congregational church of Hanley, a village of potteries in Staffordshire. In November, 1796, he became the successor of the Rev. Josiah Brewer, in the pastorate of the Independent church, Queen Street, Sheffield. More than forty-two years he served this church with great ability and fidelity. At the age of eighty-two years (1839) he resigned his charge, and retired to Chesterfield, in Derbyshire, where, full of peace and joyful hope, he passed away, June 4, 1841, in the 85th year of his age,—one of the very last survivors of the Founders of the London Missionary Society. He was an eminently godly man, and a most useful minister of Christ.

He contributed to the February number of *The Gospel Magazine* for 1777 the hymn,

"Ye dying sons of men,"

written to be sung after a charity sermon; and to the August number of the London *Evangelical Magazine* for 1798,

"Bright Source of Everlasting love."

In the compilation, "A Collection of above Six Hundred Hymns, designed as a New Supplement to Dr. Watts' Psalms and Hymns. Doncaster, 1801," he was associated with the Rev. Edward Williams, D.D., of Rotherham Col

lege. Seven of the hymns were from his own pen. The compilation, for that period, was one of great merit.

Among his earlier productions, the following stanzas, being part of a hymn contributed to the August number of *The Gospel Magazine* for 1777, fairly exhibit his style:

"High in the shining courts above
Reigns God, the sovereign King,
And angels, round his throne of love,
Sweet hallelujahs sing.

"He sees where youthful hearts unite,
And form a social band;
And Jesus ever takes delight
To guide them with his hand.

"Their conversation and their prayers
Are music in his ears;
His smiles dispel their gloomy cares,
And dissipate their fears.

"Oh! how they scorn these sordid charms
Which carnal minds pursue!
Celestial love their bosom warms
With bliss forever new.

"The shining of Jehovah's grace,
And Jesus' bleeding love,
Allure them through this wilderness
To brighter joys above."

HORATIUS BONAR.

1808——.

The Rev. Horatius Bonar, D.D., the poet of the modern sanctuary, is the son of James Bonar, and was born, December 19, 1808, at Edinburgh, Scotland. He comes of a godly and clerical ancestry. His grandfather, the Rev. John Bonar, was the author of several hymns published in

1765. The grandson was educated at the High-School, and the University, Edinburgh. In the study of theology he was a pupil of the Rev. Dr. Chalmers. In 1837 he was ordained the pastor of the Presbyterian church of Kelso, on the Tweed, near the English border,—previously under the charge of the Rev. Robert Lundie, whose daughter, Jane Catharine, sister of Mary Lundie Duncan, he married. Two years after his settlement he began the publication and circulation of the famous "Kelso Tracts," of one of which, "Believe and Live," nearly or quite a million of copies have been issued.

In the early days of his ministry, he and his brother, Rev. Andrew A. Bonar, now of Glasgow, were intimately associated with that burning and shining light, Robert Murray McCheyne, pastor of St. Peter's church, Dundee. They were men of like spirit, and Horatius labored at Kelso much as McCheyne did in Dundee. The great revival of religion, that began at Kilsyth in 1839, spread to Dundee and Kelso, and was greatly promoted by the "Tracts" as well as the preaching of Horatius Bonar. At the disruption of the Church of Scotland in May, 1843, he freely and heartily cast in his lot with the Free Church, of which he has ever since been one of the most ardent and faithful supporters. Since 1866 he has been the pastor of the Grange, or "Chalmers Memorial," Presbyterian Church of Edinburgh.

The publications of Dr. Bonar are characterized by intense spirituality and ardent devotion to the cause of Christ. "Truth and Error" appeared in 1846; "The Night of Weeping," in 1846; "The Coming and Kingdom of the Lord Jesus Christ," in 1849; "The Morning of Joy," in 1850; "The Blood of the Cross" followed. Then "Man, his Religion and his World" (1854); "Prophetical Landmarks" (1854); "The Desert of Sinai" (1857); "The Land of Promise" (1858); "Earth's Thirst and Heaven's Water Springs" (1860); "God's Way of Peace" (1862); "God's Way of Holiness" (1864); and, the same year, "The Word of Promise," "The Eternal Day," "A Stranger Here,"

"Fifty-two Short Sermons for Family Reading" followed. "Light and Truth—Bible Thoughts and Themes" appeared in 1868. He has edited for a long period *The Journal of Prophecy*, and succeeded the Rev. Andrew Cameron as editor of *The Christian Treasury*. He has made numerous contributions to other religious periodicals.

He is, however, better known as the author of many of the sweetest hymns commonly used in the service of God. His hymnological publications are "Songs for the Wilderness," two series (1843–4); "The Bible Hymn-Book" (1845); "Hymns Original and Selected" (1850); "Hymns of Faith and Hope," first series (1857), second series (1861), third series (1866). In 1852 he published "The New Jerusalem, a Hymn of the Olden Time." Some of his hymns "were written in Kelso, some in Edinburgh, some in railway trains. No note was taken of the dates of their composition."

His appearance in the pulpit is "grand, massive, almost imposing, but thoroughly genial and tender in every line and movement of face and eye." The following stanzas, from the third series of his "Hymns of Faith and Hope," are quite characteristic of his muse:

"Upward, where the stars are burning,
Silent, silent, in their turning
Round the never-changing pole:
Upward, where the sky is brightest,
Upward, where the blue is lightest,
Lift I now my longing soul.

'Far above that arch of gladness,
Far beyond these clouds of sadness,
Are the many mansions fair;
Far from pain and sin and folly,
In that palace of the holy,—
I would find my mansion there.

"Where the glory brightly dwelleth,
Where the new song sweetly swelleth,
And the discord never comes;
Where life's stream is ever laving,
And the palm is ever waving;—
That must be the home of homes."

JANE CATHARINE [LUNDIE] BONAR.

Mrs. Bonar is the daughter of the late Rev. Robert Lundie, in whose delightful manse at Kelso, Scotland, the Rev. Matthias Bruen, of New York, found such a pleasant and genial home. "I have acquired at Kelso," says Bruen, September 22, 1817, "at least one of the kindest friends, which, so long as sin is in this world, we can hope God will give us to comfort us in our state of pilgrimage." Mrs. Lundie, the excellent mother of Mrs. Bonar, compiled the Memoirs of Mr. Bruen; but she is far better known as the mother of "Mary Lundie Duncan," whose Memoir, also, she so lovingly wrote. From that exquisite story of a lovely life may be learned something of the charms of that home,

> "Where Tweed flows on in silver sheen,
> And Tiviot feeds her valley green";

where the younger sister, Jane, was born, and passed her youthful days. In April, 1832, she was deprived of her godly father, and in the autumn, with her widowed mother, her elder sister, and brother, she found a home in Edinburgh. In 1835, she was sent to a school in London, and found a kind friend in Mrs. Evans, the endeared friend of her sister Mary. On her return, she was much with her sister at the manse in Cleish, until 1840, when Mary died. She now became the wife of the Rev. Horatius Bonar, and an occupant, as mistress of the manse of Kelso, of the place of her birth and infantile life. Here she continued to reside until her husband's removal, in 1869, to Edinburgh,—her present home.

Like her gifted sister, Mrs. Bonar not unfrequently gives expression to her thoughts in sacred verse. The hymn,

> "Pass away, earthly joy!" etc.,

first appeared (1843) in "Songs for the Wilderness." It found a place, also, two years after, in "The Bible Hymn Book," compiled by her husband.

JANE BORTHWICK.

Miss Jane Borthwick is of Scotch birth and descent. The name of Borthwick is purely Scotch. Her sister is the wife of the Rev. Eric J. Findlater, minister of the Free Church of Balquhidder, in the Presbytery of Dunblane, of a family well known in the annals of the Scotch Church. The two sisters early became interested in German hymnology. Several excellent translations from the German were given to the public, with the title of "Hymns from the Land of Luther," through the press of Kennedy, Edinburgh, in 1854. Others followed in four series. The whole were published together in 1862. Miss Borthwick in 1859 published, also, her "Thoughts for Thoughtful Hours." She has also contributed, under the signature of "H. L. L.," frequent poetic articles to "The Family Treasury." Her latest work, "Alpine Lyrics: a Selection from the Poems of Meta Heusser-Schweizer," appeared in November, 1874.

The translations occupy "a somewhat different field from the Lyra Germanica," by Miss Winkworth, "dealing mostly with hymns of a more modern and less congregational cast, and representing several writers whose names do not appear in the Lyra Germanica." "A few of" them "may be considered as rather imitations than translations, although the ideas and structure are too much borrowed to allow them to be called original."

The hymn, "Jesus, Son of Righteousness," is a translation of

"Morgenglanz der Ewigkeit," etc.,

by Christian Knorr von Rosenroth (1616–1689), of Silesia. "A pilgrim and a stranger," is a version of

"Ich bin ein Gast auf Erden," etc.,

by Paul Gerhardt (1606–1676), of Saxony. "My Jesus, as thou wilt," is a version of

"Mein Jesu! wie du willst," etc.,

by Benjamin Schmolke (1672–1737), also of Silesia. This translation was a great favorite with the late Rev. Dr. Thomas H. Skinner, of New York, as it is with many other devout Christians. "Rejoice, all ye believers," is a popular version of

"Ermuntert euch, ihr Frommen," etc.,

by Laurentius Laurenti (1660–1722), of Holstein. [See Rosenroth, Gerhardt, Schmolke, Laurenti.]

The subjoined stanzas are Miss Borthwick's version of Spitta's

"Der Christen Schmuck und Ordensband," etc.:

"The Christian's badge of honor here
Has ever been the cross;
And, when its hidden joys appear,
He counts it gain, not loss.

"He bears it meekly, as is best,
While struggling here with sin;
He wears it not upon his breast,
Ah! no; it is within.

"And if it bring him pain or shame,
He takes it joyfully;
For well he knows from whom it came,
And what its end shall be.

"Only a little while 'tis borne,
And as a pledge is given
Of robes of triumph, to be worn
Forevermore in heaven."

ANTOINETTE BOURIGNON.

1616–1680.

Antoinette Bourignon was a French mystic of the seventeenth century. She was the daughter of Jean Bou-

rignon and Marguerite Beckwart, of Lisle, Flanders, where she was born, January 13, 1616. Her deformity as an infant was so great as to create an aversion to her, even in the minds of her parents. But, with advancing years, she developed no little sprightliness of mind. At an early age she became fascinated with books of devotion, and was attracted to a life of celibacy. At twenty, she was promised by her parents, in marriage, to a French merchant. To escape it, she fled from home, in male disguise, to the village of Basseck. Her disguise being discovered, she was exposed to indignities, but was protected by the parish priest. By his advice and that of the Archbishop of Cambray, she returned home.

Another attempt to give her in marriage, three years later, induced her to leave her parents again, and take refuge at Mons, under the protection of the Archbishop. On the occasion of her mother's fatal illness, she once more returned home, and remained until her father's death, in 1648. New suitors now sought her hand and wealth, but she resisted their importunities, and devoted herself to a single life.

Desirous of doing good with her worldly means, she took charge (1653) of a foundling hospital at Lisle. In 1658, she joined the order of Augustines. Not long after, with others of the house, she was accused of sortilege, and, in 1662, she again left home. Four years were spent at Ghent and Malines. Thence, in 1667, she repaired to Amsterdam, where, by her numerous tracts and discourses, she soon attracted great attention. Renouncing her connection with the Church of Rome, she claimed a divine commission to found a new and pure communion. Among her converts was Christian de Cordt, a Jansenist priest, who purchased, as a retreat for her community, the island of Noordtstrandt, in the Holstein, bequeathing it to her at his death, in 1669. Thither she retired in 1671, and established a printing press, by means of which she issued a large number of tracts in French, Dutch, and German. Her opposition to the priesthood, and the extravagance of some of

her mystic theories, made her an object of persecution. She withdrew in consequence (1676) to Hamburg, and then to East Frisland. But, finding no rest, she set out to return to Holland. On the way, she was overtaken with a fatal disorder, and died, October 30, 1680, at Frankfort.

Her "Works" were published (1686) in nineteen volumes. Peter Poiret, a Cartesian, one of her admirers, reduced her mysticisms to a systematic form, and published them, in 1705, at Frankfort, by the name of "Oeconomiæ Divinæ libri VI." An English translation of one of her most important works, "La Lumiere du Monde"—"The Light of the World: a most True Relation of the Pilgrimess M. Antonia Bourignon, Travelling towards Eternity," (London, 1696)—met with a ready sale in Great Britain, and gained her adherents even in Scotland. At one time, such was the influence of her doctrines, candidates for the Presbyterian ministry were required to denounce Bourignonism. For twenty years, it was her boast, that she had not read a word of the Holy Scriptures.

The hymn, "Venés, Jesus! mon Salutaire," was written at an early period of her career (1640), when she renounced the world for a religious life. In the original it has five double stanzas. It has much of the spirit of the Gospel. The translation has been erroneously claimed for Dr. John Byrom (1723–1786). John Wesley's translation has eight stanzas—the third, sixth, and seventh being usually omitted. They are as follows:

"While in this region here below,
No other good will I pursue;
I'll bid this world of noise and show,
With all its glittering snares, adieu.

"Wealth, honor, pleasure, and what else
This short-enduring world can give,
Tempt as ye will, my soul repels;
To Christ alone resolved to live.

"Thee I can love, and thee alone,
With pure delight and inward bliss;
To know thou tak'st me for thine own,
Oh! what a happiness is this!"

HUGH BOURNE.

1772–1852.

Hugh Bourne was born, April 7, 1772, at Fordhays, Staffordshire, England. At an early day, his parents, who were Methodists, removed with him to Bemersley, in the same county. He, too, joined the Methodists at Ridgway, in 1799. He had become a timber-merchant, but now gave much time to the study of the Bible and theological books. In 1801, he began to preach as an evangelist, and three years later, in company with William Clowes, he went everywhere, preaching the word, throughout the district.

Having heard, from America, what a gracious work had been accomplished there by Camp-Meetings, he introduced the system into Staffordshire. The measure was opposed by the Wesleyan Conference, and Bourne, in consequence, was expelled (1808),—as was Clowes, in 1810. The year following, they organized the first Primitive Methodist Society at Tunstall. The enterprise met with favor. Societies multiplied. A magazine was started in 1818, and a book-room opened in 1821, at Bemersley. In 1822, was published, "A Collection of Hymns for Camp-Meetings, Revivals, etc., for the Use of the Primitive Methodists. By Hugh Bourne." It contained 154 hymns, fifteen of which were from Mr. Bourne's pen. Three years later a "Large Hymn Book, for the Use of the Primitive Methodists, by Hugh Bourne," was issued, containing 536 hymns, nineteen of which are attributed to "Bourne," and 148 to "Bourne and Wm. Sanders." Mr. Bourne's poetry has little save its fervor and piety to commend it. After a laborious and very successful ministry, he died, October 11, 1852, at Bemersley, at the age of fourscore years. The following stanzas from his pen might be used of himself:

"Enoch, the seventh, walked with God,
Through a long course of years;
He rested on the Saviour's blood,
While in this vale of tears.

"While here on earth he lived by faith,
And grew in perfect love;
By faith he triumphed over death,
And rose to heaven above.

"May we, like Enoch, walk with God,
And in his image grow;
Still live by faith in Jesus' blood,
And speak his praise below."

SIR JOHN BOWRING.

1792–1872.

Sir John Bowring was a man of eminent abilities, and great attainments. As a linguist, an essayist, a poet, a philologist, a philosopher, a magistrate, a parliamentarian, and a diplomatist, he was long and favorably known to the British people. He was of an ancient family of Devonshire, who gave their name to the estate of Bowringsleigh, in the parish of Alphington, where the son was born, October 17, 1792. His father was a wool-trader, and a dissenter. His studies were conducted under the care of the Rev. Lant Carpenter, LL.D., the Unitarian pastor of the Presbyterian church of Exeter (1805–1817).

He entered upon active life as a merchant. Yet such was his passion for literature, that he made himself acquainted with nearly all the languages of the Continent, and published several treatises, essays, versions of poems, songs, and other works, from the Russian, Servian, Polish, Magyar, Danish, Swedish, German, Frisian, Dutch, Esthonian, Spanish, Portuguese, and Icelandic. Among his early publications were "Contestacion," etc., "sobre la Esclavitud de los Negros," Madrid, 1821; "Specimens of the Russian Poets, with Biographical and Critical Notices," London, 1821–1823; "Details of the Imprisonment, Arrest, and Liberation of an Englishman by the Bourbon Government of France"

(1822); "Batavian Anthology, or Specimens of the Dutch Poets; with a History of the Poetical Literature of Holland," in conjunction with H. S. Van Dyk (1823); "Peter Schlemil, a German Story," a Translation (1823); "Matins and Vespers; with Hymns, and Occasional Devotional Pieces" (1823), enlarged (1824); "Ancient Poetry and Romances of Spain" (1824); "Hymns: as a Sequel to the Matins" (1825); "Specimens of the Polish Poets," and "Servian Popular Poetry" (1827); "Poetry of the Magyars" (1830), and "Cheskian [Bohemian] Anthology" (1832). His later publications were quite numerous, but mostly political.

An affinity of tastes and opinions brought him, in 1822, under the personal influence of the noted Jeremy Bentham. As "First Editor" of the *Westminster Review* from 1824, for several years, he advocated Bentham's principles, and after his decease (1832), as his executor, he published (1838) an edition of his works, in 22 volumes, with a Memoir. He travelled in Holland, and elsewhere on the Continent in 1828, and was employed, for several years, as a Commercial Commissioner for Government, in France, Switzerland, Italy, Belgium, the Zollverein, and the Levant. He sat in Parliament, 1835–1837, and again, 1841–1849.

At the close of his Parliamentary career, he was sent (1849) to China, as Consul at Canton, and was subsequently appointed Acting Plenipotentiary and Superintendent of Trade in China. Returning to England in 1853, he was elected a Fellow of the Royal Society, and in 1854 was Knighted. He now returned to China as Governor, Commander-in-Chief, and Vice-Admiral of Hong Kong. He visited Siam in 1855, and negotiated a Treaty with the two kings of the country. After his return to England, having retired on a pension, in 1859, he published "The Kingdom and People of Siam," and "The Philippine Islands." As Minister Plenipotentiary and Envoy Extraordinary of the Siamese and Hawaiian Kingdoms to the European Governments, he concluded Treaties with Holland, Belgium, Spain, Switzerland, Italy, and Sweden. In 1861, he was sent to

Italy as a Commissioner of Commerce. He held the position, until his death, of Magistrate, and Deputy Lieutenant of the County of Devon. The last few years of his busy life he spent at his seat, near Exeter, where he died, November 22, 1872, at the age of fourscore years.

He received the honorary degree of LL.D., from the University of Groningen, Holland, at an early day. Testimonials, titles, decorations, and other honors were almost showered upon him by the principal Sovereigns and Literary Societies of Europe. In the course of his travels he had collected not less than 84,000 species of Coleoptera, which, before his decease, were presented to the British Museum.

The following hymns from his "Matins and Vespers" (1823) and a Sequel to the Matins (1825) are found in many collections:

"How sweetly flowed the gospel's sound," etc.,
"From the recesses of a lowly spirit," etc.,
"Thy will be done! In devious way," etc.,
"God is love; his mercy brightens," etc.,
"Watchman! tell us of the night," etc.

His poetry is quite unequal, and is mostly a reproduction of his literary readings. As sacred poetry, it is cold, and destitute of that glowing inspiration that characterizes so many of the productions of Trinitarian poets. Many who have so often sung with delight,—

"In the cross of Christ I glory," etc.,

may be surprised to learn that its author was then, and to the day of his death, a confirmed Unitarian. He has but little to say of the adorable Redeemer; but, in common with writers of that class, he addresses the Father, as in the following specimen:

"Almighty One! I bend in dust before thee;
Even so veiled cherubs bend;—
In calm and still devotion I adore thee,
All-wise, all-present Friend!
Thou to the earth its emerald robes hast given,

Or curtained it in snow;
And the bright sun, and the soft moon in heaven,
Before thy presence bow.

"A thousand worlds which roll around us brightly,
Thee in their orbits bless;
Ten thousand suns which shine above us nightly,
Proclaim thy righteousness.
Thou didst create the world—'twas thy proud mandate
That woke it unto day;
And the same power that measured, weighed, and spanned it,
Shall bid that world decay."

NICHOLAS BRADY.

1659–1726.

The Rev. Dr. Brady was associated with the Poet Laureate, Nahum Tate, in the production of "The New Version of the Psalms of David" (1696), known as "Tate and Brady's Version," that supplanted "The Old Version" by Sternhold and Hopkins. He was the son of Major Nicholas Brady, who was a grandson of the Right Rev. Hugh Brady, the first Protestant Bishop of Meath, Ireland, and an officer in the royalist army of Charles I. His mother was Martha, the daughter of Luke Gernon, Esq. He was born, October 28, 1659, at Bandon, County Cork, where also he received his elementary education. Thence he proceeded to Westminster School, London, and was elected to Christ Church College, Oxford. After a four years' course he entered Trinity College, Dublin, where he graduated A.B., and whence, at a later date, he received the honorary degree of D.D. Bishop Wettenhall, of Cork, gave him a chaplaincy, and soon after made him a prebend of his Cathedral. At the Revolution (1688), he espoused the cause of the Prince of Orange, and preserved Bandon from the wrath of James II. At the accession (1689) of William

and Mary, he was sent to London to seek a redress of grievances. As a reward for his services, he was appointed minister of St. Catharine Cree, London, and lecturer of St. Michael's. He was honored also with a royal chaplaincy. The rectory of Holy Trinity, Clapham, Surrey, and the living of Richmond, were soon after given him. He died May 20, 1726.

Though a clergyman, he was addicted to the drama. He wrote a play called "The Rape; or, The Innocent Impostors," that was acted at the Theatre Royal, 1692. Three volumes of his Sermons were published in 1704, 1706, and 1713. His later years were occupied with a translation of Virgil's Æneid, which was published in the last year of his life. Three additional volumes of his Sermons were published (1738) by his son. [See NAHUM TATE.]

MATTHEW BRIDGES.

1800——.

MATTHEW BRIDGES is the youngest son of Mr. John Bridges, of Wallington House, Surrey. His elder brother, the Rev. Charles Bridges, late vicar of Old Merton, is extensively and most favorably known as the author of "The Christian Ministry," in two volumes; also, "An Exposition of the 119th Psalm," and "An Exposition of the Book of Proverbs";—a truly excellent and most useful man.

Matthew Bridges was born, July 14, 1800, at "The Friars," Maldon, Essex. His writings show a commendable spirit of research. In 1825, he produced "The Testimony of Profane Antiquity to the Account, given by Moses, of Paradise and the Fall of Man." The same year his poetic talent was favorably exhibited in "Jerusalem Regained: a Poem." These were followed, in 1828, by "The Roman Empire under Constantine the Great." He was moved to this

work, in part, by the desire "to examine the real origin of certain papal superstitions, whose antiquity has been so often urged against Protestants, with no little triumph and presumption." In 1842, he published his "Babbicombe, or Visions of Memory, with other Poems."

Notwithstanding his previous Protestant proclivities, he became enamored of Tractarian doctrines, and, by easy gradations, at length, with many scholars of the two Universities and others, became, about 1846, a convert to the dogmas and pretensions of the Church of Rome. His "Hymns of the Heart" appeared in the following year, containing twenty-two of his own hymns. A small book of hymns, called "The Passion of Jesus," followed in 1852; "Popular Ancient and Modern Histories," in 1855–6; a "Report of the Discussion between J. Baylee and Matthew Bridges," in 1856; and "An Earnest Appeal to Evangelical Episcopalians, etc., on the State of Parties in the Anglican Establishment," in 1864. These are his principal works.

The first and last stanzas of his hymn, entitled "All Saints," are given as specimens of his verse:

"Head of the hosts in glory,
We joyfully adore thee,—
Thy Church on earth below,
Blending with those on high,—
Where, through the azure sky,
Thy saints in ecstasy
Forever glow.

"Angels—archangels! glorious
Guards of the Church victorious!
Worship the Lamb:
Crown him with crowns of light,—
One of the Three by right,—
Love, Majesty, and Might;
The Great I AM!"

Many of his hymns were appended to an edition of the "Lyra Catholica," published (1851) by Edward Dunnigan & Brother, New York.

CHARLES TIMOTHY BROOKS.

1813–1883.

Mr. Brooks was a Unitarian divine, a vigorous writer, an industrious author, and an accomplished poet. He was born June 20, 1813, at Salem, Mass. While a student at Harvard College (where he graduated, 1832), he became, under the instructions of the learned Prof. Charles T. C. Follen, LL.D., an excellent German scholar. After a three years' course of study (1832–1835) at the Divinity School in Cambridge, Mass., he began to preach in the summer of 1835 at Nahant, Mass., and successively supplied congregations at Bangor and Augusta, Me., at Windsor, Vt., and other places, and (June 4, 1837) was ordained the pastor of the Unitarian church of Newport, R. I. He married (October, 1837) Miss Harriet L. Hazard, and resided continuously at Newport thereafter. In 1853, he visited India for the benefit of his impaired health, and, in the autumn of 1871, by reason of the failure of his eyesight and general health, he resigned his pastoral charge.

While a student at the Divinity School, Cambridge, he translated from the German the popular patriotic hymn,

"God bless our native land," etc.

It was reconstructed (the second stanza being almost wholly rewritten) by Rev. John S. Dwight, and published as it now appears in the various Compilations. It may, therefore, be regarded as a joint production.

In 1838, he published, anonymously, at Providence, R. I., a translation of Schiller's "William Tell"; in 1842, a volume of miscellaneous poems from the German; in 1845, a poem delivered before the Phi Beta Kappa Society, Cambridge; in 1847, a translation of Schiller's "Homage to the Arts," with other pieces; in 1848, "Aquidneck, and other Poems"; in 1851, a monogram on "The Old Stone Mill" of Newport, R. I.; in 1853, a volume of "German Lyrics,"—

many of which translations had previously appeared in the *Literary World;* in 1855, a translation of Goethe's "Faust"; in 1857, "Songs of the Field and Flood"; in 1859, "Simplicity of Christ's Teaching," a volume of Sermons; in 1863, a translation of Jean Paul Richter's "Titan," and (1865) "Hesperus"; in 1867, a translation of Schefer's "Layman's Breviary," and (1873) "World's Priest." In addition, he was a contributor of numerous poems, hymns, odes, and essays, to the periodical press; among the latter, one on "Poetry" (1845) and another on "German Hymnology" (1860), both to the *Christian Examiner*. He died, June 14, 1883.

The following stanzas, with four others, were written in 1871:

"Great Lord of all; our Father, God!
Sweet summer's hymn ascends to thee;
Her beauty breathes thy joy abroad,
And love's warm tide flows full and free.

"Through all the realm of earth and air,
Thy great heart pulses day and night,
And flower and fountain leap to share
The glory of thy kindling light.

"In morn's and evening's twilight glow,
Thy tender greeting, Lord! we feel;
And midnight heavens, with silent show,
Thy watchful, patient love reveal."

PHŒBE HINSDALE BROWN.

1783–1861.

The early days of Mrs. Brown gave small promise of literary attainments or poetic development. Her parents were attached to the Episcopal Church. She was born, May 1, 1783, at Canaan Four Corners, N. Y. Her father, George Hinsdale, died when she was only ten months old,

followed, at the close of the next year, by her widowed mother. Her grandfather, Allen, took charge of the little orphan. Mr. and Mrs. Allen died in her tenth year. In this crisis she found a home with her sister (at Claverack, N. Y.), whose husband was the keeper of a county prison. Here she remained for the next eight years, treated more as a servant than as a sister, receiving almost no sympathy, and subjected to great tribulation. Not a day's schooling was given her the whole time, so that, in her eighteenth year, she could not even write her name. At the expiration of this time, she broke loose from her cruel bondage, and attended the district school at Claverack for three months, and there she learned to write.

A kind Providence brought her, in 1801, into the Whiting family, residing in her native place, where she was treated as a daughter, and where, the same year, she united with the Church. In 1805, she became the cherished wife of Mr. Timothy H. Brown, of East Windsor, Ct., where two of her children were born. The remaining two were born at Ellington, whither they had removed. Here she became familiar with one of the natives of the forest, still lingering in the East, of whom she gave an account in a Tract, called, "Poor Sarah, or the Indian Woman," published as Number 128, by the American Tract Society, New York.

She was greatly attached to her pen, and became a frequent contributor to the periodical press. Several of her contributions appeared in the *Religious Intelligencer*, published by Deacon Nathan Whiting, at New Haven, Ct. In *The Pearl*, published at Hartford, Ct., appeared her "Tales of Real Life," and several of her pieces of poetry. At a later date, she published two Sunday-School books, called "The Village School," and "The Tree and its Fruits." The former of these two volumes described her own experience as a school teacher; the latter illustrated, by a series of tales from real life, the evils of gambling.

The Rev. Charles Hammond, who was for some years a member of her family, says: "I have in my possession her

autobiography, a manuscript volume of 412 pages, and a volume of her poems, which I have collected from her manuscripts and newspaper slips, which is nearly as large. From her letters and diaries and prose papers yet unpublished, another manuscript volume of equal size could be made, of great value. At the age of seventy, two years before her death, she wrote out, in a small volume, a fair copy of her numerous hymns and other poetical effusions, noting the occasion, time and place of such compositions, and the date of their first publication."

The family removed, in 1818, to Monson, Mass., just over the State line, where her brother-in-law, the late Alfred Ely, D.D., was settled in the ministry. Her home, at Ellington, had been on the border of a little mountain stream, just outside of the village. Leading from the cottage door, a well-worn footpath led down, among the trees and elders, to a shelving rock on the bank of the brook, where she was wont to retire for prayer and meditation. One evening in August, 1818, having been rudely interrupted in her retreat, she returned to her home, and in vindication of her practice, wrote from a full and grieved heart:

"Yes,—when this toilsome day is gone,
And night, with banners gray,
Steals silently the glade along,
In twilight's soft array,—
I love to steal awhile away
From children and from care,
And spend the hour of setting day
In humble, grateful prayer."

Four more stanzas were added, and the paper laid away. When Dr. Nettleton was compiling his volume of "Village Hymns," he applied, at the suggestion of Dr. Ely, to Mrs. Brown, then residing at Monson, for some of her productions. This and three others were given him, and inserted in that collection. The first stanza was omitted, and the second line of what is now the first stanza was altered with her consent. It has become a great favorite. The tune, "Monson," was composed for it by her son, the Rev. Sam-

uel R. Brown, D.D., of Japan,—as was also the tune, "Brown," named for her by Mr. W. B. Bradbury.

The hymn beginning with,

"O Lord! thy work revive,"

"was written from the impulse of a full heart, and shown to a friend, who begged a copy for private use. It soon found its way to the public in the 'Spiritual Songs.' Written at Monson, 1819." Such is her own account of it.

Mrs. Brown became a widow, in 1854, in her seventy-second year. She then found a home with her only son, who had returned from China, and had become the pastor of the Owasco Outlet Reformed Church, near Auburn, N. Y. On his departure (1859) to Japan, she took up her abode with her daughter Hannah, the wife of Deacon Elijah Smith, who, with her only surviving sister, was residing at Henry, Ill. There she dwelt, serene and happy, until her death, October 10, 1861, in the seventy-ninth year of her age.

The following hymn was written by Mrs. Brown, in 1819, at Monson, Mass., during a revival season, for a sunrise prayer-meeting; it was included (1832) among Hastings and Mason's "Spiritual Songs":

"How sweet the melting lay,
Which breaks upon the ear,
When, at the hour of rising day,
Christians unite in prayer!

"The breezes waft their cries
Up to Jehovah's throne,—
He listens to their bursting sighs,
And sends his blessings down.

"So Jesus rose to pray,
Before the morning light,
Once on the chilling mount did stay
And wrestle all the night.

"Glory to God on high
Who sends his blessings down,
To rescue souls condemned to die,
And makes his people one!"

SIMON BROWNE.

1680–1732.

Simon Browne wrote in the days of Watts, whom he greatly revered. He was born, in 1680, at Shepton-Mallet, Eng. His early education was pursued at home under the care of the Rev. John Cumming, his pastor. He was then put under the instruction of the Rev. John Moore, pastor of the dissenting church of Bridgewater. He was a diligent student, and an apt scholar; of a grave aspect, and godly life. In his twentieth year he was authorized to preach. Soon after, he undertook the pastoral charge of a large and important church at Portsmouth. Here he continued, honored, useful, and beloved, about fifteen years. He was called thence, in 1716, to succeed the Rev. John Shower, as pastor of the Old Jury church, one of the most influential dissenting churches in the kingdom. Dr. Watts was then a near neighbor, preaching hard by in Bury Street.

Matthew Henry had died two years before, leaving his great Commentary unfinished. The First Epistle to the Corinthians was assigned to and completed by Mr. Browne. Besides occasional sermons, he had published, before coming to London, a considerable volume (1809), entitled,—"The true Character of the Real Christian, or Sincere Good Man." Of the "Occasional Papers," he wrote Nos. 4, 10, and 12. He took part in the Salter's Hall Conference, held at London early in 1719, and sided, because of his zeal for the rights of conscience, against subscription to the First Article [Trinitarian] of the Church of England. Dr. Watts, the same year, brought out his version, or "Imitation of the Psalms of David," and Mr. Browne's Hymns followed, the next year (1720). Two years later (1722), he published a volume of his sermons (13), highly evangelical and well written. They are chiefly on practical themes.

It pleased God, the following year (1723), to remove from him, by death, a beloved wife and an only son. A deep depression of spirits succeeded, aggravated, as some have said, by having unwittingly killed a foot-pad, by whom he was assaulted on a journey. But this statement is not well authenticated. A heavy gloom came over him, resulting in a most remarkable malady, which affected him, without interruption, to the end of his life. He became a confirmed monomaniac. He imagined, as stated by Mr. Atkey in his Funeral Sermon, "that Almighty God, by a singular instance of divine power, had, in a gradual manner, annihilated in him the thinking substance, and utterly divested him of consciousness; that, though he retained the human shape, and the faculty of speaking, in a manner that appeared to others rational, he had all the while no more notion of what he said than a parrot. And, very consistently with this, he looked upon himself as no longer a moral agent, a subject of reward or punishment."

Nothing could shake this conviction. He ceased to preach and pray; gave up his pastoral charge; retired to Shepton-Mallet, and devoted himself to literary pursuits. He dismissed all fear, was calm and even cheerful. All the while the masterly character of his mind was more and more apparent. So acute a disputant was he, that his personal friends were wont to say, "He can reason as if he were possessed of two souls."

He translated some of the ancient Greek and Latin poets into English verse; he composed several school-books for children; and compiled a Greek and Latin Dictionary. "A fit Rebuke to a ludicrous Infidel," written with great care and shrewdness, was published by him in 1731; "A Sober and Charitable Disquisition concerning the Importance of the Doctrine of the Trinity," a remarkably able and learned essay, followed the next year,—also, his "Defence of the Religion of Nature, and the Christian Revelation," in reply to Tindal, said to be "superior to most, and inferior to none," of the Defences, "that have appeared on the same subject."

For want of proper exercise, his health failed, and he died, at the close of the year 1732, of a complication of disorders. His Hymn Book contains 266 original hymns, truly evangelical, and quite superior, in rhythm and diction, to the most of what was then current as "sacred lyrics." Prefixed to the book are twenty Tunes—Treble, Tenor, and Bass—four of them of his own composition. In his Preface, which is quite valuable for its historical notices, he says:

"The ingenious Mr. Watts has outdone all that went before him in the variety of his subjects, the smoothness of his verse, and the richness of his fancy." "The world, I hope, will not do me the injury to think that I aim at being his rival. These hymns are designed as a Supplement to his, not intended to supplant them." "I do not set up for a poet. And yet, 'tis no vanity to say, I aim at being more poetical than some who have gone before me. I have labored to make the verse smooth, and the sense obvious and clear." "I have more tyed myself to rhyme than any of my predecessors, Mr. Barton excepted; having throughout taken care, either to rhyme in couplets, or in every other line." He shows a great familiarity with Watts' Psalms and Hymns, frequently borrows his phraseology, and, in some cases, simply reconstructs his neighbor's production. "Sometimes," he says, "I have borrowed my stamina from others."

The 122d hymn in his book,—beginning with,

"Thrice happy saints, who dwell above,
In God's immediate sight;
They glow with everlasting love,
And shine divinely bright,"——

has ten stanzas. Five only are retained, in the altered form in which alone they have long been used. The following stanzas are from the fifth hymn of his third book:

"Hail! Holy Spirit! bright immortal Dove!
Great Spring of light, of purity and love,
Proceeding from the Father and the Son,
Distinct from both, and yet with both but one.

"Oh! shed thine influence and thy power exert;
Clear my dark mind, and thaw my icy heart;
Pour on my drowsy soul celestial day,
And heavenly life to all its powers convey."

MICHAEL BRUCE.

1746–1767.

"'Whom the Gods love die young,' was said of yore."

So wrote Lord Byron, quoting Plautus, and he Menander. It is true only in part. It was true, among many others, of Henry Kirke White, Robert Murray McCheyne, John Summerfield, Thomas Spencer, and Michael Bruce. The latter had entered only his twenty-second year, when he was called to join the heavenly choir.

Michael was the fifth child of Alexander and Ann Bruce, whose eight children all died young—Michael outliving the others. The father was an humble weaver. Both the parents were godly and discreet. Their home was a small thatched cottage, with a sashed—not a lattice—window, in the little hamlet of Kinneswood, skirted with a circle of old ash trees, two miles from Kinross, on the southwestern declivity of the Lomond Hills, and on the northeastern bank of Loch Leven. It was just the place for a poet.

Here Michael was born, March 27, 1746, and here he grew to early manhood. Few, indeed, were his advantages, but he improved them well. At four, he could read; at six, he could write, and write well. In boyhood he was manly—in intellectual developments far in advance of his years. He was the chaplain of his humble home. In his advanced boyhood he was "slenderly made, with a long neck and narrow chest; his skin white, and shining; his cheeks tinged with red rather than ruddy; his hair yellowish and inclined to curl." The Rev. Thomas Mair, of the Associate Synod, was his pastor.

Poor as he was, he began, in his eleventh year, the study

of Latin. In 1762, he entered the University of Edinburgh. During the summer vacation of 1764, he wrote, at home, several hymns for the village singing-school. He had previously been addicted to versification. The next year, he took charge of a school, first at Gairmy Bridge, at £11 per annum, and then at Forrest Mill. He entered, also, on the study of divinity, and, for one session, enjoyed the tuition of Prof. Swanton, of Kinross, in the Theological Hall. But his feeble frame soon gave way, and he returned home to die. During his illness, as strength permitted, he revised and transcribed his hymns, sonnets, and odes, having previously purposed to publish them. Full of faith and resignation he awaited the hour of his departure. He died, July 5, 1767, without a struggle.

After his decease, the manuscript volume of his poems was committed, for publication, to his college comrade, John Logan. Three years elapsed, and Logan published (1770) "Poems on Several Occasions, by Michael Bruce." Greatly to the surprise and grief of the father and village friends of Bruce, the larger part of the poems were suppressed. Logan refused to restore the remainder. The father died. Then Logan, in 1781, ventured to publish, as his own, several poems (among which was an "Ode to the Cuckoo"), which were at once recognized by the villagers as the production of the youthful Bruce. The hymns they had often sung, and the "Ode" had been committed to memory as a great favorite.

Eleven at least of Bruce's hymns were incorporated, on the recommendation of a committee, of whom Logan was one, by the General Assembly of the Church of Scotland, the same year, in the "Translations and Paraphrases, in verse, on several Passages of Scripture, to be sung in the churches." They are respectively numbered 8, 9, 10, 11, 18, 23, 31, 38, 53, 58, and the last one of the five appended "Hymns." The first three of the eight stanzas of the "Ode to the Cuckoo" are subjoined:

"Hail! beauteous stranger of the wood,
Attendant on the spring!

Now heaven repairs thy rural seat,
And woods thy welcome sing.

"Soon as the daisy decks the green,
Thy certain voice we hear:
Hast thou a star to guide thy path,
Or mark the rolling year?

"Delightful visitant! with thee
I hail the time of flowers,
When heaven is filled with music sweet
Of birds among the bowers."

WILLIAM CULLEN BRYANT.

1794–1878.

Mr. Bryant was born November 3, 1794, in the rural town of Cummington, the hill country of Hampshire Co., Mass. His father, Peter Bryant, was a physician and surgeon of high culture and eminent skill. The education of his children he superintended with the utmost care. Discerning the early intellectual promise of his son, William Cullen, he took special pains in developing his intellect and cultivating his poetic taste. This fatherly care and loving-kindness were not unappreciated by the dutiful son. When, in 1820, the father died, the son appended to his "Hymn on Death," written the same year, these with other additional lines:

"Alas! I little thought that the stern Power,
Whose fearful praise I sung, would try me thus,
Before the strain was ended. It must cease—
For he is in his grave who taught my youth
The art of verse, and, in the bud of life,
Offered me to the muses. Oh! cut off
Untimely, when thy reason in its strength,
Ripened by years of toil and studious search
And watch of Nature's silent lessons, taught

> Thy hand to practise best the lenient art,
> To which thou gavest thy laborious days,
> And, last, thy life." . . . . "Rest, therefore, thou,
> Whose early guidance trained my infant steps,—
> Rest in the bosom of God, till the brief sleep
> Of death is over, and a happier life
> Shall dawn to waken thine insensible dust."

At nine, he began to rhyme. At ten (1804), one of his school-exercises in verse appeared, in the *Hampshire Gazette*, Northampton, Mass. Two years later (1806), he wrote verses on "The Solar Eclipse," and on "The Death of a Cousin"; and, July, 1807, on the "Drought," and an "Ode to Connecticut River." His "Embargo, or Sketches of the Times," a well-sustained political "Satire" on President Jefferson, in good heroic verse, correct in rhyme and rhythm, as well as vigorous in thought, was written and published (1808) in his fourteenth year. The next year (1809), it appeared in a second edition, "corrected and enlarged, together with the Spanish Revolution and other Poems." *The Monthly Anthology*, in a flattering notice, augured well for the fame of the young bard. The same year he produced an excellent translation of the 19th Canto of the 1st Book of Virgil's Æneid.

In 1810, he entered the Sophomore class of Williams College, of which he took at once the first place. Having graduated in 1813, he entered on the study of law, at Boston, Mass., first with Justice Howe, and then with the Hon. William Baylies. He was admitted (1815) to the bar, at Plymouth, Mass., and practiced law, one year at Plainfield, and nine years at Great Barrington, Mass. His immortal "Thanatopsis," so universally admired, was first given to the public in the columns of the *North American Review*, for 1817, though it was written (1812) in his eighteenth year. The closing lines of this remarkable poem have become "household words," wherever the English language is spoken:

> "So live, that, when thy summons comes to join
> The innumerable caravan, that moves

To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave, at night,
Scourged to his dungeon; but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Several prose articles were contributed to the *North American* and appeared in later Numbers. At the commencement of Harvard College, in 1821, he delivered the Phi Beta Kappa Poem—on "The Ages," in Spenserian stanzas,—which, with "Thanatopsis, and other Poems," was published the same year, at Cambridge, Mass. Several other poems from his pen appeared (1824) in the *United States Literary Gazette*, and Boston *Weekly Review*. In 1822, he married Miss Fairchild, of Great Barrington, where he was then residing.

The law proving less congenial to him than literature, for which he had a great passion, he removed to New York City in 1825, and became an editor for life, first, of the *New York Review and Athenæum Magazine*,—a monthly, which the next year was merged in the *United States Review and Literary Gazette*,—and then (1826) of the *Evening Post*. To this admirable daily, Mr. Bryant gave, for half a century, the strength of his vigorous and highly cultivated intellect, elevating it to the very front rank of honorable and influential journalism.

He contributed largely to the "Talisman," an annual for the years 1827–1830, also (1832) "Medfield," and the "Skeleton's Cave," to the "Tales of the Glauber Spa." A general collection of his "Poems" was published by Elam Bliss, New York, 1832, and reprinted, with an Introduction by Washington Irving, in London. He visited Europe in 1834, 1836, 1845, and 1849,—extending his travels, in the last instance, as far as Egypt and Syria. These visits gave occasion (1850) to his "Letters of a Traveler." Another visit to Europe (1857–1858) occasioned his "Letters from Spain and Other Countries." A new volume of "Thirty Poems"

appeared in 1864. Once more (1867) he crossed the ocean, and in 1872 he visited Mexico, by the way of Cuba.

Much of his spare time was given to the study of the classics, the mature fruit of which appeared in his inimitable poetic versions of Homer's Iliad and the Odyssey, the former of which appeared in 1870–1871, and the latter, in 1871–1872. His "Library of Poetry and Song,"—an admirable collection,—was published in 1871. He received (1853) the honorary degree of LL.D. from Union College, Schenectady, N. Y.; and, in 1870, the degree of H.S.D., from the University of the State of New York.

In 1844, the *North American Review*, with careful discrimination, truly remarked: "His poems are almost perfect of their kind. The fruits of meditation, rather than of passion or imagination, and rarely startling with an unexpected image or sudden outbreak of feeling, they are admirable specimens of what may be called the philosophy of the soul. They address the finer instincts of our nature with a voice so winning and gentle, they search out with such subtle power all in the heart which is true and good, that their influence, though quiet, is resistless." "It is impossible to read them without being morally benefited; they purify as well as please; they develop or encourage all the elevated and thoughtful tendencies of the mind."

The desire expressed in the following stanza, written by himself, was realized in the autumn of his own life:

"Wind of the sunny South! Oh, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying, in long serenity, away.
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and brooks,
And, dearer yet, the sunshine of kind looks
And music of kind voices ever nigh!
And, when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass." [1826.]

He died, June 12, 1878, in his eighty-fourth year.

STEPHEN GREENLEAF BULFINCH.

1809–1870.

The Rev. Dr. Bulfinch was born, June 18, 1809, at Boston, Mass. His father, Charles Bulfinch (1763–1844), the son of Dr. Thomas Bulfinch, was a graduate (1781) of Harvard College, Mass., and became eminent as an architect. He designed the State House and City Hall of Boston, and drew the plans for the Capitol of the United States, Washington, D. C. The son, because of the father's removal (1818) to the Federal City, became, at the age of nine years, a resident of Washington, where he prosecuted his studies, graduating, in 1827, at Columbian College. He studied theology (1827–1830) at the Divinity School, Cambridge, Mass.

He entered on public life as the pastor (1830–1837) of the Unitarian Church of Augusta, Ga., and was ordained January 9, 1831. He then became a teacher at Pittsburgh, Pa. (1837–8), and subsequently (1838) at Washington, D. C., still continuing the exercise of his ministry. He was the pastor for several years (1845–1852) of the Unitarian Church of Nashua, N. H. Thence he removed (1852) to Dorchester; and (1865) to East Cambridge, now Boston, where he continued to reside until his decease, October 12, 1870. He received (1864) the honorary degree of D.D., from his Alma Mater.

His literary and poetic taste was frequently developed through the press. Besides several sermons and magazine articles, he published (1832) his "Contemplations of the Saviour: a Series of Extracts from the Gospel History, with Reflections and Hymns Original and Selected." Of the hymns twenty-eight were original. A volume of his "Poems" was published (1834) at Charleston, S. C. "The Holy Land and its Inhabitants" followed, in 1834; "Lays of the Gospel," in 1845; "Communion Thoughts," in 1850; "Palestine and the Hebrew People," in 1853; "The Harp

and the Cross," in 1857; "Honor, or the Slaveholder's Daughter," in 1864; "Manual of the Evidences of Christianity," in 1866; and "Studies in the Evidences of Christianity," in 1869.

He contributed six hymns to the "Hymn and Tune Book for the Church and the Home."

His hymns are experimental in character, as in the following, called "The New Life," or "Conversation with Nicodemus":

"How glorious is the hour
When first our souls awake,
Through thy mysterious Spirit's power,
And of new life partake!

"With richer beauty glows
The world, before so fair;
Her holy light Religion throws,
Reflected everywhere.

"Amid repentant tears,
We feel sweet peace within;
We know the God of mercy hears,
And pardons every sin.

"Born of thy Spirit, Lord!
Thy Spirit may we share!
Deep in our hearts inscribe thy word,
And place thine image there."

GEORGE BURDER.

1752–1832.

The Rev. George Burder was the son of Henry Burder, a worthy deacon of the Independent Church of Fetter-Lane, London, residing in Fair Street, Horseley-Down, Southwark. His mother (Miss Wildman) was converted under the preaching of the Rev. George Whitefield, and was an excellent Christian woman. George was born June 5, 1752. In September following, the "New Style" was

adopted, and his birthday was reckoned as May 25th. In his tenth year, his mother was taken from him by death. He was favored with good educational advantages. To the rudiments of an ordinary English education, was added a knowledge of the Latin language. He acquired the art of drawing, under the instruction of Mr. Isaac Taylor, an artist of some eminence. He took lessons, also, in architecture, anatomy, and kindred studies, at the Royal Academy, Somerset House, London.

A thoughtful child, he became serious in early youth. He was an attendant at Whitefield's Tabernacle, and there, September 17, 1775, he made a profession of religion. Soon after, he joined the Evangelical Society, and sought to enter the ministry. Greek, Hebrew, and theology were added to his previous attainments. On a visit to his father's farm at Sheriff Hales, he spent a day with the Rev. John W. Fletcher, at Madely, who urged him to enter at once on the work of preaching the Gospel. He complied; and, the next week, June 17, 1776, he preached to the farm people at Moreton.

Returning to London, he resumed his regular pursuits, preaching seldom; but in the autumn and winter, he preached frequently at Lancaster and Ulverstone. In March, 1778, he gave up the practice of his art, and devoted himself to the gospel-ministry. He was ordained, October 29, 1778, the pastor of the Independent Church of Lancaster. In this position he continued five years, extending, occasionally, his labors over a wide circuit in the North of England. He married, in 1781, Miss Sarah Harrison, of Newcastle-under-Lyme. Two years afterward, November, 1783, he became the pastor of the West Orchard Chapel, Coventry. Highly honored and useful as well as popular, he continued here for twenty years. In labors abundant, he took a prominent part in the public enterprises of the denomination. He united with others (1795) in the organization of the "London Missionary Society," of which, in 1803, he became the active and efficient Secretary. He took charge, also, of the Fetter Lane Church—the home of his

childhood,—and edited *The Evangelical Magazine.* He took part also in founding (1799) the "Religious Tract Society," and (1804) the "British and Foreign Bible Society." He left the editorial chair in 1823, and the Secretaryship in 1827, but retained his pastorate until his decease, May 29, 1832, in the eightieth year of his age.

In addition to his numerous editorials, he published, while at Lancaster and Coventry, a series of "Village Tracts," and began, in 1797, to publish his "Village Sermons," which attained great popularity, and were exceedingly useful. He published, also, "Sea Sermons" (1821), and "Cottage Sermons" (1826). Of these three series of "Sermons," about a million of copies had been circulated in his life-time. To these are to be added, a "Closet Companion" (first in the form of a Tract, 1784); "Notes on Bunyan's Pilgrim's Progress" (1786); "Evangelical Truth Defended" (1788); "An Abridgment of Owen on the Spirit" (1793); "Collins' Weaver's Pocket Book, or Weaving Spiritualized" (1794); "An Abridgment of Owen on Justification by Faith" (1797); "The Welsh Indians" (1797); "The Life of Rev. John Machin" (1799); "Notes on Bunyan's Holy War" (1803); "Howel's History of the Holy Bible enlarged and improved" (1805); "Mather's Essays to do Good, revised and improved" (1807); "Missionary Anecdotes" (1811); and "Burnham's Pious Memorials, enlarged and improved" (1820).

The year after his settlement at Coventry, he prepared and published (1784), for the use of his own congregation, "A Collection of Hymns, from various Authors. Intended as a Supplement to Dr. Watts' Hymns and Imitation of the Psalms," containing 211 hymns. Three of the hymns are credited to his own pen, as follows:

"Come, ye that know and fear the Lord," etc.,

four of the nine stanzas of which are usually omitted, as quite inferior;

"Great the joy when Christians meet," etc.,

which first stanza is generally omitted, and in most Collections the hymn begins,

"Sweet the time, exceeding sweet," etc.

The first three stanzas of his third hymn follow:

"Come, dear Desire of nations! come,
And aid our feeble tongues;
While we thy worthy praise attempt,
In our unworthy songs.

"By faith we see, and we adore
Thy grace, thy power and love;
And, sweetly drawn from sense and sin,
To thee our spirits move.

"Yes, Jesus! thou art our Desire,
In thee our wishes meet;
Nor can the whole creation's round
Afford a name so sweet."

RICHARD BURDSALL.

1735–1824.

Mr. Burdsall was a useful and very laborious Local Preacher, in the Wesleyan Connection, Yorkshire, Eng. "Memoirs of the Life of Richard Burdsall, showing the Mercy of God in Christ Jesus to a Sinner, and containing his Testimony to the Truths he has received: Written by himself," appeared in 1797. Appended to the "Life" was the hymn, beginning with,

"Now Christ he is risen, the serpent's head bruised."

This stanza has very properly been omitted, and the hymn very soon became popular. It underwent some very necessary modifications, and, in 1799, appeared in a Leeds Prayer-Meeting Hymn-Book, nearly in its present form, beginning with the second stanza,

"The voice of free grace," etc.

It seems to have been introduced to the American churches

by Rev. Joshua Spaulding, in "The Lord's Songs," compiled by himself, and published (1805) at Salem, Mass.

Mr. Burdsall was born March 14, 1735, at Kirkby-Overblows, Yorkshire, Eng., in humble circumstances. Converted from the error of his ways in early life, he was filled with zeal for the conversion of his perishing fellow-sinners. He became a class-leader among the Wesleyans, and so continued to the end of life. Not content with this, he followed what seemed to be the indications of the Divine Will, and became a Local Preacher. In this capacity, he made full proof of his ministry. Beginning in his 27th year, he continued laboriously, zealously, and effectively, for sixty-two years, a faithful preacher of the Gospel.

The late Thomas Jackson, a distinguished Wesleyan minister, says of him: "Mr. Burdsall was, in some respects, one of the most remarkable men of his age. He was low in stature, and somewhat slender in his make; his eyes were small, and his countenance was marked by a singular archness of expression. He was gifted with an uncommon power of memory. Sometimes his sermons consisted, to a great extent, of texts of Holy Scripture, every one of which he used to repeat with verbal accuracy, specifying, at the same time, the chapter and verse where they occur. In the pulpit, he occasionally said witty things which provoked an involuntary smile among his hearers, and sometimes even more than a smile; but his sermons were otherwise very impressive. I have wept under his preaching, and, after hearing him, have repeatedly gone home to pray."

He died, at York, February 25, 1824; and his son, John, in a communication to the July Number of the *Wesleyan-Methodist Magazine* for 1824, describes him as "a simple, sincere, humble, holy, and faithful disciple of Jesus." Though "his behavior was occasionally abrupt," and "his general conversation bespoke a comparatively uncultivated mind," yet "he was well received wherever he went; and, generally speaking, was highly esteemed as a conscientious, upright, and indefatigable laborer in the vineyard of the Lord." "He came to the end of his glorious course in comfort, confidence, and honor."

RICHARD BURNHAM.

1749–1810.

In the notice of the Rev. George Burder on a previous page, it is stated that he published an edition of "Burnham's Pious Memorials, enlarged and improved." The author of this book was the Rev. Richard Burnham (1711–1752), of Guildford, Surrey, England. There his son, Richard, was born, 1749, three years before his father's death. Owing to this early affliction his education was quite neglected, and he grew up without any settled religious principles. He became passionately addicted to frivolous society and vain amusements.

Having taken up his abode at High Wycombe, Buckinghamshire, he attended the Wesleyan chapel, and was hopefully converted. Subsequently he adopted Antinomian views, and, ignorant as he was, began to preach with great zeal and considerable effect. Not long afterward he became a convert to Baptist views, and united with a Particular Baptist church at Reading. He now removed to Staines, Middlesex, on the Thames, about seven miles below Windsor. Here he planted a small Baptist church.

On a visit to London (1780) to gather funds for his church, crowds of the poorer class were attracted by his preaching, and he consented to become their minister. A church was gathered at Greenwalk, on the Surrey side of London, near Blackfriars' Bridge, whence, two years afterward, they removed to Lincoln's Inn Fields, and, subsequently, to Edward Street, Soho, a division having occurred in the church, owing to his own misconduct. In 1795, the church removed to Grafton Street, where he ministered fifteen years longer. Here he finished his course, October 30, 1810. The epitaph on his gravestone in the burial-ground of Tottenham Court Road Chapel describes him as "endowed with an ardent zeal for the Redeemer's interest, an acute penetration, and vigor of mind seldom equaled"; and affirms that "his ministry was remarkably owned to

the conversion of many." His private character, however, was not in all respects above reproach.

While at Greenwalk he published, in 1783, "New Hymns on Divers Subjects," thoroughly Antinomian. The book grew, in subsequent editions, from 141 to 452 hymns. The only one of them all that has attained popularity is the hymn,

"Jesus! thou art the sinner's Friend," etc.,

which appeared in his first edition, and is now used in an abridged and amended form. A fair specimen of his other hymns is subjoined:

"All the Lord's honored chosen race
Adopted were by sovereign grace;
As viewed in Christ, they ever stood
The children of the living God.

"The Father's heart o'erflowed with love,
And sent down Jesus from above;
The Son poured out his precious blood,
To bring the children back to God.

"Lord! may we all our sonship know,
As we by faith to Jesus go;
And, in believing, may we prove
Our Father's rich adopting love."

JAMES DRUMMOND BURNS.

1823–1864.

Mr. Burns was a true Christian and a true poet,—too soon called, from toil and suffering, to rest and triumph. He was the son of William Burns, of Edinburgh, Scotland, where he was born, February 18, 1823. He was educated at the High School, and at the University of Edinburgh. He was twenty years old at the disruption of the Church of Scotland, and cast in his lot with the Free Church. He entered the Theological Hall and enjoyed there the instructions of the Rev. Dr. Thomas Chalmers. At the age of

twenty-two (1845) he became the pastor of the Free Church of Dunblane.

A predisposition to consumption, aggravated by hard study and the rigors of the climate, compelled him, in the second year of his pastorate, to pass the winter at Madeira. Returning home in 1848, his malady reasserted itself, and necessitated his resignation. He now took up his abode in Madeira, and made it his home for the next five years. Here he wrote "The Vision of Prophecy, and other Poems," which he published at Edinburgh, on his return to England, in 1854. The same year he took the pastorate of Trinity Presbyterian Church, Hampstead, that "airy and delightful suburb" of London, of "far-famed salubrity,"

"courted by the western wind."

He was then "a tall, loosely-knit man, clad always in clerical black, with the gentlest of manners, a sad resigned sort of voice, and with great sweetness of smile, weak and ill." His ministry proved very acceptable and useful. He was characterized during this period by "a lofty idealism, which cheerfully accepted homely realities; and a consummate scholarship which never disdained the joys and sorrows of the poorest; a determination to know nothing amongst men save Christ crucified, along with a necessity to admire the wonders of creation and the glories of art; a width of sympathy and a range of acquirement, which would have gladly made acquaintance with all the true and all the beautiful, but which, with growing relish, returned evermore to the simplicities of Scripture; a faith at home in the Westminster formulas, a fancy free of the universe; a taste which reveled in the dreamlike descriptions of Camoëns and the mystic intuitions of Wordsworth, but which could lay down the favorite volume, in order to visit a reformatory, or plead with anxious eagerness the cause of some Christian mission." His sermons were fraught with scholarly elegance, evangelical truth, and practical wisdom, "often bright with exquisite beauty."

A return of alarming pulmonary disease, at the expira-

tion of ten years (January, 1864), drove him to Menton, France. The summer found him again at the north, with some improvement; but, soon after his return in the autumn to Menton, he sank under the power of the disease, and, in a state of entire resignation and joyful hope in Christ, he ceased from suffering and from life, on the Sabbath, November 27, 1864. His greatly attached friend and countryman, the late Rev. Dr. James Hamilton, of London, published (1868) a highly appreciative "Memoir," bearing testimony therein to his eminent spirituality, his consummate scholarship, his exquisite taste, and his glowing zeal for the truth and the souls of his fellow-men.

His volume of "Poems," containing eighty-eight specimens, of which twenty-seven are hymns and meditations, was reissued in 1858. "The Heavenly Jerusalem" and "The Evening Hymn," two small works, were published in 1856, and another small volume, containing three sermons preached at Hampstead, in 1864, the year of his decease. A posthumous sermon appeared in 1865. His poetry is very sweet and beautiful, expressed in a great variety of versification, with an exquisite vein of fancy, and great tenderness. The following stanzas are from his hymn entitled "Chastening":

"O Thou, whose tender feet have trod
The thorny path of woe!
Forbid that I should slight the rod,
Or faint beneath the blow.

"My spirit, to its chastening stroke,
I meekly would resign,
Nor murmur at the heaviest yoke,
That tells me I am thine.

"Give me the spirit of thy trust,
To suffer as a son,—
To say, though lying in the dust,
'My Father's will be done!'

"So will I bless the hour that sent
The mercy of the rod,
And build an altar by the tent
Where I have met with God."

JOHN BURTON, Sen.

1773–1822.

"John Burton, of Nottingham," was born February 26, 1773. He was of a Baptist family, and, at an early age, identified himself with the Sunday-School work, then in its infancy. For the use of the little ones in the School of which he was a teacher, he wrote a number of small poems and divine songs, which were published (in 1802), with the title, "The Youth's Monitor, in verse. In a series of little Tales, Emblems, Poems, and Songs, Moral and Divine." This was followed by "Hymns for Sunday-Schools, or Incentives to Early Piety," in two Parts,—of which, the first contained 36, and the second 60, of his hymns. The latter Part was published at Nottingham, in 1806. Three of his hymns, including

"Holy Bible, book divine!" etc.,

appeared in the *London Evangelical Magazine*, for 1805. The favorite hymn on the "Brevity of Life,"

"Time is winging us away," etc.,

appeared in "Hymns for the Use of Sunday-Schools, Original and Selected," published by the Nottingham Sunday-School Union, England, and is there ascribed to "Burton."

He married in 1805, and in 1813 removed to Leicester, where he enjoyed the ministry and the friendship of that eminent divine, the Rev. Robert Hall. "The Young Plantation, in Verse," and "The Shrubbery," were his productions. At his decease, June 24, 1822, he left, unpublished, a volume of hymns designed for village worship. The Nottingham Collection was edited chiefly by himself, and the ninth edition (1823) contains not less than forty hymns accredited to his pen. Very few of them have any merit, and only the two referred to above are found in modern Collections. Among the best of the remainder is the following hymn on "The Lord's Day Morning":

"The sacred morn is come,
When, from the silent tomb,
The Prince of life a conqueror rose:
Now death, with all his power,
Can reign o'er him no more:
Behold! he triumphs o'er his foes.

"Hail! thou most holy day!
When saints unite to pray,
And raise their voices to the Lord!
Let us in concert join,
And mingle sounds divine,
And pray, and hear his holy word.

"The morning of our days,
Thus spent in love and praise,
Will sweeten much declining hours;
Thus may our lives display
Our love to Wisdom's way,
And joy, and peace, and heaven be ours."

JOHN BURTON, Jun.

1803——.

John Burton, of Essex, the son of John Burton, of Stratford, in Essex, was born there, July 23, 1803. His father was a cooper and basket-maker. Both of his parents were devout members of the Congregational Church. From his childhood, the son, also, has lived a life of prayer. Until his thirteenth year, he was educated in the grammar-school of the town. From his fifteenth year, for ten years, he was, most of the time, laid aside by a painful illness. On leaving school, he became his father's assistant in business, and, at the father's death, in 1840, his successor. He has long been a deacon of the Congregational Church, and an effective Sunday-School teacher.

In the intervals of business and illness, Mr. Burton has been a diligent student. With an early propensity to versification, he began, in his twentieth year, to contribute both poetry and prose to the magazines. His first poetic contribution appeared in the Supplemental Number of the *Evangelical Magazine*, for 1822. In 1824 his hymn,

"O Thou that hearest prayer!" etc.,

appeared in the *Baptist Magazine*, London. His "Scripture Characters in Verse," was published by the "Religious Tract Society," about 1840; his "One Hundred Original Hymns for the Young," in 1850; and his "Hymns for Little Children," (54 in number), in 1851. He wrote, also, "Charles Murray," and "Conversation on Prayer," published by the Tract Society. His principal prose work, "Christian Devotedness," was issued in 1860. It was written, mostly, before day, during three successive winter seasons. His "Book of Psalms in English Verse," "on which he was occasionally engaged during 47 years," was published in 1871. One of his prose works is entitled "War irreconcilable with Christianity." His "Hymns for Little Children," has been republished in Philadelphia, with the title, "My Own Hymn Book."

The following stanzas are from a hymn contributed to Rogers' "Lyra Britannica" (1866):

"Jesus, our Lord! to thee we raise
A song of gratitude and praise,—
To thee, our Saviour King:
Spirit Divine! thy grace impart,
Wake every power, warm every heart,
Redeeming love to sing.

"Redeeming love! what theme but this
Inspires, with ecstasy of bliss,
The harps before the throne,
Where angels lead th' enraptured song,
And ransomed souls the strain prolong,
With joys on earth unknown."

JOHN BYROM.

1691–1763.

Dr. John Byrom was one of "The Lancashire Worthies," celebrated in a recent volume by "Francis Epinasse." He was the younger son of Edward Byrom, a linen-draper, or "warehouse man," of Manchester,—a gentleman "of good birth as well as comfortable circumstances." The son was born, in 1691, at Kersall, the family home, near Manchester. His father took special care to give him an excellent education. His preparatory course was pursued at the Merchant Taylors' School, London. He entered Trinity College, Cambridge, July 6, 1708, and graduated, A.B., 1711, and A.M., 1715. He was chosen, in 1714, a Fellow of his College. The same year, as "John Shadow," he contributed two Essays on "Dreaming," Nos. 586 and 593, to *The Spectator*. His famous Pastoral, "Colin and Phœbe," appeared in No. 603. His Fellowship required of him to take orders in the Church; and, as he could not conscientiously comply, he resigned it in 1716, and repaired to Montpellier, France, to pursue the study of medicine. Here he became imbued with the mysticisms of Dr. Henry More, Antoinette Bourignon, Madame Guyon, Jacob Behmen, and Malebranche.

Returning to England, he settled in London, as a physician. Shortly after, he married Elizabeth, the daughter of his uncle, Joseph Byrom, and thereby incurred the displeasure of his wealthy kindred. Having invented a system of stenography, an art very highly prized at that day by statesmen and others, he became a short-hand teacher. His art brought him a handsome income, and the friendship of many men of quality. It procured him also the degree of F.R.S. On the death, some years later, of his elder brother, Edward, he became the owner of the family estates, and thenceforward he gave himself to literary pursuits. He made the acquaintance of Charles Wesley, in

1738, and thereby became a true convert to the religion of the Cross.

He had a great facility in versification, and his style was often quite sprightly. So accustomed was he to use the language of poetry, that he always found it the easier way of expressing himself on all occasions. The well-known fable of "Three Black Crows," from his pen, shows something of his humor. He was very much addicted to the epigram. It was he that wrote the famous epigram on "Handel and Bononcini":

> "Some say, compared to Bononcini,
> That Mynheer Handel 's but a ninny;
> Others aver, that he to Handel
> Is scarcely fit to hold a candle:
> Strange all this difference should be
> 'Twixt Tweedledum and Tweedledee!"

He belonged to a family that were "Tories of the Tories," and on the occasion of the visit of the Pretender, Charles Edward, to Manchester, in 1745, he made one of his court. Being brought into question for it by an officer of the army, he gave utterance to the following epigram:

> "God bless the King!—I mean the Faith's Defender;
> God bless—no harm in blessing—the Pretender!
> But who Pretender is, or who is King,—
> God bless us all!—that's quite another thing."

John Wesley said of his "Poems," that they contain "some of the finest sentiments that ever appeared in the English tongue,—some of the noblest truths, expressed with the utmost energy of language, and the strongest colors of poetry." In 1749, appeared his "Epistle to a Gentleman of the Temple"; in 1751, "Enthusiasm, a Poem"; in 1755, "The Contest" between Blank Verse and Rhyme. He published in the "Philosophical Transactions," 1748, an account of his system of stenography. He died, in great peace, September 28, 1763.

After his decease, his "Universal Short Hand" was published in 1767, and, in 1773, his "Miscellaneous Poems," in

two volumes. Two of the Wesleys' hymns, by the inadvertence of the editor, are included in this collection. They begin with—

"World! adieu! thou real cheat,"

and

"Come, Saviour Jesus! from above."

They are both found in "Hymns and Sacred Poems, by J. and C. Wesley, 1739." He wrote the Christmas Carol, beginning with

"Christians! awake, salute the happy morn."

The original contains forty-eight lines, heroic measure.

"The Lord is my Shepherd, my Guardian and Guide," etc.,

is taken from one of his poems, containing ten double stanzas. The hymn,

"My spirit longs for thee," etc.,

is entitled "The Desponding Soul's Wish." He wrote, also, an "Answer" to it, in the same peculiar style, the first stanza of which is as follows:

"Cheer up, desponding soul!
Thy longing, pleased, I see;
'Tis part of that great whole,
Wherewith I longed for thee."

"The Literary Remains of John Byrom," including his Diaries, were published, 1857, by Dr. John Parkinson, for the Cheetham Society. They furnish numerous graphic illustrations of his Life and Times.

ROBERT CAMPBELL.

——1868.

Mr. Campbell is known, in hymnology, only as the translator of several Latin hymns from the Breviary and

other sources. He was an advocate of the city of Edinburgh, where he died, December 29, 1868.

He belonged to the Scottish Episcopal Church, and was an extreme ritualist. In 1850, at the suggestion and under the revision of Rev. Dr. Patrick Torry, the Bishop of the Episcopal Diocese of St. Andrew's, he compiled a Manual of Praise, entitled, "Hymns and Anthems for Use in the Holy Service of the Church." Some few of the hymns, and several of the translations, were from his pen, including

"Ye choirs of New Jerusalem," etc.,

"At the Lamb's high feast we sing," etc.

He made "the freest use of the previous labors of others," in his translations and compilations. The editors of "Hymns Ancient and Modern" introduced several of them, somewhat modified, into their compilation. "Ye choirs of New Jerusalem" is a free translation of Fulbert's Latin hymn,

"Chorus novæ Jerusalem," etc.

"At the Lamb's high feast we sing" is, also, a free translation of a Breviary hymn,

"Ad regias Agni dapes," etc.

THOMAS CAMPBELL.

1777–1844.

Alexander and Margaret Campbell, the parents of Thomas, were residents of High Street, Glasgow, Scotland. There the son was born, July 27, 1777 (the youngest of eleven children), in his father's sixty-eighth year. His early instructor was David Alison, an eminent teacher. In his eleventh year, he wrote verses; at twelve, he made poetic versions of Anacreon, as school exercises. He entered the University of Glasgow, October, 1791, and gradu-

ated in May, 1796. He was a proficient in Greek and in poetry. His poetical translations of Æschylus, Sophocles, and Aristophanes, were greatly admired. He wrote, also, several prize poems.

Leaving the University, he obtained a tutorship at Dounie, Argyleshire, where, among the rugged and wild scenery of the north, his passion for song was greatly invigorated. At the end of a year, he made his way to Edinburgh and studied law for a season. He then gave himself to the pursuit of literature. Mundell & Son gave him twenty pounds for an abridgment of Bryan Edwards' "West Indies." They also published, April 27, 1799, his "Pleasures of Hope." It attracted great, and even enthusiastic, admiration, and at once gave him prominence in the literary world.

He visited the Continent, June, 1800, and at Altona, Germany, met with a number of Irish refugees. This occasioned his popular ballad,

"There came to the beach a poor exile of Erin," etc.

Written in November, 1800, it was published, January 28, 1801, in *The Morning Chronicle*. His "poor exile" was Anthony McCann. That famous ballad,

"Ye Mariners of England!" etc.,

was also written, about the same time, at Altona. His "Soldier's Dream,"

"Our bugles sang truce, for the night-cloud had lowered," etc.,

was occasioned by an incident on the battle-field of Ratisbon, which he visited in the autumn of 1800.

Returning to England in April, 1801, he visited London, where he learned that his father had just died. In June, 1802, on a visit home, he wrote "Lochiel" and "Hohenlinden." Going back to London, he engaged, the following winter, to write "The Annals of Great Britain from the Accession of George III. to the Peace of Amiens," as a Continuation of Smollett's History of England. An en-

larged edition of his "Poems" was issued in June, 1803. He married, September 10, 1803, his cousin, Matilda Sinclair. A literary pension was conferred on him, October 1, 1805.

Necessity compelled him to literary labor. His "Specimens of the British Poets," published in 1819, occupied much of his time for a dozen years. "Gertrude of Wyoming" appeared in 1809. He visited France in 1814, and Germany, in 1820. He then became the editor of the *New Monthly Magazine*, and removed to London in 1821. "The Last Man" was issued in 1823, and "Theodoric," in 1824. His Lectures on "Greek Poetry" were first printed in the *New Monthly*. He projected the "London University," and labored much to found it. He was chosen in 1826, and for two more successive years, Lord Rector of the University of Glasgow. At the close of 1830, he left the *New Monthly*, and the following year took charge of the *Metropolitan Magazine*. "The Life of Mrs. Siddons" appeared in 1834.

Campbell went abroad the same year, and visited Algiers. On his return, in 1835, he prepared, and published the following year, his "Letters from the South." This was followed, in 1837, by "The Scenic Annual." He began, but did not complete, an edition of Shakespeare. He revisited (1841) the German States, and the same year published his "Life and Times of Petrarch." In 1842 his "Pilgrim of Glencoe" appeared; and, the next year, an elegant edition of his collected "Poems." Although the hymn,

"When Jordan hushed his waters still," etc.,

does not appear in this edition, its authorship is claimed for him by Dr. William Beattie, his biographer.

The failure of his health compelled a change of climate. He found a retreat at Boulogne, France; and there, with the exception of a short visit to London in August, he resided from July, 1843, until his decease, June 15, 1844. His remains were laid to rest, July 3d, in Westminster Abbey.

He was below the middle stature, of good proportions, though somewhat slender. He had large deep-blue eyes, an aquiline nose, and generally a saturnine expression. His hair was dark. His features indicated great sensibility, even to fastidiousness. He was fond of recondite studies, and had a passion for Greece, her language and her arts. He studied mostly at night. He was quick in his movements, and highly impulsive. He was given to absent-mindedness, was warm-hearted, and of kindly disposition. The following "Lines written in Sickness" show something of his more serious style:

"Oh death! if there be quiet in thine arms,
And I must cease—gently, oh! gently come
To me, and let my soul learn no alarms;
But strike me, ere a shriek can echo, dumb,
Senseless and breathless.—And thou, sickly life!
If the decree be writ that I must die,
Do thou be guilty of no needless strife,
Nor pull me downwards to mortality,
When it were fitter I should take a flight—
But whither? Holy Pity! hear, oh! hear;
And lift me to some far-off skyey sphere,
Where I may wander in celestial light:
Might it be so—then would my spirit fear
To quit the things I have so loved, when seen—
The air, the pleasant sun, the summer green,—
Knowing how few would shed one kindly tear,
Or keep in mind that I had ever been."

JOSEPH DACRE CARLYLE.

1758–1804.

This eminent Orientalist was the son of George Carlyle, M.D., of Carlisle, Eng., where he was born, June 4, 1758. He was educated first at Christchurch, and then at Queen's College, Cambridge, graduating, A.B., 1779, A.M., 1782, and S.T.B., 1793. He obtained a Fellowship in 1781.

While in college, he associated with David Zamio, a native of Bagdad, and thus was led to acquire a knowledge of the Arabic language, in which he soon became a proficient. Losing his Fellowship by his marriage in 1793, he obtained church preferment, and was appointed Chancellor of Carlisle, as successor to Rev. Dr. William Paley. Two years later he was made Professor of the Arabic Language in Cambridge University.

When Thomas Bruce, Earl of Elgin, was sent (1799) as Ambassador to the Porte, Prof. Carlyle accompanied the embassy, to explore the literary treasures in the public library of Constantinople. Thence he made excursions into the Archipelago, Greece, Asia Minor, Syria, and Egypt. He returned, in 1801, through Italy and Germany, and was presented to the rectory of Newcastle-upon-Tyne. In the full maturity of his powers, and in the midst of his important literary pursuits, he was removed by death, April 12, 1804. "The urbanity of his manners, the cheerfulness of his social life, his great modesty, his active benevolence, and his sincere piety, as well as his great learning, procured for him the warm love and genuine respect of all who knew him, and rendered his death a public calamity."

Sir Samuel Egerton Brydges, who knew him in college, described him as "a tall, dark, thin man, of reserved manners, and recluse habits," and says that he was supposed to be "of a noble Scotch origin."

He published (1792) "Rerum Ægypticarum Annales (971–1453) Arab. et Lat." His "Translations of Select Pieces of Arabic Poetry" appeared in 1796. On his return from the East, he undertook the supervision of an edition of the Arabic Bible, which finally was issued in 1811. He had made extensive preparations to utilize his linguistic acquisitions while in the Orient, by the publication of a revised edition of the Greek Testament—a project that was cut off by his death. His "Poems, suggested by scenes in Asia Minor, Syria, and Greece," with miscellaneous pieces appended, appeared (1805) the year after his decease, edited by his sister, Susanna Maria. The hymn,

"Lord! when we bend before thy throne," etc.,

appears in these miscellanies. The following three stanzas are from his hymn "On the Lord's Prayer":

"Father of heaven, whose gracious hand
Dispenses good in boundless store!
May every breath thy praise expand,
And every heart thy name adore.

"Great Lord! may all our wakened powers
To spread thy sway exulting join,
Till we shall dare to think thee ours,
And thou shalt deign to make us thine.

"Whate'er thy will, may we display
Hearts that submit without a sigh;
Whate'er thy law, may we obey,
Like raptured saints, and feel its joy."

ALICE AND PHŒBE CARY.

1824–1871.

The gifted sisters, Alice and Phœbe Cary, were natives of Hamilton Co., Ohio. Their father, Robert Cary (1787–1866), when a boy of fifteen years, had removed from Lyme, N. H., with his father, Christopher, to occupy a land grant, on a warrant given to Christopher as a Revolutionary soldier. The family were originally from Windham, Conn., and descendants of John Cary, a Plymouth Pilgrim of 1630.

Robert Cary was a man of superior intelligence, of excellent moral character, fond of poetry and romance, and quite religiously inclined. He married, January 13, 1814, Elizabeth Jessup, "blue-eyed and beautiful"; "of superior intellect, and of good, well-ordered life"; "fond of history, politics, moral essays, biography," and polemic divinity. Six daughters and three sons were born to them, Alice being the fourth, and Phœbe the sixth child. They resided on a picturesque and fertile farm, in the broad and beautiful lap of the Miami Valley, about eight miles north of Cincinnati. Their home was, until 1832, a small un-

painted wooden building, one story and a half in height, facing the west, with a long porch across its north side,

> "Low, and little, and black, and old,
> With children many as it can hold."

The new house, into which they moved in the autumn of 1832, was much more roomy and comfortable. Such was the "Clovernook," of which the sisters retained such a loving and fond remembrance.

In this "sequestered vale" Alice Cary was born, April 26, 1820, and Phœbe, September 4, 1824. Their schooling was obtained in a low and plain one-story brick building, a mile and a quarter from home, reached always on foot. The literary treasures of their homestead were a Bible, Hymn-Book, "Lewis and Clark's Travels," "Pope's Essays," the "History of the Jews," and "Charlotte Temple." The parents had early become Universalists, and *The Trumpet* was a weekly visitor.

Inheriting a poetic temperament, the two sisters took delight, from their childhood, in the rhyming art. Their poems were contributed, in the first instance, to Universalist periodicals, and Cincinnati journals; then to the *Ladies' Repository*, of Boston, and that of Cincinnati; afterwards to *Graham's Magazine*, New York, and the *National Era*, Washington, D. C. These productions were collected, and published, by Rev. Rufus W. Griswold, in 1850, at Philadelphia, with the title,—"Poems of Alice and Phœbe Cary." In the summer of the same year, they visited the Eastern States, and met with a cordial reception, forming not a few valuable friendships.

An affair of the heart had broken the health and spirits of Alice, and in November, 1850, she came to New York to make herself a new home, and enter upon her life-work. Phœbe, and a younger sister, Elmina, followed her, in April, 1851. They hired rooms in a quiet neighborhood (No. 75 W. 13th St.); and, five years afterwards, they took the cosey house, No. 52 E. 20th St., which they occupied to the end of their earthly pilgrimage. They soon sur-

rounded themselves with friends of a kindred spirit, and their humble home became the centre and loved resort of a literary coterie of singular worth. They managed, with strict economy, to sustain themselves by their pens, and to secure a competence.

Phœbe Cary, in March, 1852, became a member of the Church of the Puritans, under the care of the Rev. George B. Cheever, D.D.; and, after the removal of that church to a remote neighborhood, she became an attendant of the Church of the Strangers, under the care of the Rev. Charles F. Deems, D.D. She is described (in the winter of 1853–4, her 30th year) as "still young and striking in her appearance, with keen, merry, black eyes, full of intelligence and spirit, a full, well-proportioned figure, and very characteristic in gesture, aspect, and dress." She was full of delicate wit and humor,—the life of every circle in which she mingled. "Some one remarked," says a friend, "her resemblance to Sappho, as she is known to us by the bust, and by descriptions; the olive-brown tint, the stature rather under-size, the low brow, etc."

She published, in 1854, her "Poems and Parodies"; and, in 1868, her "Poems of Faith, Hope, and Love." In connection with her pastor, the Rev. Dr. Deems, she compiled, and published (1869), "Hymns for all Christians"; a Manual of Hymns, Spiritual Songs, and Lyrics, one hundred of each. Her sister, Alice, who for years had been declining in health, ceased from labor and from mortal life, February 12, 1871. Phœbe keenly felt the severing of the cords that bound her to her greatly endeared sister, but, for a season, bore up bravely under the affliction. It proved, however, too much for her. In the course of a few months, nature gave way, and she died, at Newport, R. I., July 31, 1871, in the forty-seventh year of her age. The sisters sleep, side by side, beneath the turf in Greenwood.

To an inquiring friend, Phœbe Cary wrote, the year before her death, in respect to the hymn, by which she is everywhere known,

"One sweetly solemn thought," etc.,—

"The hymn was written eighteen years ago (1852), in your house. I composed it in the little back third-story bedroom, one Sunday morning, after coming from church." It was, doubtless, inspired by the morning sermon. As originally written, the measure was quite irregular, and the rhythm imperfect. Some slight alterations were needed to adapt it to a suitable metrical tune.

The following stanzas are from one of her last poems, entitled, "Waiting the Change":

"Though some, whose presence once
Sweet comfort round me shed,
Here in the body walk no more
The way that I must tread,
Not they, but what they were,
Went to the house of fear;
They were the incorruptible,
They left corruption here.

"Thank God! for all my loved,
That, out of pain and care,
Have safely reached the heavenly heights,
And stay to meet me there:
Not these I mourn; I know
Their joy by faith sublime;—
But for myself, that still below
Must wait my appointed time."

EDWARD CASWALL.

1814–1878.

Edward Caswall is an "Oxford Pervert." His father, the Rev. R. C. Caswall, was the Vicar of West Lavington, Wiltshire, England, and previously Perpetual Curate of Yateley, Hampshire. His mother was a niece of the Rt. Rev. Thomas Burgess, D.D., Bishop of St. David, and afterwards of Salisbury. The father was a descendant of Sir George Caswall, Kt., who was compromised in the affairs

of the South-Sea Company (1720). The family were possessed of a considerable estate. The son, Edward, was born, July 15, 1814, at Yateley, and was the fourth of nine children. His eldest brother, Rev. Henry Caswall, D.D., accompanied Bishop Chase, of Ohio, in 1829, to the United States, was the first graduate of Kenyon College, and was afterwards Theological Professor at Lexington, Ky., and St. Louis, Mo.,—returning to England in 1842, when he published his book on the "Mormons," having in 1839 published his "America and the American Church." He is now Prebendary of Salisbury Cathedral.

After a preparatory training at the grammar-schools of Chigwell and Marlborough, Edward entered Brasenose College, Oxford, in 1832. Previous to his graduation (1836), he contributed, to the *Metropolitan Magazine*, a series of papers, entitled "The Oxonian." His "Art of Pluck" (1835), a satire on the idle and wasteful habits of the Oxford boys, was very popular, and speedily went through eleven editions. His "Sketches of Young Ladies," a similar satire, was equally popular. In the summer of 1835, he visited Italy and other parts of the Continent.

He remained, as "Hulme Exhibitioner," studying divinity, at Oxford, two years, when he was ordained, by Rt. Rev. George Henry Law, D.D., Bishop of Bath and Wells (1838) a deacon, and (1839) a priest. In the meantime, he published "Morals from the Church Yard" (1838), and therein showed some tendencies towards Romanism. He served as Curate, successively, at Bishop's Norton, near Taunton, at Milverton, and at St. Dunstan's in the West, London. In 1840, he became Perpetual Curate of Stratford, near Salisbury. He married (1841) Louisa, the only child of General Walker, at Taunton, with whom (1845) he again visited the Continent. They returned, quite in love with the pomp of the Roman ritual. He had already received, with eagerness, the "Tracts for the Times," and other kindred publications.

As the result, he resigned (March, 1846) his church-living, and published "The Child's Manual," and "Sermons

on the Seen and Unseen." A visit to the eastern and southern parts of Ireland, the same year, confirmed him in his leanings towards the Papacy. His father died soon after, and, in December, he proceeded with his wife to Rome, where, in January, 1847, they were both received into the Church of Rome. His younger brother, Thomas, Fellow of Clare Hall, Cambridge, had taken a similar step shortly before.

On his return home, he was occupied, during the following two years, in translating the Breviary Hymns, as published (1849) in his "Lyra Catholica." The "Altar Manual," translated from the French by Mrs. Caswall, was published about the same time. They removed to Torquay, early in the autumn, where Mrs. Caswall became (September 14, 1849) a victim of the Asiatic Cholera. In December he repaired to Dr. Newman's Oratory at Birmingham, was received on probation into the Order, March 29, 1850, and finally into the priesthood, September 18, 1852. His full admission to the Oratory took place, January 18, 1854.

He published, afterwards: (1855) "Hours at the Altar," a translation from the French, and "Verba Verbi; or, the Words of Jesus, arranged in the Order of Time as a Daily Companion," etc.; (1858) "The Masque of Mary, and Other Poems," of which forty-nine are Translations; (1861) "Confraternity Manual of the Most Precious Blood," etc.; (1862) "Love for Holy Church"; and (1865) "A May Pageant and Other Poems." He also assisted his college-friend, Rev. Henry Formby (who, also, had become a Romanist) in bringing out his series of hymns. He died, January 2, 1878.

Mr. Caswall's translations are of a high order, and many of them are used extensively, both by Protestants and Romanists. More than thirty of them have been adopted by Protestant Compilers,—notably those of "Hymns Ancient and Modern" (1861) and "The People's Hymnal" (1867). The following stanzas are from his "Masque of Mary":

"Jerusalem! Jerusalem! arise thee now and shine;
Put on, put on thy purple robe and diadem divine;
Though darkness cover all the earth, yet thou shalt sing for glee;
For, lo! the glory of the Lord hath risen upon thee.

"Jerusalem! Jerusalem! thy streets are paved with gold;
Thy pearly halls and palaces are glorious to behold;
Thy walls of jasper are inlaid with every precious gem;
How pure, how lovely, is the sight of our Jerusalem!

"Jerusalem! Jerusalem! no tear in thee is known;
Thy bright and fragrant courts were made for happiness alone;
The Lord alone thy Temple is, and calls thee by his name;
The Lamb alone is all the light of our Jerusalem."

JOHN CAWOOD.

1775–1852.

In one of the most charming portions of Derbyshire, England, the village of Matlock, John Cawood first saw the light—March 18, 1775. His parents, Thomas and Ann Cawood, were farmers on a small scale, and John was trained to a life of toil. He had but little schooling, and was mainly self-taught. In 1793, he became the man-servant of the Rev. Mr. Carsham, of Sutton-in-Ashfield, Nottinghamshire. Shortly after, he entered upon a religious life, and determined to prepare for the ministry of the Gospel. Under the tutelage of the Rev. Edward Spencer, of Winkfield, Wiltshire, he pursued a classical course, and entered, November, 1797, St. Edmund's Hall, Oxford, where he was favored with the instructions of Rev. Isaac Crouch, Vice-Principal.

At his graduation, he was ordained, December 21, 1800, deacon, and, May 31, 1801, priest, having obtained the Curacy of Ribbesford and Dowles. In 1814, he was presented to the Perpetual Curacy of St. Ann's Chapel of Ease, Bewdley, Worcestershire. Here he continued until his decease, November 7, 1852, in the seventy-eighth year of his age. He belonged to the evangelical school.

He seldom appeared in print. To Number 48 of the *British Review* (1825) he contributed an Article, which he afterwards expanded and published (1831) in pamphlet form,

with the title,—"The Church of England and Dissent," purporting to be an Answer to Rev. J. A. James' "Christian Fellowship." It was well thought of by churchmen, and commended for "its perspicuity, its mild spirit, and its ability." His "Sermons" (1842) are characterized, by Bickersteth, as "forcible, impressive, and evangelical." Thirteen hymns are ascribed to him, written at various times "for the use of his family and Sunday-Schools," which found their way into various magazines. His Christmas hymn,

"Hark! what mean those holy voices," etc.,

is a universal favorite. His interest in the work of Foreign Missions is well expressed in the following hymn, on the words "Come over and help us":

"Hark! what mean those lamentations,
Rolling sadly through the sky?
'Tis the cry of heathen nations,—
'Come and help us, or we die!'
Lost and helpless and desponding,
Wrapt in error's night they lie;
To their cries your hearts responding,
Haste to help them ere they die.

"Hark! again those lamentations
Rolling sadly through the sky;
Louder cry the heathen nations,—
'Come and help us, or we die!'
Hear the heathen's sad complaining;
Christians! hear their dying cry;
And, the love of Christ constraining,
Join to help them ere they die."

JOHN CENNICK.

1718–1755.

To John Cennick the Christian Church is indebted for some of her most cherished hymns. He was one of the

fruits, and in turn one of the most laborious and successful promoters, of the "Great Revival of the Eighteenth Century."

He was born, December 12, 1718, at Reading, Berkshire. His parents were of the Church of England, but his paternal grandparents were disciples of George Fox, the Quaker. They "were once very great clothiers," but lost their all by persecution. He was strictly brought up, and, until his thirteenth year, was a regular attendant at St. Lawrence Church, Reading. He went up to London, not less than eight times in two years, seeking fruitlessly an apprenticeship to some trade. He became addicted, in consequence, to sight-seeing, song-singing, play-going, card-playing, horse-racing, ball-frequenting, and the like. On an Easter visit to London, in 1735, he was seriously impressed, as he was walking hastily in Cheapside. He became greatly distressed on account of his sins, broke off from his sinful course, and walked softly before God; but found no peace until September 6, 1737, when he was enabled to trust in Christ alone, and find "joy and peace in believing."

In the winter of 1738–1739, he heard of Mr. Kinchin, of the "Holy Club" at Oxford, and set out afoot to make his acquaintance. He thus became known to John and Charles Wesley, and shortly after, at London, to George Whitefield, by all of whom he was heartily welcomed and greatly encouraged. In June, 1739, he took charge of one of Mr. Wesley's schools for colliers' children, at Kingswood, near Bristol, and immediately began to preach the word, as occasion offered. At the close of the next year, he separated from the Wesleys on account of their doctrine of "Free Grace," and with twenty-four adherents, early in 1741, organized a new Society. In March, Whitefield returned from America, and invited Cennick to aid him at the Tabernacle, Moorfields, London. His ministry was received with favor, and he labored there with great zeal and success. He itinerated, also, in North Wiltshire, in Gloucestershire, in the West of England, and elsewhere, preaching daily, and at times six sermons a day. His great labors

were attended with great success, and followed by much persecution, all which he bore with great meekness.

Cennick was the grandson of a Bohemian refugee, and so was very naturally drawn to the Moravian brethren. In 1745, he separated from Whitefield, and joined "The Brethren," taking with him a large number of his former friends. He now devoted himself to the spread of their tenets, and, after a short visit to Germany, passed over (1746) to Dublin, where, and in the North of Ireland, he labored effectually. A second visit to Germany followed, and, in June, 1747, he married Miss Jane Bryant, of Clack, Wiltshire, and returned to the North of Ireland, where the remainder of his life, with the exception of occasional visits to London and a short preaching excursion in South Wales, was spent. He came to London, June 28, 1755, in great feebleness, and died there, July 4, 1755, in his thirty-seventh year.

He "was rather below the middle stature," says Rev. Matthew Wilks, "of a fair countenance, but of a fairer mind. A good understanding, an open temper, and tender heart characterized the man." He was distinguished by "unaffected humility, deadness to the world, a life of communion with God, and a cheerful reliance on a crucified Saviour." He is said to have been second only to Whitefield, as to "success in his labors." His early departure was greatly lamented.

While Cennick was at Kingswood, he occupied his spare moments in writing hymns, and, early in 1741, he published, at London, 152 "Sacred Hymns for the Children of God, in the Days of their Pilgrimage. By J. C."; with a Biographical Preface of thirty pages. Charles Wesley says, in July, 1739, "I corrected Mr. Cennick's hymns for the press." This must refer to only a portion of this volume. A second edition was issued the same year. A second Series, with the same title, Part I. containing 86 hymns, followed by Part II. with 140 hymns, was published in 1742. The next year, at Bristol, he brought out his "Sacred Hymns for the Use of Religious Societies, Generally composed in Dialogues. Part I." His name appears in full on the Title

Page. Part II. immediately followed; the first has 38 hymns; the second, 66 of his own, and 6 "by Mr. Joseph Humphreys." In this volume appeared Mr. Humphreys' well-known hymn, beginning with

"Blesséd are the sons of God."

Part III., with the same title, except the clause about Dialogues, was published at London, in 1744. It contains 149 hymns. At Dublin, in 1746, he published "A Collection of Sacred Hymns" (partly original), the fifth edition of which (1752) contained that noble and inspiring lyric, beginning with

"Lo! he cometh, countless trumpets."

He published, last of all, in 1754, a volume of "Hymns to the honor of Jesus Christ, Composed for such Little Children as desire to be saved and go to Heaven." At his decease he left many hymns in manuscript, several of which were included in the Moravian Hymn-Book of 1789. Nearly half of Mr. Whitefield's Collection was of Cennick's hymns.

Two volumes of "Discourses on Important Subjects," several of them with hymns attached, from his pen, were published in 1753. The Preface is dated, "Dublin, December 12, 1753." They contain forty sermons, and have often been republished as "Village Sermons." They are plain, scriptural, and impressive. In 1744, he published "An Account of the Conversion of Edward Lee, a Malefactor executed in Wales"; also, "A Letter to the Little Children, especially to Those who want to Know how to Go to Heaven"; and a "Treatise on the Holy Spirit." In 1745, he sent forth his "Life," written by himself, and "An Account of the late Riot in Exeter."

In the preface to Part I. of his Second Series of Hymn-Books (1742), he says, "I would not have any, who read these Hymns, look to find either good Poetry or fine Language, for indeed there is none." It was the truth. The few hymns from his pen that are now used, have been con-

siderably modified to fit them for the "service of song"; and are known, at present, almost wholly in these altered forms. They can not well be restored. His "Graces before and after Meat" have had a wide circulation, and are still great favorites in England:

"GRACE BEFORE MEAT."

"Be present at our table, Lord!
Be here and everywhere adored;
Thy creatures bless, and grant that we
May feast in Paradise with thee."

"GRACE AFTER MEAT."

"We bless thee, Lord! for this our food,
But more for Jesu's flesh and blood;
The Manna to our spirits given,
The Living Bread sent down from heaven:
Praise shall our grateful lips employ,
While life and plenty we enjoy;
Till worthy, we adore thy name,
While banqueting with Christ, the Lamb.'

JOHN DAVID CHAMBERS.

MR. CHAMBERS is in full sympathy with the Tractarian section of the Church of England. He is a layman, and a lawyer. He pursued his education at Oriel College, Oxford, England, and graduated in 1826. His first publications were in the line of his profession: "A Complete Dictionary of the Law and Practice of the Election of a Member of Parliament" (1837); "A Practical Treatise on the Jurisdiction of the High Court of Chancery" (1842); and "A Review of the Gorham Case" (1850). His studies now became more decidedly ecclesiastical, and he brought out, in 1849 and onwards, "The Psalter, or Seven Ordinary Hours of Sarum"; "Anglo Saxonica" "A Companion to

Holy Communion, for Clergy or Laity" (3d Ed., 1853); and "An Order of Household Devotion for a Week."

For some time he had been preparing, and in 1857 published, an extremely beautiful volume, entitled, "Lauda Syon: Ancient Latin Hymns of the English and other Churches; Translated into corresponding Metres, by John David Chambers, M.A., Recorder of New Sarum. London: J. Masters." Eight of these translations are in Shipley's "Lyra Messianica," and five in his "Lyra Eucharistica." He has since published (1860) "The Encheiridion, etc., according to Sarum Use, Translated and Arranged"; and he contributed (1867) an Essay to the second Series of Shipley's "Church and the World." He edited, also, an edition of Dr. Herbert Thorndyke's "Doctrine of the Holy Eucharist." The hymn,

"Let every heart exulting sing," etc.,

from his "Lauda Syon," is a translation (slightly altered) of the old Breviary hymn,

"Exultet cor praecordiis," etc.

The following stanzas are from his translation of the Breviary hymn,

"Exite, filiæ Syon!" etc.:

"O Syon's daughters! haste; for, lo!
The Prince of your salvation,
Like Solomon, in royal show,
Comes forth unto his nation:
A shining purple robe he wears,
A jeweled crown and sceptre bears.

"Let us, before the King of kings,
Bow down and homage render;
With him despise all mortal things,
And earthly pomp and splendor:
His members bear his pain and scorn,
Whose head endured the twisted thorn."

JOHN CHANDLER.

1806–1876.

JOHN CHANDLER was a life-long resident of Witley, Surrey, England. His father, Rev. John F. Chandler, was the Patron and incumbent of the Vicarage, and there the son was born, June 16, 1806. He was educated at Corpus Christi College, Oxford, graduating, B.A., in 1827, and M.A., in 1830. He was ordained a deacon in 1831, and priest in 1832. In 1839, he succeeded his father both as Patron and as Vicar of Witley, and was afterwards appointed Rural Dean. He died, July 1, 1876.

In 1837, he published his "Hymns of the Primitive Church." The originals are mainly from the Breviaries—principally, the Paris Breviary. His translations are among the most successful in the English tongue. They have generally been received with much favor, and a large number of them have been included in subsequent Collections. In 1842, he published the "Life of William Wykeham"; and, in 1854, "Horæ Sacræ: Prayers and Meditations from the Writings of the Divines of the Anglican Church, with an Introduction." In addition, he put into print several tracts and sermons. The following stanzas are from his version of the Breviary hymn,

"Nobis Olympo redditus," etc.:

"O Christ! who hast prepared a place,
For us, around thy throne of grace,
We pray thee, lift our hearts above,
And draw them with the cords of love.

"Source of all good! thou, gracious Lord!
Art our exceeding great reward;
How transient is our present pain!
How boundless our eternal gain!

"With open face and joyful heart,
We then shall see thee as thou art:
Our love shall never cease to glow,
Our praise shall never cease to flow."

ELIZABETH CODNER.

Mrs. Codner is a resident of Weston-super-Mare, Somersetshire, Eng. She "modestly courts obscurity." Consequently but little is known of her history. She has published the little books, called, "The Missionary Ship," and "The Bible in the Kitchen." Her hymn,

"Lord! I hear of showers of blessing," etc.,

appeared in a "Dublin Hymn-Book," and, possibly, was inspired by the tidings of the "showers of blessing" with which Ireland was visited in 1858. The following stanzas are the last three of a companion piece:

"Can it be that I, an alien,
Now a child shall ever be?
Can it be that, all forgiven,
Glory is prepared for me—even me?

"Yes, for Jesus liveth ever,
And his blood hath made me free:
From his love no foe can sever,
For he gave himself for me—even me.

"Lord! I thank thee for salvation,
Grace so mighty and so free;
Take my all in consecration,
Glorify thyself in me—even me."

CHARLES COFFIN.

1676–1749.

Mr. Coffin was born (1676) at Buzancy, near Mézières, in France. He was educated at the College of Plessis, Paris, and early gave evidence of eminent abilities and great attainments. In 1701, at the early age of twenty-five years,

he was chosen Vice-Principal of the College of Beauvais, in the University of Paris, and, in 1712, succeeded the celebrated Charles Rollin (the Historian), as Principal of the College. In 1718, he was advanced, as Rector, to the highest position on the staff of the University, but relinquished it three years later, and returned to the Principalship of his College.

A volume of Latin poems, full of grace and point, from his pen, appeared in 1727. He contributed, also, in 1736, a considerable number of Latin hymns, remarkable for their pure Latinity and Scripturalness, to the Paris Breviary. He sympathized, in doctrine, with the Jansenist school. His decease occurred June 20, 1749, at Paris. His Works, with a glowing eulogy prefixed, appeared in two volumes (1755) at Paris.

HENRY COLLINS.

Rev. Henry Collins, the author of the hymn beginning

"Jesus, my Lord, my God, my All!"

was educated at Oxford University, and graduated, M.A., in 1854. He was ordained a deacon by the Bishop of Exeter; and, not long after, a priest, at Ripon, Yorkshire. In 1857, he left the Church of England, and was received into the Church of Rome. To justify his course, he published, the same year, a tract with the title,—"Difficulties of a Convert from the Anglican to the Catholic Church."

He was received into the Cistercian Order in 1860, and the next year he published "The Life of the Rev. Father Gentili, Priest of the Order of Charity." Five years later (1866), he published "The Spirit and Mission of the Cistercian Order: comprising the Life of S. Robert of Newminster, and the Life of S. Robert of Knaresborough, with an Account of the Foundation of Fountains Abbey."

He wrote, also, the hymn, of which the first two stanzas follow:

"Jesus, meek and lowly!
Saviour, pure and holy!
On thy love relying,
Hear me humble crying.

"Prince of life and power,
My salvation's tower!
On the cross I view thee,
Calling sinners to thee."

WILLIAM BENGO COLLYER.

1782–1854.

Few preachers have so early in life acquired, and for so long a time retained, as great popularity as William Bengo Collyer, D.D., LL.D., F.A.S. He was the only surviving child of Mr. Thomas Collyer, and was born at Blackheath Hill, Kent, April 14, 1782. At eight years of age, he was sent to the public school at Lewisham, and, in his thirteenth year, to the school of the Rev. John Fell, at Homerton. Even then, having become pious at a very tender age, he exhorted occasionally in small gatherings. Such were his proficiency and promise, that, in his sixteenth year, he was admitted to Homerton College, as a divinity student. In his third year there he enjoyed the instructions of the distinguished Dr. John Pye Smith.

The Presbyterian Church of Peckham, in Surrey, had long been in a declining state, under Arian ministrations. The church had been reduced to ten members, and the congregation to forty or fifty hearers. Mr. Collyer, a lad of eighteen, was invited to supply the pulpit, received a call, and, at the expiration of his theological course of study, was ordained, December 17, 1801, to the pastorate of the church,—the congregation having been increased tenfold.

His preaching attracted crowds of people. The gentry and the nobility, as well as "the common people, heard him gladly." The royal Dukes of Sussex and Kent frequented his humble chapel, and sought his friendship.

In 1807, he committed to the press a course of "Lectures on Scripture Facts," delivered, three years before, to his own people, and, the two winters following, to delighted crowds in London. They were republished (1813) in Boston, Mass. At the instance of the Duke of Kent, the University of Edinburgh conferred on him the honorary degree of D.D., in 1808,—when he was only twenty-six years old.

A similar series of Lectures, delivered first from the pulpit, appeared, "On Scripture Prophecy" (1809); another, "On Scripture Miracles" (1812); another, "On Scripture Parables" (1815); another, "On Scripture Doctrines" (1818); another, "On Scripture Duties" (1819); and yet another, "On Scripture Comparisons" (1823);—seven volumes of Scripture truth, full of the marrow of the Gospel. They were republished (1823) with the title,—"Lectures on the Evidences of Divine Revelation, comprising an Examination of its Facts, Prophecies, Miracles, Parables, Doctrines, and Duties; with a Comparison of Christianity."

He had accustomed himself, as in the case of Watts, Doddridge, and others, occasionally to write hymns to accompany his sermons. At length he undertook the compilation of a volume of hymns for general circulation, gathered from a large accumulation of materials, and edited with great care and much labor. The first three thousand copies of the work were destroyed by a conflagration. The book was finally issued in August, 1812, with the title,—"Hymns, Partly Collected, and Partly Original, Designed as a Supplement to Dr. Watts' Psalms and Hymns." It contained 979 hymns of all the standard authors,—the hymns of each grouped by themselves, and the last 58 from his own pen.

The next year, October 20, 1813, he married Mary, the daughter and co-heiress of Thomas Hawkes, Esq., of Lutterworth. The only fruit of the marriage was a daughter,

born in 1814, and subsequently the wife of Dr. L. Philips. Mrs. Collyer died December 23, 1827.

The Presbyterian congregation worshipping in the commodious building, Cannon Street, London, widely known as "Salters' Hall," had, under Arian preaching, been reduced to great feebleness. Dr. Collyer, who had long been regarded as the most popular preacher in or about London, with the consent of his Peckham people, became, January 2, 1814, also the pastor of the Salters' Hall people, and preached to them regularly every Sabbath afternoon, to crowded audiences. He retained this charge until June 19, 1825.

He was an inveterate worker, preaching frequently eight or ten times a week, and never wearying of the demands that were continually made upon him, from all quarters, for counsel, as well as for pulpit-service. The chapel at Peckham was replaced by a much more commodious building, which was dedicated, June 17, 1817, and named Hanover Chapel, in honor of his attached friend, the Duke of Sussex, whom in person he resembled. He was too closely occupied to engage much in authorship, save of his Occasional Sermons, several of which were committed to the press. He prepared, also, and published (1837), "An Abridgement of the Service of the Church of England, to which is added 89 Original Hymns"; and (1848) "Hymns for Israel." In November, 1846, he was associated with a colleague in the pastorate, and was thus, during his last years, considerably relieved from responsibility and care. He died, January 9, 1854.

His popularity as a preacher scarcely waned to the last, except as growing infirmities compelled him to a less forcible delivery. It was altogether unprecedented in the history of Nonconformity. For at least thirty years he had no rival, in any denomination, in the Metropolis. "Few equaled and none surpassed him in gracefulness and fascination of manner, in simple and persuasive application of truth to the conscience, or in the marvellous rapidity with which he collected and arranged his thoughts."

Yet he never compromised the truth, and never pandered to the prejudices of princes or of the populace.

The hymn, beginning with

"When, bending o'er the brink of life,"

appeared in the October (1805) Number of the London *Evangelical Magazine;* and in the May Number, 1806, was published his well-known hymn,

"Return, O wanderer! return," etc.

The following hymn is a pleasing specimen of his style:

"Soft be the gently breathing notes,
That sing the Saviour's dying love;
Soft as the evening zephyr floats,
Soft as the tuneful lyres above.

"Soft as the morning dews descend,
While the sweet lark exulting soars,
So soft to your almighty Friend,
Be every sigh your bosom pours.

"Pure as the sun's enlivening ray,
That scatters life and joy abroad;
Pure as the lucid car of day
That wide proclaims its Maker-God.

"True as the magnet to the pole,
So pure let your contrition be,—
So true let all your sorrows roll,
To him who bled upon the tree."

JOSIAH CONDER.

1789–1855.

Josiah Conder was the son of a publisher, and became himself successively a publisher, an editor, an author, and a compiler. He was a thorough Nonconformist, a staunch

supporter of dissent, and a man of mark and weight. He was the grandson of the Rev. Dr. John Conder (1715–1781), the first theological Professor of Homerton College, of which Institution, Thomas, the father of Josiah, was the Treasurer. The home of Thomas, engraver and bookseller, was in Falcon St., Aldersgate, London, where, September 17, 1789, Josiah, the fourth son and sixth child, was born.

At the age of five, he lost his right eye, by small-pox, for which he had been inoculated. He was sent to Mr. Palmer, of Hackney, to be treated with electricity, and remained with him as a scholar. He made rapid progress in study (French and Latin included), but at fifteen he was taken into his father's store. His association with books and bookish people helped forward his education. His first poetic venture, "The Withered Oak," was contributed to the *Athenæum;* and, in 1810, he united with the Misses Anne and Jane Taylor, Miss Eliza Thomas (subsequently, his wife), and others, in publishing a volume of Poems, entitled, "The Associate Minstrels." A second edition was published (1812), in which appeared his "Reverie," one of his best poems. The same year he contributed three hymns to Dr. Collyer's Collection, one of them a version of the 23d Psalm.

Two years later (1814), he became the proprietor, publisher, and editor, of the *Eclectic Review*, founded (1805) by Adam Clarke, Robert Hall, John Foster, and their associates. He was thus brought into correspondence and intimate relations with some of the most powerful writers of the age. He married (1815) Miss Eliza Thomas, herself a gifted poet, and a granddaughter (maternally) of Roubiliac, the sculptor. He issued (1818) two volumes "On Protestant Nonconformity," and an additional volume, the next year.

Having become addicted to village-preaching, he published, in 1822, "The Village Lecturer: Original Discourses for Village Congregations." In 1824, he published "The Star in the East; with other Poems." A part of the first poem had been published in 1812. The book included

"Religious, Domestic, and Miscellaneous Poems." During the next seven years he was laboriously occupied in editing the "Modern Traveller" (an excellent compilation of the works of recent travellers), in 33 volumes, several of which were written by himself (1830–1831). In conjunction with Mr. J. M. Hare, he started (1832) *The Patriot*, a London Weekly, with which he was connected thenceforth as long as he lived.

He published, also, "The Law of the Sabbath" (1830); a "History of Italy," a "Dictionary of Ancient and Modern Geography," and "The Epistle to the Hebrews; a new Translation" (1834); "The Choir and the Oratory; or, Praise and Prayer" (1837); "Analytical and Comparative View of all Religions" (1838); "Literary History of the New Testament" (1845); "The Harmony of History with Prophecy: an Exposition of the Apocalypse" (1849); and "The Poet of the Sanctuary" (1850). He was occupied in correcting the last proof-sheets of his "Hymns of Praise, Prayer, and Devout Meditation," when (December 27, 1855) his work was interrupted by death, which overtook him at his house in St. John's Wood, London. The work was issued early in 1856, by his son, the Rev. Eustace R. Conder.

In connection with a supervising committee appointed by the Congregational Union of England and Wales (May, 1833), he prepared and published (1836), "The Congregational Hymn-Book: A Supplement to Dr. Watts' Psalms and Hymns," containing sixty-two of his own hymns. Great liberty was taken with the text, resulting very properly in great dissatisfaction. A new Compilation was ordered (1855) before he died. In 1851, he produced a revised edition of Dr. Watts' Psalms and Hymns, in which, also, with similar license, he attempted to correct and improve "The Poet of the Sanctuary."

During the greater part of his business life, Mr. Conder was much perplexed by pecuniary embarrassments, the effect of which continually appears in his devotional poetry. The hymn,

"O thou God, who hearest prayer," etc.,

was written (1820), when he was suffering from a fall from a horse. The following stanzas were evidently written under the pressure of worldly straits:

"When anxious thoughts the bosom fill,
And skies look dark above,
How sweet, reposing on his will,
To feel that God is Love!
To him our mean affairs
Are most minutely known;
He weighs the burden of our cares,
And numbers every groan.

"When fails each earthly confidence,
And friends grow cool and strange,
I rest on thine omnipotence,
On Love that can not change:
This trust can ne'er delude;
Thy goodness is most wise;
And in thy bounteous plenitude
My wealth, my portion lies."

RUSSELL STURGIS COOK.

1811–1864.

As a counterpart of Charlotte Elliott's very popular and useful hymn,

"Just as I am, without one plea," etc.,

the hymn,

"Just as thou art—without one trace," etc.,

has found its way into many recent Books of Praise. It first appeared in the *American Messenger* (a monthly paper, issued by the American Tract Society, New York), for March, 1850. Its author, the Rev. Russell S. Cook, was, at the time, one of the Secretaries of the Society.

He was born, March 6, 1811, at New Marlboro, Mass., and was favored with good advantages of education. At a

suitable age, he began the study of law at Syracuse, N. Y., but, having become deeply interested in religion, he abandoned the law for the ministry. In 1832, he entered the Junior Class of the Theological Seminary at Auburn, N. Y. He finished his course of study in 1834, married a daughter of the Rev. Henry Mills, D.D. (one of the Seminary Professors), and was ordained, January 13, 1837, pastor of the Congregational Church of Lanesborough, Mass. At the expiration of a year, the loss of voice by bronchial disease compelled him to resign his charge. He then became an Agent of the American Tract Society, New York, and at the Annual Meeting in May, 1839, he was chosen one of its Corresponding Secretaries. Mainly through his agency, the Colportage Department of the Society was organized in 1841, to which he devoted himself, as "Secretary of Colportage."

In the advocacy of this work, he started, in 1843, the *American Messenger*, a monthly paper, of which he became the editor. Much of his time, for years, was given to the work of journeying from city to city, and in attendance on ecclesiastical and other public meetings, all over the United States. He made free use, also, of the religious press, in urging the claims of the cause. He visited Europe in 1853, and presented it, with success, to the British public. A second time, July, 1856, he was compelled to go abroad, in broken health, and made extensive inquiries in relation to the observance of the Sabbath in the Old World. At Geneva, he married a daughter of the Rev. Dr. Cæsar Malan. Three wives had successively been taken from him by death. His fourth wife survived him. He resigned (May, 1857) the Secretaryship of the Tract Society, and on his return to America, in the autumn, was appointed Secretary of the New York Sabbath Committee, and for nearly six years did good service in the cause, as appears from the "Occasional Papers" published by the Committee. In the spring of 1863, he labored assiduously in the organization of the "Christian Commission," lost his health, visited Florida the next winter, and then the sea-coast of Maine,

but continued to fail. He resigned his post in May, 1864, and retired to Pleasant Valley, New York, where he died September 4, 1864.

THOMAS COTTERILL.

1779–1823.

Mr. Cotterill was a clergyman of the Church of England,—of excellent reputation and of precious memory. He was the second son of a wool-stapler, residing at Cannock, Eng., where he was born, December 1, 1779. He pursued his elementary studies at the grammar-school in Birmingham, and his collegiate course at St. John's College, Cambridge University. Here his most intimate companion and dearest friend was Henry Martyn. Their friendship began before their conversion. Together they attended the ministrations of Charles Simeon, at Trinity Church, and about the same time they experienced the saving grace of the Gospel.

Mr. Cotterill graduated in 1801, and, a year and a half afterwards, was ordained to the curacy of Tutbury. He devoted himself to the spiritual interests of his charge, particularly the children of the operatives, whom he taught to sing. In July, 1805, he obtained the Perpetual Curacy of Lane End, a populous village in the Staffordshire Potteries. He found his charge quite ignorant and careless, but soon began to see the most cheering results of his unwearying exertions for their good. He married in 1808, and continued his godly labors at Lane End, adding thereto the care of a small school, until 1817, when he obtained the Perpetual Curacy of St. Paul's, Sheffield.

In his new charge, his labors were no less assiduous, and the results no less happy. Several hours daily were devoted to his pupils, and all the remaining hours that he could command were given to his parochial duties. After a min-

istry of six years, during which he greatly endeared himself, not only to his parishioners, but to the whole town, as a laborious, faithful, and affectionate pastor, and as an eloquent, public-spirited, and self-sacrificing advocate of the truth and of every good work, he yielded to the ravages of disease, and died December 29, 1823, in great peace and full assurance of hope. He left a wife and five children to mourn his loss. Such was the grief at his departure, that the whole parish put on mourning apparel on the occasion. He was a man of great purity of character, sweetness of temper, and unbounded charity, combined with strength of understanding and soundness of principle. He was thoroughly evangelical, and full of zeal for the conversion of sinners, at home and abroad.

Soon after his removal to Lane End, he compiled a book of 170 hymns for the use of his parishioners. Seven editions were issued before his removal to Sheffield. At the latter place he found James Montgomery, an old resident, and eight years his senior. They were kindred spirits, and speedily became warmly attached to each other. Montgomery assisted him in the preparation of a new and enlarged edition (1819) of his Hymn-Book. "Good Mr. Cotterill and I bestowed a great deal of labor and care," said Montgomery, "on the compilation of that book,—clipping, interlining, and remodeling hymns of all sorts, as we thought we could correct the sentiment, or improve the expression." And yet Montgomery could not bear to have any such liberty taken with his own hymns! The book contained 150 Psalms and 367 Hymns.

Great opposition was made, by the non-evangelical portion of the congregation, to the introduction of the new book. It was carried to the Consistory Court, and settled by the mediation of the Archbishop. Cotterill and Montgomery revised it under the supervision of his Grace, and the opposition subsided. The hymns, in the new edition, were reduced to 146, and the book was adopted by the Sheffield churches and others in the neighborhood.

The edition of 1819 contained about fifty of Mont-

gomery's Psalms and Hymns, and thirty-two from Cotterill's pen. It is worthy of remark, that Montgomery's well-known hymn,

"Friend after friend departs," etc.,

was written on the occasion of Mr. Cotterill's decease. The following stanzas fairly exhibit Cotterill's style:

"Lord! cause thy face on us to shine,
Give us thy peace, and seal us thine;
Teach us to prize the means of grace,
And love thine earthly dwelling-place;
May we in truth our sins confess,
Worship the Lord in holiness,
And all thy power and glory see
Within thy hallowed sanctuary.

O King of Salem, Prince of peace!
Bid strife among thy subjects cease:
One is our faith, and one our Lord;
One body, spirit, hope, reward,
One God and Father of us all,
On whom thy church and people call;
Oh! may we one communion be,
One with each other and with thee."

WILLIAM COWPER.

1731–1800.

For many precious lyrics, the Christian world is indebted to William Cowper, the author of "The Task," and one of the most gifted of the British poets. His father, the Rev. John Cowper, D.D., chaplain to George II., was the son of Spencer Cowper, one of the Judges of the Court of Common Pleas, and the nephew of William, the first Earl Cowper and Lord High Chancellor of Great Britain. The poet's father had, also, a second brother, Ashley, and an only sister, Judith. Ashley Cowper had three daughters,

one of whom, Theodora Jane, but for her father's dissent, would have been the poet's wife. Another daughter, Harriet, married Sir Robert Hesketh, and is the "Lady Hesketh" of the poet's correspondence. His father's sister, Judith, married Col. Martin Madan, and was the mother of the Rev. Martin Madan, of London, whose collection of Hymns (1760) was quite popular among the Evangelicals of that period. Her daughter, Miss Madan, an endeared correspondent of the poet, married her cousin, Major William Cowper, the only son of her uncle William.

William Cowper, the poet, was born, November 15, 1731, at Great Berkhampstead, of which parish his father was the highly-respected Rector. His mother was Anne, daughter of Roger Donne, Esq., of Ludham Hall, Norfolkshire, and was a descendant, by four separate lines, of Henry III. This fact gives force to those memorable lines that were inspired in after years by a sight of his excellent mother's portrait:

> "My boast is not that I deduce my birth
> From loins enthroned and rulers of the earth;
> But higher far my proud pretensions rise,—
> The son of parents passed into the skies."

She was born in 1703, and died in 1737, when William was only six years old: a lovely, Christian woman,

> . . . . "in early years bereft of life,
> The best of mothers, and the kindest wife;
> Who neither knew nor practiced any art,
> Secure in all she wished—her husband's heart."

At his mother's death, he was sent to Dr. Pitman's school, in the hamlet of Market Street, eight or ten miles northeast from home. Here he remained two years, when, on account of an alarming affection of his eyes, he was placed under the care of an eminent female oculist in London. In his tenth year, he was sent to Westminster school,

> "When Nichol swung the birch and twined the bays."

During his pupilage here of eight years, he gained that

perfection in Greek, that, in later days, made him so skilful an interpreter of Homer. But his spiritual training was sadly neglected in a school, where he was taught

> . . . . . "much mythologic stuff,
> But sound religion sparingly enough":—
> "No nourishment to feed his growing mind,
> But conjugated verbs, and nouns declined."

He was destined for the law, with ample promise, through family connections, of brilliant success. Accordingly, in 1749, he was articled to Mr. Chapman, a solicitor, and became a member of his household. Edward Thurlow, afterwards Lord Chancellor, was his associate in study at Lincoln's Inn. Much of his spare time and the most of his Sundays he spent, with Thurlow, at his uncle Ashley Cowper's, in Southampton Row, in the society of his fair cousins.

Three years later he took chambers in the Middle Temple, and, June 14, 1754, was admitted to the bar. In 1756, he was deprived of his father by death. Appointed Commissioner of Bankrupts, in 1759, he purchased Chambers in the Inner Temple. Twelve years he spent among the Templars, whom he describes as "citizen courtiers,"—"beaux, wits, poets, critics, and every character in the gay world." He seems to have led all this while an idle sort of life, contributing now and then a brief article to a magazine, occasionally composing for amusement a few verses in the form of a translation or as an ode on some fanciful subject, but giving no great attention to his profession.

The reading clerkship, and the clerkship of the Committees, of the House of Lords, became vacant in 1763. They were at the disposal of his cousin, Major William Cowper, and were offered to the barrister. He accepted them at once; but, on reflection, was so overpowered by extreme and morbid diffidence, as to relinquish the two offices in favor of the less lucrative clerkship of the journals. It was necessary for him to pass an examination, for which he began preparation, but even this overcame him; his reason was overthrown, and several suicidal attempts, happily frustrated, compelled his removal, December 7, 1763, to the

Asylum of the accomplished Dr. Nathaniel Cotton, at St. Alban's.

Under the judicious treatment of Dr. Cotton, he emerged, at the end of eight months, from the deep gloom of despair and horror, into the light and liberty of the Gospel. His reason was restored, and he began a new life. His stay at the Asylum was prolonged until June, 1765, when he removed to Huntingdon, to be near his brother John, then in the University of Cambridge. Here he casually formed an acquaintance with the family of the Rev. Morley Unwin, teacher of a classical school. They were greatly attracted by his "most intelligent and engaging countenance," his "well-proportioned figure," and his "elegant manners." They received him as a boarder, and made him one of their family. To this period is to be referred the composition of that sweet hymn,

"Far from the world, O Lord! I flee," etc.

Mr. Unwin died suddenly, in July, 1767. The Rev. John Newton was, at this time, Curate of Olney. At his suggestion, on the occasion of a visit of sympathy, Mrs. Unwin, with her son and daughter, removed to Olney, and Cowper accompanied them. They took a house, the garden of which was separated from Mr. Newton's only by a wall, through which a gateway gave them easy communication. Here, from September, 1767, until November, 1786, Cowper found a delightful home.

His only brother, John, died in March, 1770, and the affliction brought on a return of Cowper's malady. He lost his wonted cheerfulness, and relapsed gradually into a state of despondency. To divert his mind and to arrest the progress of the threatened insanity, Mr. Newton, with whom Cowper lived on terms of the most delightful intimacy, proposed to him the joint preparation of a book of evangelical hymns. He had already written several, besides the one just named. His hymn, beginning with

"Jesus! where'er thy people meet,"

had been written the year before (1769), to be sung at the

opening of a new place for public prayer at Olney, the large room of "The Great House." Cowper complied with the invitation, and, at various times within the next two years, he composed (with those he had already written) sixty-six hymns, distinguished by the letter "C" prefixed, in the "Olney Hymns." That much admired production,

"God moves in a mysterious way," etc.,

was written, at the close of 1772, "in the twilight of departing reason," just after an abortive attempt, it is said, at self-destruction. He now sunk into an apparently hopeless state of gloom and wretched despondency, that continued, without a ray of sunshine, for five long years. Newton, having waited all this while for the recovery of his friend, put the hymn-book to press in 1779, as the "Olney Hymns," —a name by which it has become widely known in Great Britain and America.—[See NEWTON.]

His malady began to abate in 1778, and, gradually but slowly, he was restored to reason, hope, and peace. Newton, at the close of the next year, removed to London, not, however, before introducing to Cowper the Rev. William Bull, a dissenting minister of the adjacent town of Newport-Pagnell, and a man of congenial spirit. The next year, Cowper had so far recovered the tone of his mind, as to undertake the composition of several poems of considerable length. Within the next two years, he wrote "The Progress of Error," "Truth," "Expostulation," "Hope," "Charity," "Conversation," and "Retirement,"—moral satires, that still retain their popularity. They were published, at London (1782), by Johnson, Newton's publisher. At the suggestion of his greatly-endeared friend, the Rev. Mr. Bull, he translated (October, 1782) several of the hymns of Madame Guyon. The translations were published in 1801, among them the two hymns,

"My Lord! how full of sweet content," etc.,

"O Lord! in sorrow I resign," etc.

A mile from Olney, at Clifton, resided the Rev. Mr.

Jones, whose wife's sister had married Sir Robert Austen, Bart. Sir Robert had died, and his widow, Lady Austen, resided with her sister, Mrs. Jones. In 1781, she became a visitor at the humble abode of Mrs. Unwin. The next year, she took a house at Olney, and became an almost constant visitant at Mrs. Unwin's, adding greatly, by her vivacity and fascination of manner, to the comfort and happiness of the invalid poet. "John Gilpin" was inspired by one of her playful stories; and, at her suggestion, "The Task" was undertaken in 1783, furnishing the poet with pleasant employment for a year or two. Its publication in 1785 was a complete success, and gave him, at once, an undisputed place among the first and best poets of the age. It was followed the next year by his "Tirocinium: or a Review of Schools."

It was also at the suggestion of Lady Austen, that, in 1784, he began his translations of Homer, affording him abundant occupation, the remainder of his rational life. Mrs. Unwin removed, November, 1786, to a much more comfortable abode, at Weston Underwood, a mile from Olney, where the poet found himself in the midst of beautiful scenery, and congenial society. But the cloud came over him again, in January following, and rested on him for six months. At the close of the year he resumed his work. In 1790, he translated from the Latin, for Mr. Newton, the Rev. Mr. Lier's Letters, published with the title, "The Power of Grace Illustrated." Homer was completed and published (1791) under flattering auspices,—the edition paying him one thousand pounds. Not entirely satisfied with the performance, he commenced (1792) a revision of the entire work, on which he was occupied, much of the time, until his decease. It was published in 1802.

The few remaining years of Cowper were sad enough. Deeper and deeper fell the shadows, with intervals—growing shorter and fewer—of glimmering light. He undertook to prepare an edition of Milton for the press, but did not complete the work. In 1792, he made a journey to Eartham, in Sussex, the residence of his friend, William Hayley. On

his return, the malady increased, so that, in January, 1794, it took complete possession of his faculties. A literary pension of £300 was granted him (May, 1794), by the crown.

At the urgent solicitation of his maternal cousin, the Rev. John Johnson, he removed, with Mrs. Unwin, August, 1795, to Norfolkshire, where, at North Tuddenham, Mundesley, and East Dereham, he was entertained by his mother's relatives. At Dunham Lodge, Swaffham, he remained about a year, when, in October, 1796, he removed to Mr. Johnson's home at Dereham. Mrs. Unwin died, December 17th, following. Cowper so far recovered as to occupy much time, the next two years, with the revision of Homer, and the translation of Gay's Fables. In March, 1799, he wrote "The Castaway,"—his last poetic composition. The next autumn and winter he failed rapidly. Dropsy ensued, and, April 25, 1800, he quietly passed away. His remains were laid to rest, May 2d, in St. Edmund's Chapel, St. Nicholas Church, East Dereham. A marble slab now covers the spot, on which is carved the following inscription, written by his friend Hayley:

"In Memory of WILLIAM COWPER, Esq.: Born in Hertfordshire, 1731. Buried in this Church, 1800:

"Ye, who with warmth the public triumph feel,
Of talents dignified by sacred zeal,
Here, to Devotion's bard, devoutly just,
Pay your fond tribute, due to Cowper's dust!
England, exulting in his spotless fame,
Ranks with her dearest sons his favorite name.
Sense, fancy, wit, suffice not all to raise
So clear a title to affection's praise:
His highest honors to the heart belong;
His virtues formed the magic of his song."

So lived and wrote, suffered and died, one of the loveliest and most accomplished Christian gentlemen of his age; "the most popular poet of his generation," as Southey, his biographer, declares, "and the best of English letter-writers." "The popularity of Cowper," says Dibdin, "gains strength as it gains age; and, after all, he is the poet of our

study, our cabinet, and our alcove." Precious is his memory to every lover of sacred song.

FRANCES ELIZABETH COX.

Miss Cox, the daughter of Mr. G. V. Cox, M.A., was born in Oxford, England. She appeared, as the author of "Sacred Hymns from the German. Translated by Frances Elizabeth Cox. London, 1841."—"Second Edition, Revised and Enlarged, 1864."—"This small selection," says the translator, "was, perhaps, the first attempt to make known to English readers" the beautiful hymns of Germany. The most of them "were pointed out to the translator, as 'national treasures,' by the late Baron Bunsen, on whose authority the names and dates of the authors are given." Several of these translations have become very popular. The selection is mostly from a comparatively modern school.

"We have no hesitation in pronouncing it," says the *Christian Remembrancer*, "to be one of the most successful attempts at translation which it has been our good fortune to meet with, whether we regard the faithfulness of the translator to the sentiment and metre of the original hymns, or the spirit and life which she has contrived to transfuse from them into her own translation." It is safe to say, that her translation of the "Hymn for Summer,"—"Keine Schönheit hat die Welt," by Johann Schefiler ["Angelus"], —beginning with

"Earth has nothing sweet or fair,"

is to be classed among the sweetest of sacred lyrics.

The following are the first two stanzas of her translation, in a very peculiar metre, of a hymn by Burchard Wiesenmayer (1680), containing eight such stanzas:

"How lovely now the morning star,
In twilight sky, bright gleams afar,
While night her curtain raiseth!

Each creature hails, with ravished sight,
The glories of returning light,
And God, its Maker, praiseth :
Both far, And near,
All things living Thanks are giving,
There high soaring,
Here through earth's wide field adoring.

"Then haste, my soul ! thy notes to raise,
Nor spare, in thy Redeemer's praise,
To pour thy due oblation ;
For glory, Lord ! to thee belongs,
Thy praise resounds, in grateful songs,
With pious emulation :
Joy rings Glad strings ;
Voices sounding, Hearts rebounding ;
Thus all nature
Hymns thy fame, O great Creator !"

ARTHUR CLEVELAND COXE.

1818——.

THE poetry of the Rt. Rev. Arthur Cleveland Coxe, D D., LL.D., gives evidence of a superior intellect and careful culture. For each he is greatly indebted to a parentage of peculiar eminence. His father, the Rev. Samuel Hanson Cox, D.D., LL.D., for more than half a century graced the ministry of the Presbyterian Church in the United States of America. A brilliant preacher and a most successful pastor, he labored diligently in his vocation, as a pastor at Mendham, N. J., at New York City, and at Brooklyn, as a Professor in the Theological Seminary of Auburn, N. Y., and as Chancellor of Leroy University, N. Y. His mother, Abia Hyde Cleveland (whose patronymic he bears), was the daughter of the Rev. Aaron Cleveland (1744–1815), of Norwich and Hartford, Conn., who was the son of the Rev. Aaron Cleveland (1719–1757). Her father was the author of a poem on Slavery (1775), and of a poetic burlesque, called "Family Blood."

Arthur was born, May 10, 1818, at Mendham, N. J., where his father had just been installed pastor. In his third year, he became a resident of the City of New York, his father having accepted a call to the Spring Street Presbyterian Church of that city. At ten years of age, he was sent to a gymnasium, at Pittsfield, Mass. He entered the University of the City of New York, at the age of sixteen. While yet a Freshman, his poetic propensities found expression in a poem, entitled, "The Progress of Ambition," delivered before one of the literary societies of the University. He contributed, also, "The Blues," and "The Hebrew Muse," to the *American Monthly Magazine*. In his Junior year (1837), he published "Advent, a Mystery: a Dramatic Poem," with the following filial Dedication:

"FATHER! as he, of old who reaped the field,
The first young sheaves to Him did dedicate
Whose bounty gave whate'er the glebe did yield,
Whose smile the pleasant harvest might create,—
So I to thee these numbers consecrate,—
Thou, who didst lead to Silo's pearly spring;
And if, of hours well saved from revels late
And youthful riot, I these fruits do bring,
Accept my early vow, nor frown on what I sing."

He graduated in 1838, and, the same year, issued "Athwold: a Romaunt," and two cantos of "Saint Jonathan, the Lay of a Scald," the beginning of a semi-humorous poem, after the manner of Byron's "Don Juan." In the University he was noted for his proficiency in the classics, and particularly, the Greek Poets. He studied German and Hebrew, two years, under the tuition of Prof. Nordheimer. Having connected himself with the Episcopal Church, he entered the General Theological Seminary of the Protestant Episcopal Church, New York City. He now contributed several fugitive pieces to the New York *Churchman* (1839), that were extensively copied at home and abroad. In the following year they were published in a volume entitled "Christian Ballads," and received with great favor. In his "Hymn of Boyhood," the first in the book, he thus speaks of his devoted mother:

"The first dear thing that ever I loved
Was a mother's gentle eye,
That smiled, as I woke on the dreamy couch,
That cradled my infancy:
I never forget the joyous thrill
That smile in my spirit stirred,
Nor how it could charm me against my will,
Till I laughed like a joyous bird."

An enlarged edition was issued in 1847.

At the commencement of Washington [now Trinity] College, Hartford, Conn., 1840, he delivered a Poem before the Alumni, entitled "Athanasion," which, with "Other Poems," was published in 1842. Prof. Henry Reed calls it "a genuine burst of poetry." He was ordained, June 28, 1841, a deacon, by Bishop B. T. Onderdonk, of New York. In August, 1841, he became the Rector of St. Anne's Church, Morrisania, N. Y., and, September 21st, married his third cousin, Catharine Cleveland, the daughter of Mr. Simeon Hyde, of New York. His "Halloween" was privately printed in 1842, and published with "Other Poems," in 1844.

In 1842, he became the Rector of St. John's Church, Hartford, Conn. Three years later, he brought out his "Saul; a Mystery." A visit to the Old World, in 1851, gave occasion for numerous letters to the New York *Church Journal*, which were afterwards (1855) published in a volume, entitled, "Impressions of England." He became (1854) the Rector of Grace Church, Baltimore, Md., and published (1855) a volume of "Sermons on Doctrine and Duty." At the breaking out of the "War of the Rebellion," he maintained, amidst great opposition, the cause of his country; and, when the Rectorship of Calvary Church, New York, was made vacant by the resignation and removal of Rev. Dr. Hawks to Baltimore, Dr. Coxe was called thence to take his place. Chosen, in 1864, the Bishop of the Diocese of Western New York, he was duly consecrated, January 4, 1865, at Geneva, N. Y., and has since resided at Buffalo, N. Y.

Dr. Coxe has frequently contributed to the Quarterly

Reviews, and other Periodicals. To the *American Biblical Repository*, New York (1839), he contributed, "Modern English Poetry" and "Cowper's Poetry and Letters"; to the *New York Review*, "Devotional Poetry"; to the *Church Review*, "Schools in American Literature" and "Writings of Hawthorne"; besides several Articles to *Blackwood's Magazine*. He translated from the French, and published with a Supplement and Notes (1855), the Abbé Laborde's "Impossibility of the Immaculate Conception as an Article of Faith." Also, a Translation of Dr. Von Hirscher's "Sympathies of the Continent, or Proposals for a New Reformation." He is the author, also, of several Occasional Sermons, Episcopal Charges, and Addresses.

His "Watchwords: a Hymn for the Times," from which the following stanzas are taken, can scarcely be surpassed as a Battle Cry for the Soldiers of the Cross:

"We are living—we are dwelling—
In a grand and awful time:
In an age, on ages telling,
To be living is sublime.

"Hark! the waking up of nations,
Gog and Magog, to the fray:
Hark! what soundeth is Creation's
Groaning for the latter day.

"Will ye play, then? Will ye dally,
With your music, with your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.

"Worlds are charging—heaven beholding:
Thou hast but an hour to fight;
Now, the blazoned Cross unfolding,
On!—right onward, for the right!

"Oh! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God."

GEORGE CRABBE.

1754–1832.

George Crabbe, LL.B., "the Poet of the Poor," was born, Christmas-eve, 1754, in the humble sea-faring village of Aldborough, Suffolk, on the shore of the German Ocean. An uninviting, forbidding stretch of sandy soil, with two parallel unpaved streets of squalid dwellings, washed by the ocean-storms, with no compensating background,—such was the place where he was trained. In his poem, "The Village," he alludes to it as follows:

> "Lo! where the heath, with withering brake grown o'er,
> Lends the light turf that warms the neighboring poor;
> From thence a length of burning sand appears,
> Where the thin harvest waves its withered ears;
> Rank weeds, that every art and care defy,
> Reign o'er the land, and rob the blighted rye."

The associates of his boyhood were hardly more attractive:

> "Here joyless roam a wild amphibious race,
> With sullen woe displayed in every face;
> Who far from civil arts and social fly,
> And scowl at strangers with suspicious eye:"
>
> "A bold, artful, surly, savage race,"

ever intent on plunder; who prey on "the finny tribe," and then

> "Wait on the shore, and, as the waves run high,
> On the tossed vessel bend their eager eye,
> Which to their coast directs its venturous way,
> Theirs, or the ocean's, miserable prey."

Yet the boy, so unhappy in his surroundings, gave early promise of a better style of life. His father was the salt-master of the village, fond of books and figures. Among his books was *Martin's Philosophical Magazine*, with its "Poets' Corner." George took to it suprisingly. An edu

cation was accorded him. He was sent, first to a school at Bungay, on the Norfolk line, and then, in his twelfth year, for a short period, to another school at Stow-market. Some months were next spent in the drudgery of his father's business at home.

In his fourteenth year, he was apprenticed to an apothecary at Wickham Brook, near Bury St. Edmunds; and, three years afterwards, to Mr. Page, a surgeon at Woodbridge. Here he found his future wife, Sarah Elmy. He had begun to amuse himself, during his apprenticeship, with versification. His first poem, "Inebriety," was published (1775) at Ipswich. After a short, but ineffectual, visit of eight or ten months to London, he obtained employment with a Mr. Maskell, at home; and, on his removal shortly after, set up the surgical business for himself. Five years of ineffectual struggle resulted in a determination to abandon his profession, and, on a £5 loan, to seek his fortune as a literary adventurer in London.

"The Candidate" was published in 1780, but his publisher failed and he lost all. A year was passed in penury and distress. Applications to men of note proved fruitless. He made bold to lay his case before Edmund Burke, the celebrated statesman, who generously invited him to his house, applauded his verse, and furnished the means for its publication. "The Library" was issued in 1781, and was well received. At Burke's house, he made the acquaintance of the literary magnates of the period, and received their encouragement and patronage. Thurlow, the Lord High Chancellor, gave him £100, and so relieved him from his straits.

He now determined to enter the Church. After a brief course of study, he was ordained, December 21, 1781, a deacon, by the Bishop of Norwich, and obtained the Curacy of Aldborough, his native village. The next year, he received, at the instance of Burke, the appointment of Domestic Chaplain to the Duke of Rutland, was ordained (August, 1782) priest, and became an inmate of Belvoir Castle. "The Village" was published, May, 1783. Two small livings in

Dorsetshire were now given him, by Thurlow, the Lord Chancellor, followed by the degree of LL.B. He married in 1785; and, the next four years, served as curate of Stethern, adjacent to Belvoir Castle. "The Newspaper" appeared in 1785. He was presented, February, 1789, to the living of Muston, in Leicestershire. In November, 1792, he removed to Parham, Suffolk—the home of Mrs. Crabbe. Four years later (October, 1796), he became the Curate of Great Glenham. At length (October, 1805) he returned to his directory at Muston, and, in September, 1807, he published "The Parish Register, and other Poems." His beautiful hymn,

"Pilgrim! burdened with thy sin," etc.,

appeared in "Sir Eustace Grey." Artistically it is one of the most perfect in the whole range of hymnology. That one so capable should have written no others of the same sort is much to be regretted.

"The Borough" followed, in 1810, and his "Tales in Verse," in 1812. Mrs. Crabbe, in 1813, was removed by death. In June of the next year, he was presented to the living of Trowbridge, Wiltshire, whither he presently removed, and where he continued to reside until the day of his decease. His "Tales of the Hall," the last of his publications, appeared in 1819, for which and the copyright of all his previous poems, Murray, the publisher, gave him £3,000. He lived to a good old age, and passed away, February 3, 1832, in his seventy-eighth year. The following, from the pen of John Duncan, Esq., of New College, Oxford, gives expression to the popular judgment:

"Farewell, dear Crabbe! thou meekest of mankind,
With heart all fervor, and all strength of mind;
With tenderest sympathy for others' woes,
Fearless all guile and malice to expose;
Steadfast of purpose in pursuit of right,
To drag forth dark hypocrisy to light,
To brand th' oppressor, and to shame the proud,
To shield the righteous from the slanderous crowd;
To error lenient, and to frailty mild,

Repentance ever was thy welcome child :
In every state—as husband, parent, friend,
Scholar or bard—thou couldst the Christian blend.
Hogarth of Song ! be this thy perfect praise :—
Truth prompted, and Truth purified thy lays ;
The God of Truth has given thy verse and thee
Truth's holy palm—His Immortality."

JANE [FOX] CREWDSON.

1809–1863.

Mrs. Crewdson was the daughter of George Fox, Esq., of Perran, Cornwall. In this "seaboard parish" she was born, October, 1809, and, at an early age, gave promise of high intellectual development. Her studies were pursued with ardor, and she became a proficient, not only in the modern languages, but also in the knowledge of the Classics.

In her twenty-seventh year she became the wife of Thomas D. Crewdson, Esq., of Manchester. Always delicate in physical structure, Mrs. Crewdson, at length, became a confirmed invalid, and, for many years, was confined to the chamber of sickness. During her protracted illness, her Christian graces were beautifully developed. Mr. Crewdson says: "As a constant sufferer, the spiritual life deepening, and the intellectual life retaining all its power, she became well prepared to testify as to the all-sufficiency of her Saviour's love. Many felt that her sick-room was the highest place to which they could resort for refreshment of spirit, and even for mental recreation. From that apartment came many a letter of earnest sympathy, or of charming playfulness."

Between the paroxysms of pain, she occupied herself, at intervals, with exercises in verse, and thus relieved the tedium of her confinement. Four volumes of delightful poetry were

the result of these quiet hours: "The Singer of Eisenach"; "Aunt Jane's Verses for Children"; "Lays of the Reformation, and other Lyrics" (1860); and "A Little While, and other Poems." The last was a posthumous publication (1864). She fell asleep, September 14, 1863, at her home, Summerlands, near Manchester.

That beautiful hymn, the fruit of a pure poetic taste sanctified by bodily suffering,

"I've found a joy in sorrow," etc.,

is found in her "Lays of the Reformation."

The following is one of her sweetest hymns:

"There's not a grief, however light,
Too light for sympathy;
There's not a care, however slight,
Too slight to bring to Thee.

"Thou, who hast trod the thorny road,
Wilt share each small distress;
For he, who bore the greater load,
Will not refuse the less.

"There's not a secret sigh we breathe
But meets the ear divine;
And every cross grows light beneath
The shadow, Lord! of thine.

"Life's woes without, sin's strife within,
The heart would overflow,
But for that love which died for sin,
That love which wept with woe."

WILLIAM CROSWELL.

1804–1851.

Rev. William Croswell, D.D., was a native of Hudson, N. Y., and was born, November 7, 1804,—the third child of Harry Croswell and Susan Sherman. His father

was then editor of *The Balance*, and not long afterwards (1809) removed to Albany, N. Y.; though of Puritan stock, he attached himself to the Episcopal Church, entered the ministry in 1814, and (January 1, 1815) became the Rector of Trinity Church, New Haven, Conn.,—of which place Mrs. Croswell was a native.

The son entered Yale College in 1818, and, having acquired some distinction as a scholar and poet, graduated in 1822. After four years of somewhat desultory life, towards the close of which his religious character was more fully developed, he entered the General Theological Seminary in New York. The next spring, however, he accepted an invitation to be associated with Prof. George W. Doane [afterwards Bishop] as editor of the *Episcopal Watchman*, then (March 26, 1827) just started at Hartford, Conn., and accordingly removed thither. Having continued the prosecution of his theological studies, he was ordained by Bishop Brownell, January 25, 1829, a deacon, and, two months later, retired from the editorial chair. Many of his sonnets, hymns, and fugitive poems, appeared, during these two years, in the columns of the *Watchman*. It was for a public meeting of the "Howard Benevolent Society" of Boston, January 2, 1831, that he wrote the useful lyric, beginning with

"Lord! lead the way the Saviour went."

Having accepted (May, 1829) an invitation to the rectorship of Christ Church, Boston, Mass., he was ordained, June 24, 1829, to the priesthood. Here he continued in the laborious discharge of his parochial duties, until April, 1840, when he accepted a call to St. Peter's Church, Auburn, N. Y., and was married in May to Miss Amanda, daughter of Mr. Silas P. Tarbell. His friends and admirers at Boston, having organized the Church of the Advent expressly for him, prevailed on him, at the expiration of about four and a half years, to return to Boston (September, 1844) and take the pastorate of the new church. In sympathy with his former associate and endeared friend, Bishop Doane,

he favored the Oxford movement, as a Tractarian, in opposition to his diocesan, Bishop Eastburn. He was a most thorough "Churchman," all his ministerial life. He died quite suddenly, November 9, 1851.

His Memoirs, published by his venerable father, in 1853, contain 34 sonnets, 72 poems, and 38 psalms, hymns, and prayers—not a few of them of exquisite finish and sweetness, but many of them pervaded by the ritualistic spirit so characteristic of Keble's "Christian Year," of which wonderfully popular book he was a great admirer. The following hymn (1834), on the "Noon Day" at Jacob's Well, is a fair specimen of his ordinary style:

"O Thou! who, in the languid noon,
By Sychar's well, didst open wide
To wondering eyes a better boon
Than e'er their fathers' fount supplied;
Up, where thy brightest glories burn,
Our fainting souls, at every stage,
For thy celestial succor turn,
In this, our weary pilgrimage.

"When, from the sun's meridian glow,
We seek refreshment and repose,
Do thou thy heavenly gifts bestow,
And all the stores of life unclose;
Thence, quench the fervid spirit's thirst,
Thence, fill us as with angel's food,
Till, day by day, our souls are nursed
For their divine beatitude."

JOHANN CRÜGER.

1598–1662.

Johann Crüger was born in 1598, and, by his skill in music, obtained, in 1622, the position of precentor, organist, and chapel-master of St. Nicholas Church, Berlin, and held it until his death in 1662. He is the author of that pecul-

iarly touching eucharistic hymn, which, translated by Rev. Charles Wesley, (the 23d of his "Hymns on the Lord's Supper," 1745), begins,

"Hearts of stone! relent, relent."

The original German hymn is found in a Lutheran Collection, "Praxis Pietatis" (1640), of which thirty editions had been published in 1701, and many more at a later date. Previous to 1651, he had published "Synopsis Musica," and several other musical works. He wrote quite a number of beautiful tunes, of which "Harwich" is quite well known in America. The melody that he composed for Rinkart's popular German hymn,

"Nun danket alle Gott," etc.,

is said to be the best known tune in the world. At midnight on New-Year's eve, as the clock strikes twelve, it is customary for every orthodox German household, at least in the fatherland, to sing the hymn to Crüger's tune. It has, also, attained great popularity in England.

JOHN WILLIAM CUNNINGHAM.

1780–1861.

The Rev. John W. Cunningham, long and popularly known as "The Vicar of Harrow," was born in 1780, and educated at St. John's College, Cambridge, England, where he graduated, A.B., in 1802, and A.M., in 1805. In the latter year, he married Miss Sophia Williams, daughter of R. Williams, Esq., of Moor Park. He had previously held a Fellowship in St. John's College.

He published anonymously (1805) "A World without Souls." It is a fanciful sketch, designed to rouse attention to the care of the soul. It contains two sonnets and two epitaphs, very creditable specimens of the author's poetic

talent. The book was favorably received, and has been frequently reprinted. The Rev. Dr. Claudius Buchanan, the same year, had offered two generous prizes (£500 each), to be paid by the Universities of Oxford and Cambridge, to the writers of the two best Essays on "Christianity in India." The Oxford prize was awarded (1807) to the Rev. Hugh Pearson, afterwards Dr. Buchanan's biographer. The Cambridge prize was withheld, because the only Essay that was sent in, at all worthy of it, was not received until several days after the expiration of the time. It proved to be by Mr. Cunningham, and the greater part of it was afterwards (1808) published at the expense of Dr. Buchanan, with the title: "Christianity in India. An Essay on the Duty, Means, and Consequences of introducing the Christian Religion among the Native Inhabitants of the British Dominions in the East,"—a measure violently opposed at that day. The Essay displays originality, research, vigor of thought, and true Christian zeal.

In 1811, he was instituted Vicar of Harrow-on-the-Hill, the living being in the gift of Lord Northwick. It is a most commanding position. Seven counties are to be seen from it—a vast panorama of most lovely scenery, unequaled in all England. Charles II., on one occasion, is reported to have said of the visible church,—"I know not where it is to be found, except indeed at Harrow." From this conspicuous height, Mr. Cunningham sent forth, in 1812, in a pamphlet of sixty-seven pages, some forcible and effective "Observations, designed as a Reply to the 'Thoughts' of Dr. Maltby, on the Dangers of Circulating the Whole of the Scriptures among the Lower Orders."

Thus early, in his public life, Mr. Cunningham had espoused the Evangelical Cause, and given the weight of his talents and influence to the "Church Missionary Society," the "British and Foreign Bible Society," and kindred institutions. He published (1814) an Address to the Archbishop of Canterbury, on the subject of "Church of England Missions," recommending and enforcing a plan for developing the missionary energies of the Church of Eng-

land. This was followed, the same year, by "The Velvet Cushion," sent forth, like his first work, anonymously, and written in the same fanciful style. It was really a history of the Pulpit, and a critique on the Clergy. It has frequently been republished, and its statements have been much controverted. This was followed (1816) by his "Sancho, or the Proverbialist," also published anonymously.

Mrs. Cunningham, in the midst of her days and usefulness, was quite suddenly taken away by an acute disorder, January 9, 1821, leaving nine children under fourteen years of age. Several years afterwards he entered again into the marriage relation. He received the appointment of Domestic Chaplain to his Patron, Lord Northwick, and, in 1822, gave to the press a volume of "Sermons" on "Miscellaneous Subjects." His "Morning Thoughts in Prose and Verse, on single Verses in the successive Chapters in the Gospel of St. Matthew," appeared in 1824. A second volume of "Sermons" on "Practical Subjects" was published in 1825. Besides several occasional Discourses, Mr. Cunningham published "De Rance, a Poem," and "Lectures on Jonah."

Closely connected with his parish, was the famous "Free School of Harrow"; and during his long ministry of half a century he preached the Gospel to some thousands of boys and young men connected with this school, over whom he exercised the happiest influence. In a visit to Harrow, in 1842, the Rev. Dr. Stephen H. Tyng, of New York, was welcomed at the Vicarage, which he speaks of as "a spot of exceeding beauty" without; and further says, "the unrivaled manners of the Vicar of Harrow, and of his equally admirable lady, rendered the interior of the dwelling far more so." "His appearance," he adds, "unites as completely and beautifully the finished deportment of the highest requirement in society, and the meekness and gentleness of the true child of God, as any person whom I have ever seen." "He is one of the brightest ornaments of his age and church."

The late Mrs. Frances Trollope was, during a large por-

tion of her married life, a resident of Harrow. Conceiving a dislike for the godly Vicar, she wrote and published (1837) "The Vicar of Wrexhill," designed as a satire on the "Vicar of Harrow Hill." It failed of its effect, however, and served only to deepen and develop the more the ardent affection of the parish for their highly honored pastor. Having reached his eighty-first year, he gently passed away, September 30, 1861, and entered into rest.

The following Hymn is taken from his "Morning Thoughts" (1825):

"When my sad heart surveys the pain
Which weary pilgrims here sustain,
As o'er the waste of life they roam;
Oppressed without, betrayed within,
Victims of violence and sin,
Shall I not cry,—'Thy kingdom come?'

"And, when I know whose strong control
Can calm and cheer each troubled soul,
And lead these weary wanderers home,
Can lodge them in a Father's breast,
And soothe this weary world to rest,
Shall I not cry,—'Thy kingdom come?'

"Oh! rise, the kingdom of the Lord!
Come to thy realms, immortal Word!
Melt and subdue these hearts of stone;
Erect the throne which cannot move;
Stretch forth the sceptre of thy love,
And make this rebel heart thine own."

SAMUEL DAVIES.

1723–1761.

President Davies was the son of David Davies, a Welsh immigrant, who cultivated a farm at Summit Ridge, Newcastle County, Delaware. Here the son was born, Novem-

ber 3, 1723. His godly mother was his teacher until he was ten years old, when he came under the instruction, for two years, of the Rev. Abel Morgan, a Welsh Baptist. He became a subject of divine grace at the age of twelve years, and at fifteen a member of the church.

The classical school at Fagg's Manor, Pa., was opened by the Rev. Samuel Blair, in 1740, and Davies shortly after became one of its students. He was duly licensed, July 30, 1746, by the Presbytery of Newcastle, to preach the Gospel. His marriage to Miss Sarah Kirkpatrick occurred October 23, 1746. He was ordained, February 19, 1747, as an evangelist. Manly and graceful in person, voice, and manner, of a sweet and tender disposition, he became speedily an attractive and popular preacher. He labored awhile on the eastern shore of Maryland, and then for a few months as a missionary in Hanover County, Va. His wife died very suddenly (after his return), September 16, 1747, and his own health was greatly impaired.

In the spring of 1748, he returned to Hanover, Va., and was installed pastor of the Presbyterian church of that place, in May, 1748. He married, October 4, 1748, Miss Jean, the daughter of John Holt, of Hanover. Notwithstanding the opposition of the colonial government to all "dissenters," his ministry was eminently successful.

In company with the Rev. Gilbert Tennent, of New Jersey, by appointment of the Synod of New York, at the close of 1753, he visited Great Britain, to procure funds for the College of New Jersey. His preaching was received with remarkable favor, and his mission was a success. He contracted a warm personal friendship for the Rev. Dr. Thomas Gibbons, of London, and made many other valuable friends. At the close of 1754, he left England, returned home, and resumed his pastoral work. His preaching now became more popular than ever, and, by reason of its great success in the planting of new churches, the Presbytery of Hanover was organized in 1755.

Having labored thus diligently for the space of four years and more, and having been twice chosen to succeed the late

President Edwards, he was duly inducted, July 26, 1759, into the Presidency of the College of New Jersey. A successful career apparently awaited him, but, after a short illness resulting from a violent cold, he died, February 4, 1761, greatly lamented both at home and abroad.

He was regarded "as the most eloquent American divine of the past age." The Rev. Dr. John H. Livingston, of the Reformed Dutch Church, of New York City, said, "that he was without exception the first pulpit orator to whom he had ever listened. His voice, his attitudes, his gesture, everything pertaining to manner, came up to the most perfect ideal that he was able to form."

Several of his Occasional Sermons and Discourses were published, at intervals, during his life. The most of these, with many others, were prepared for publication, after his death, by his greatly attached friend, the Rev. Dr. Gibbons, of London, and issued (1767–1771) in five volumes. An American edition in three volumes was published (3d ed., 1811) at Boston, Mass. Among the manuscripts of President Davies, committed to Dr. Gibbons for publication, were copies of sixteen original hymns. These were included in a Collection of "Hymns adapted to Divine Worship," published by Dr. Gibbons, at London, in 1769. Among them are the familiar hymns:

"Eternal Spirit, Source of light!" etc.,

"Lord! I am thine, entirely thine," etc.

The following stanzas are from a hymn by Davies, on the "Excellency of Christ":

"My Prophet thou, my heavenly Guide!
Thy sweet instructions I will hear;
The words, that from thy lips proceed,
Oh! how divinely sweet they are!
Thee, my great Prophet, I would love,
And imitate the blessed above.

"My great High-Priest! whose precious blood
Did once atone upon the Cross,
Who now dost intercede with God,

And plead the friendless sinner's cause,
In thee I trust; thee I would love,
And imitate the blessed above.

"My King supreme! to thee I bow,
A willing subject, at thy feet;
All other lords I disavow,
And to thy government submit:
My Saviour-King this heart would love,
And imitate the blessed above."

ELIEL DAVIS.

1803–1849.

Mr. Eliel Davis was born, June 5, 1803, at Folkestone, England. His father was the teacher of a respectable school, and a deacon of the Baptist Church. The celebrated Temperance lecturer, John B. Gough, who was born at Sandgate, a hamlet two miles west of Folkestone, says, in his autobiography: "My father paid a weekly sum for my instruction at the seminary of Mr. Davis, of Folkestone." This was in 1825; and, about this time, the late Rev. Dr. Joseph Belcher, the author of "Historical Sketches of Hymns," etc., became the pastor of the Folkestone Baptist Church.

Young Davis, in 1821, obtained a situation as clerk in a dry-goods store, at Wandsworth, London. In January, 1822, he became a member of the Eagle Street Baptist Church, under the care of Rev. Joseph Ivirney. Full of pious zeal, he soon after began to exhort and conduct religious meetings in the suburban villages; and, in 1826, he was admitted to the Baptist College, at Stepney, London, as a student for the ministry. About this time, Dr. Belcher undertook the preparation of a monthly magazine in manuscript, for the young people of his congregation, who were the chief contributors. It was called the *Mutual Instructor*. Young Davis often wrote for it, and, in 1826, contributed to it the well-known hymn,

"From every earthly pleasure," etc.,

which has been improperly ascribed, in some Compilations, to Mr. Joseph Cottle. Dr. Belcher showed it to a London editor (then on a visit to him), who copied it and published it in his own magazine, whence it was transferred to the hymn-books. It was introduced to the American churches, by the Rev. Joshua Leavitt, in his "Christian Lyre," New York, 1830.

In 1828 Mr. Davis took charge of a Baptist church at Newport, Isle of Wight. At the end of six years, he was called to the Regent Street Baptist Church, Lambeth, London, where he remained seven years. One year (1841) he spent with a church at Eye, Suffolk, and, the next year, became the pastor of the Baptist Church at St. Ives, Huntingdonshire. Here he continued until his sudden decease, in March, 1849.

The only other hymn attributed to him appeared in the "Supplement" to the *London Evangelical Magazine*, for 1836, on "The Believer's Prospects." It contains seven stanzas, the first three of which are here given:

"There is a heaven of perfect peace,
Transparent, bright, and clear;
But where, or how, or what it is,
'It doth not yet appear.'

"And there are angels strong and fair,
Who know nor sin nor fear;
But what the robes of light they wear,
'It doth not yet appear.'

"And there are ransomed spirits too,
Who once were traveling here;
But how the Saviour's face they view,
'It doth not yet appear.'"

THOMAS DAVIS.

1804——.

The Rev. Thomas Davis is a clergyman of the Church of England. His father, the Rev. Richard Francis Davis,

D.D., was instituted (1795) the Rector of All-Saints' Church, Worcester, where (1804) the son was born. He was educated for the Church, and sent to Queen's College, Oxford, where he was graduated in 1832. The next year he became his father's curate, and (January 25, 1834) was ordained to the priesthood. At the close of 1839, he obtained from the patron, S. Nicholson, Esq., the Perpetual Curacy of St. John's Church, Roundhay, near Leeds. In 1871, he was, also, appointed chaplain of the reformatory ship *Akbar*, lying in the Mersey.

He has been very decidedly addicted to poetry. In 1855, he issued a small volume, entitled, "Devotional Verse for a Month," etc.; in 1859, "Songs for the Suffering"; in 1860, "The Family Hymnal"; and, in 1864, "Hymns, Old and New," a collection of 223 selected and 260 original hymns. A second edition appeared in 1867. He is of the Broad Church party, having, in 1866, put forth a volume, called, "Endless Sufferings not the Doctrine of Scripture."

From his "Songs for the Suffering" (1859), are taken the following first three stanzas of a hymn of eight stanzas, on the theme, "God is Love":

"Why comes this fragrance on the summer breeze,—
The blended tribute of ten thousand flowers,
To me, a frequent wanderer 'mid the trees
That form these gay though solitary bowers?
One answer is around, beneath, above:
The echo of the voice, that 'God is Love.'

"Why bursts such melody from tree and bush,
The overflowing of each songster's heart,
So filling mine, that it can scarcely hush
Awhile to listen, but would take its part?
'Tis but one song I hear, where'er I rove,
Though countless be the notes, that 'God is Love.'

"Why leaps the streamlet down the mountain's side,
Hastening so swiftly to the vale beneath,
To cheer the shepherd's thirsty flock, or glide
Where the hot sun has left a faded wreath,
Or, rippling, aid the music of the grove?
Its own glad voice replies, that 'God is Love.'"

JAMES GEORGE DECK.

1802——.

Mr. Deck is a missionary in New Zealand. He is connected with the Plymouth Brethren, and is the eldest son of John Deck, Esq., of Bury St. Edmunds, England. He was born in 1802, and trained for the army. He obtained, January 2, 1826, a lieutenant's commission in the Fifteenth Regiment of Native Infantry, Madras, India. He was stationed at Bangalore. Ill-health, in 1835, compelled his return to his native land.

He contributed several hymns to a Collection published by the Plymouth Brethren in 1838, and called, "Hymns for the Poor of the Flock." He took charge, in 1843, of the Brethren's congregation at Wellington, Somerset,—having retired from the army. Thence he went to Weymouth, Dorsetshire. While at Wellington, he published (1845), "Joy in Departing: A Memoir of the Conversion and Last Days of Augustus James Clarke, who fell asleep in Jesus, May 2d, 1845," in his fourteenth year;—the son of a brother officer, entrusted to his care on his return from India. The same year, he also published, "A Word of Warning to All who love the Lord Jesus: the Heresy of Mr. Prince, with Extracts from his Letters." He sent forth, in 1850 and 1852, two Letters "On Receiving and Rejecting Brethren from the Table of the Lord." He entered heartily into the missionary work, and, having been thoroughly acclimated in India, he went abroad, about 1852, to labor in New Zealand, where he has continued to reside.

He contributed 27 hymns to the Wellington Hymn-Book, edited (1857) by D. C. Fox, Esq., and 17 hymns to another collection of "Hymns and Spiritual Songs for the Children of God," edited and published (1860) by John Usticke Scobell, Esq. The hymn beginning,

"It is thy hand, my God!"

"was written to comfort a bereaved mother and widow in her hour of sorrow."

The stanzas that follow are the first and the last of a millenarian hymn of four stanzas:

"How long, O Lord, our Saviour!
Wilt thou remain away?
Our hearts are growing weary
Of thy so long delay:
Oh! when shall come the moment,
When, brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn?

"Oh! wake thy slumbering virgins;
Send forth the solemn cry,
Let all thy saints repeat it,—
'The Bridegroom draweth nigh!'
May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see."

MARIA DE FLEURY.

Very little is known of the personal history of Miss De Fleury. Her home and, probably, her birth were in London. She wrote an "Epithalamium," addressed "by their affectionate sister," "to Mr. and Mrs. De Fleury, Junrs., Married, November 25th, 1773." She was, at that time, a devout Christian. One of her miscellaneous pieces is, "An Elegy on the Death of my Sister, Mrs. Elizabeth Burrows," who died "in prime of life," whose "tragic story" she forbears to tell, in view of her happy translation to a better world. Of her family, nothing further can be gleaned.

She resided in Jewin Street, and was for some years a member of the Independent Church, Barbican (an offshoot from the Jewin Street Church), of which the Rev. John

Towers was long the pastor. He speaks of her in his Introduction to her "Poems," as "a pious godly woman, who fears God above many"; as having "a style, rather masculine," because, probably, of her "being frequently in the company of ministers." The Rev. Thomas Wills, of Silver Street Church (who, also, wrote an introduction to her book), says that she "is so well known in the religious world by her many productions, as to need neither introduction nor any recommendation of mine to the public." He speaks of her as "poor in this world, though rich in grace"; as "perfectly sound in the Gospel," and as a "faithful champion for the faith once delivered to the saints." The Rev. Dr. John Ryland, also, commends her "Poems," and professes that his "respect to the author is sincere." This is the sum of her personal history, so far as can now be learned. She herself says, that she had "not enjoyed the advantages of a liberal education." She was evidently a woman of vigorous thought, of considerable poetic fervor, moving in respectable society, and held in much esteem by the godly among the Dissenting churches of the period.

She contributed two hymns to the "Supplement" of *The Gospel Magazine* for 1776. She published, in 1781, "A Serious Address to the Rev. Mr. Huntington," "Unrighteous Abuse Detected and Chastised"; in 1782, "Henry, or the Triumph of Grace"; in 1783, "An Ode"; in 1787, "A Letter to Mr. Huntington" (3d Ed.); in 1791, "Antinomianism Unmasked and Refuted," "Falsehood Examined at the Bar of Truth, or a Farewell to Mr. W. Huntington," and her "Divine Poems." Mr. Huntington, Minister of Providence Chapel, London, was at that time a leading Antinomian among the Calvinistic Methodists. Miss De Fleury was herself a thorough Calvinist.

The first of her Divine Poems is entitled "Immanuel." It is a poem, in blank verse, of 1,600 lines. The following stanzas are from "An Hymn of Praise," in fourteen stanzas:

"Come, O my soul! awake; awake and sing;
Come, tune thy harp to sweetest, softest lays;

Record the wonders of thy God and King,
And offer up a song of grateful praise.

'My Father and my God! to thee I'll sing
Eternal anthems of unbounded praise;
Myself, my all, an humble offering bring
To thee, the God of Providence and Grace.

"Oh for a thousand hearts to love thy name!
A thousand tongues to sing thy glories high!
To spread abroad thine everlasting fame,
And join the hallelujahs of the sky!"

SIR EDWARD DENNY.

1796——.

It is not often that so much poetic grace and fervent piety are combined with such eminent position, as in the case of Sir Edward Denny. He is a native of County Kerry, Ireland, and was born, October 2, 1796, at Tralee Castle, the Seat of his father. At an early period of his life, he espoused the peculiar tenets of the Plymouth Brethren. He has long been a firm believer in the Millenarian theory of the Second Coming of our Lord, and his Personal Reign on Earth for a thousand years. A large portion of his beautiful hymns are "Millennial Hymns." They were contributed, occasionally, to various publications. Having been frequently asked by his friends to point out his own hymns in the Collections into which they had been gathered, he published them in a modest volume, with the title, "Hymns and Poems, by Sir Edward Denny, Bart., London, 1839,"—a second edition appearing in 1848.

In the Preface to his book, he deprecates most earnestly "the practice of needlessly altering some even of our well-known favorite hymns." He says: "It is surely not fair to treat another's compositions in this way, especially where he

is not unsound as to doctrine. In writing a hymn or a poem, an author knows his own meaning and object far better than another can possibly do; and, where he finds that his thoughts have been meddled with and deranged in this way, he is painfully conscious that he has been misunderstood, and that the sense has been either perverted or weakened."

Sir Edward is the author of several elaborate Charts, respectively called, "A Prophetical Stream of Time"; "The Seventy Weeks of Daniel"; and "The Cycle of Seventy Weeks." He has written, also, and published, several cheap Tracts and Broad-sheets, illustrative of his Millenarian views.

One of his "Miscellaneous Poems" is inscribed "To the Memory of a Beloved Mother, who Fell Asleep in Jesus, April 27, 1828," and had obtained peace in believing through his prayers and pleadings. Two others follow "on the same" theme. His father having died in August, 1831, he succeeded to the title and estate as fourth baronet.

The stanzas that follow are from his hymn, entitled, "The Heart watching for the Morning":

"Light of the lonely pilgrim's heart,
Star of the coming day!
Arise, and, with thy morning beams,
Chase all our griefs away.

"Come, blessed Lord! bid every shore
And answering island sing
The praises of thy royal name,
And own thee as their King.

"Bid the whole earth, responsive now
To the bright world above,
Break forth in rapturous strains of joy,
In mem'ry of thy love."

DAVID DICKSON.

1583–1662.

In the "Short Account of the Life of the Rev. David Dickson" (1726), the Rev. Robert Wodrow, the distinguished historian of the Church of Scotland, eminent for historical research, fulness of information, and scrupulous accuracy, having enumerated some of Dickson's writings, adds: "Besides these, he wrote . . . . some short poems on pious and serious subjects, which, I am told, have been very useful when printed and spread among country people and servants; such as 'The Christian Sacrifice'; 'O Mother dear, Jerusalem!' and one somewhat larger, 8vo, 1649, entitled 'True Christian Love,' to be sung with the common tunes of the Psalms. This is all of his I have seen in print."

In a marginal note, the Rev. W. K. Tweedie, editor of the Wodrow Society Publications, further says: "There is, also, a poem ascribed to Dickson, entitled 'Honey Drops, or Crystal Streams,' and sometimes printed along with the others."

It thus appears, that Dickson was the author of several poems; that these poems had been often printed; that they had obtained a considerable circulation "among country people and servants," by whom they were much prized and cherished; and that among these was the poem, beginning with "O Mother dear, Jerusalem!" There is, of course, no difficulty in verifying this production, as it has been so often reproduced in print, and has had such wide currency among the churches of Scotland, where the memory of its author is so reverently cherished.

The poem consists of 248 lines, in thirty-one double stanzas, of C. M., or in "the Common tune of the Psalms." The theme and its treatment are, doubtless, derived from the old Latin versifiers of the mediæval period of the Church, with whom Dickson was familiar. They may have been suggested by the anonymous Latin hymn of 48 lines, writ-

ten, it is thought, in the eighth century, and beginning with

"Urbs beata Hierusalem,
Dicta pacis visio";

and more particularly by the latter part of Hildebert's grand hymn to the Trinity, and Bernard de Clugny's incomparable poem on "The Contempt of the World,"

"Hic breve vivitur," etc.

These again were undoubtedly derived from the prose writings of Gregory the Great, and the 25th chapter of the "Meditations" of St. Augustine, beginning with "Mater Hierusalem, civitas sancti Dei, charissima sponsa Christi, te amat cor meum," etc.; on which Cardinal Peter Damianus based his "Hymn on the Glory of Paradise,"

"Ad perennis vitæ fontem mens sitivit arida," etc.

It has generally been supposed that Dickson was the first to give expression to these glowing views of the New Jerusalem, in English verse. But, in 1852, the Rev. Horatius Bonar, D.D., then of Kelso, Scotland, in a Monogram on this Hymn, stated that he had found in the British Museum a manuscript volume of religious songs, without date, but apparently written in the early part of the seventeenth century, in which is contained a copy of a portion of this very poem, with the title, "A Song made by F. B. P., to the Tune of Diana." Nothing appears to be known of the origin of this volume or of the "Song" itself, much less of "F. B. P." It is evident, at a glance, that the copyist has borrowed his "Song" from Dickson, or that Dickson himself is the borrower. Which is the most probable?

Dickson's Poem has 31 double stanzas,—248 lines; "F. B. P." has only 26 single stanzas,—104 lines. Of Dickson's, only 16 double stanzas are reproduced by "F. B. P.," and these with marked variations, in the phraseology, and in the order of the stanzas and lines, just such as might be accounted for by an imperfect memory. No attempt is made to reproduce the last 15 double stanzas; there is

nothing in "F. B. P.'s" "Song" to answer to them. A careful comparison of the two productions will justify the conclusion, that the Museum copy is the result of an endeavor to commit to writing so much of Dickson's hymn as could be remembered, either by the copyist, or by some one of his friends.

Dr. Bonar shows, from internal evidence, that the Museum volume was written probably as late as 1616; it may, for aught that appears, have been written much later. Now at that date (1616) Dickson was at least thirty-three years old, and a Professor of Philosophy. He was, moreover, a man of too much scholarship and conscience to be a plagiarist. His claim to be regarded as the author of the "New Jerusalem" hymn is not to be set aside on such insufficient grounds. The unknown "F. B. P." is the copyist, not the well-known Dickson.

An abridgment of the hymn (in 8 single stanzas) was published by the Rev. William Burkitt, in his "Poor Man's Help, and Young Man's Guide: Also Divine Hymns on Several Occasions." The Preface is dated, "Dedham, 1693." A part of Burkitt's hymn is taken from Rev. John Mason's 30th hymn. Another abridgment, containing 20 of Dickson's stanzas, appears in the February Number of *The Gentleman's Magazine*, for 1798, which probably gave occasion to the brief one in "Williams and Boden's Collection," 1801.

David Dickson was the only child of John Dick, or Dickson, a pious and wealthy merchant of Glasgow, Scotland, where David was born, about 1583. He received a thorough education at the University of Glasgow, where he took, in course, the degrees of A.B. and A.M. In 1610, he was appointed Regent or Professor of Philosophy in the same University, devoting himself, with his associates, Messrs. Boyd and Blair, to the revival of godliness among the undergraduates. He was ordained, in 1618, to the pastoral charge of Irvine, Ayrshire, the birthplace, long after, of the poet, James Montgomery. Here he labored with great success until January, 1622, when he was deposed for non-

compliance with the Perth Articles, and banished to Turriff. In July, 1623, he was permitted to return to his parish, where he remained, in the faithful and successful discharge of his parochial duties, until 1641, when he was appointed Professor of Divinity in the University of Glasgow. In the great Stewarton Revival (1625–1630), he had taken an active and leading part. He was Moderator of the General Assembly, in 1639. In the records of the University he is styled, "Doctor et Professor SS. Theologiæ." Though entitled to it, he never used the designation of D.D.

He remained at Glasgow until 1650, when he was transferred to the Divinity Chair in the University of Edinburgh. He took a prominent part in the public affairs of the country during the period of the Commonwealth, and having, at the Restoration, refused to take the oath of supremacy, he was deprived of his Professorship. He died in December, 1662, having lived nearly fourscore years. He ranked among the ablest and most influential ministers of his native land.

Among his publications were, "A Commentary on the Hebrews," "on Matthew," "on the Psalms," and "on the Epistles, Latin and English"; "Therapeutica Sacra: or Cases of Conscience Resolved," in Latin and in English; also, "A Treatise on the Promises." He left many other works in manuscript. After a long life devoted to his Master's service, his prayer was granted, as he had expressed it in his "New Jerusalem":

"Oh! happy thousand times were I,
If, after wretched days,
I might, with listening ears, conceive
Those heavenly songs of praise,
Which to th' eternal King are sung
By happy wights above,
By saved souls and angels sweet,
Who love the God of love.

"Yet once again I pray thee, Lord!
To quit me from all strife,
That to thy hill I may attain,
And dwell there all my life,

With cherubims and seraphims,
And holy souls of men,
To sing thy praise, O God of hosts!
For ever, and Amen."

WILLIAM CHATTERTON DIX.

1837——.

The revival and spread of Ritualism in the Church of England have given birth and currency to a mediæval style of modern hymnology. Mr. Dix's poetry is of this character. He is the son of Mr. John R. Dix, of Bristol, England, where he was born, June 14, 1837. His father was a surgeon, and a man of letters, having, at various times, published, "Lays of Home," "Local Legends of Bristol," "Progress of Intemperance," and a "Life of Thomas Chatterton," that juvenile prodigy of Bristol; he seems to have migrated to America, where he died several years since.

The son inherits his father's passion for literature. But, though well educated at the grammar-school of Bristol, he gave himself to mercantile pursuits. About 1863, he removed to Glasgow, Scotland, and took a desirable position in a Marine Insurance Office. He has contributed hymns to several Collections: to "St. Raphael's Hymnal" (1861); three hymns to "Lyra Eucharistica" (1863); twenty-one to "Lyra Messianica" (1865); and others to an "Illustrated Book of Poems" (1867). Several of his hymns are translations from the Greek. One of his best is his Christmas Hymn, entitled, "The Manger-Throne," the first two stanzas of which follow:

"Like silver lamps in a distant shrine,
The stars are sparkling clear and bright;
The bells of the City of God ring out,
For the Son of Mary was born to-night;
The gloom is past, and the morn at last
Is coming with orient light.

"Never fell melodies half so sweet,
As those which are filling the skies;
And never a palace shone half so fair,
As the manger-bed where our Saviour lies:
No night in the year is half so dear,
As this which has ended our sighs."

GEORGE WASHINGTON DOANE.

1799–1859.

George Washington Doane, D.D., LL.D., was pre-eminently fitted to be a leader and ruler of men. As a bishop of the Episcopal Church he greatly magnified his office, and made full proof of his ministry. Among his peers, he was peerless in magnetic power and episcopal grace. He was one of the notables of his generation.

He was born at Trenton, N. J., May 27, 1799. In his childhood, the family, who were Episcopalians, removed to New York City, and he was sent to the school of the Rev. Dr. Edmund Barry, of linguistic fame. In his tenth year, his father became a resident of Geneva, N. Y., where the son entered Mr. Hubbell's school, and was fitted for college. He graduated from Union College, Schenectady, N. Y., in 1818, with distinguished honor.

His attention was now turned to the law, and, for a short time, he pursued his studies in the office of Richard Harrison, Esq., of New York City. But, under the influence of Prof. (afterwards Bishop) Brownell, then of New York City, he abandoned the law, and joined a theological class under the care and teaching of Bishop Hobart, Dr. Jarvis, and Prof. Brownell. At the same time, he devoted several hours daily to teaching, for the support of his mother and sisters.

He was ordained, April 19, 1821, a deacon, by Bishop Hobart, in Christ Church, N. Y.; was presently appointed an assistant minister of Trinity Church, N. Y.; and was

ordained to the priesthood, August 6, 1823, also, by Bishop Hobart, in Trinity Church. In September, 1824, he became Professor of Belles-Lettres and Oratory, in the newly-organized Washington (now Trinity) College, Hartford, Conn. To secure funds for the college, he travelled extensively in the Southern States. He was now associated with the Rev. William Croswell in editing the *Episcopal Watchman*. A close and intimate life-long friendship was formed between them. Bishop Doane named, for his friend, one of his sons, who is now the Bishop of the Episcopal Diocese of Albany. The same year (1824), he published his "Songs by the Way, chiefly Devotional; with Translations and Imitations,"—in which appear the two well-known hymns:

"Softly now the light of day," etc.,

and

"Thou art the Way;—to thee alone," etc.

His contributions to the *Watchman*, also, were frequent.

In 1828, he accepted a call from Trinity Church, Boston, as Assistant to the Rev. Dr. John S. J. Gardiner, at whose decease, July 29, 1830, he was chosen in his place, as Rector. In 1829, he married Miss Eliza Greene Perkins. His church was the most influential of the denomination in the city, and he occupied a commanding position, filling it with credit and honor. On the death (July 26, 1832) of the venerable Bishop Croes, of New Jersey, Mr. Doane was chosen (October 3) his successor, and (October 31) he was duly consecrated as the Second Episcopal Bishop of New Jersey. He fixed his residence at Burlington, N. J., and, the following year, became the Rector of St. Mary's Church, of that town. He now entered on a remarkable career of Episcopal enterprise, labor, and prerogative, scarcely paralleled in the history of the American Church.

He founded (1837) a Church School for Girls (St. Mary's Hall), over which he presided and watched with great assiduity and zeal. To obtain a training-school for his ministerial candidates, he founded, in 1846, and presided over, Burlington College. His financial projects, entered into

with characteristic ardor, but with a lack of commercial foresight and prudence, involved him in serious pecuniary embarrassments, resulting in painful controversy, and judicial proceedings on the part of the Church authorities.

His attachments were ardent and faithful, especially towards the young, with whom he was a great favorite. He was in full sympathy with the Oxford Tractarians, and, on a visit to England, in 1841, was received with distinguished honor. As one result of Tractarianism, he had occasion to mourn over the perversion of his eldest son to the Church of Rome.

He stamped his own image on the Diocese of New Jersey. Under his administration, its clergy increased from eighteen to ninety-nine, its parishes from thirty to eighty-four, and its communicants from six hundred and fifty-seven to five thousand; while the annual offerings rose from less than four hundred to fifty thousand dollars. He abounded in labors, and was, in consequence, prematurely cut off. He died, after a short illness, at his "Riverside" home, Burlington, April 27, 1859, nearly sixty years old.

His Biography, Poems, Sermons, Charges, and numerous other writings, were published (1860) by his son, Bishop Doane, of Albany. One of his sweetest poems, written in Northfield Vicarage, England, 1841, is here subjoined:

"HOC ERAT IN VOTIS."

"This was in all my prayers, since first I prayed:—
A Parsonage, in a sweet garden's shade;
The Church adjoining, with its ivied tower;
A peal of bells, a clock to tell the hour;
A rustic flock, to feed from day to day,
And kneel with them, at morn, and eve, and pray.
He, who 'doth all things well,' denied my prayer,
And bade me take th' Apostle's staff and bear,
The scattered sheep o'er hill and dale pursue,
Feed the old flocks and gather in the new;
Count ease, and health, and life, and all things loss,
So I make known the blessed bleeding Cross.
These quiet scenes, that never can be mine,
This homebred happiness, dear friend! be thine;

Each choicest gift, and influence from above,
Descend on thee, and all that share thy love;
Peace, which the world gives not, nor can destroy,
The prelibation of eternal joy."

JOHN DOBELL.

1757–1840.

John Dobell was the compiler of "A New Selection of 700 Evangelical Hymns, for Private, Family, and Public Worship (many original) from more than 200 of the best Authors in England, Scotland, Ireland, and America; arranged in alphabetical order, intended as a Supplement to Dr. Watts's Psalms and Hymns": published at London, 1806. A second edition, enlarged to 800 hymns, appeared in 1812. An American edition was issued, in 1822, at Morristown, N. J., and extensively patronized. Several editions were published in England.

He was induced to make the Selection, at the suggestion of a pious young lady in Cornwall, whom he visited in sickness, and who said to him, "I wish I could see before I die a Hymn-Book full of Christ and his Gospel, and without any mixture of free-will or merit." The work was "the labor of years, and the choice of many thousand hymns"; many of them were furnished to him in manuscript. Some of the hymns he abridged; to some, he added stanzas of his own, indicated by single inverted commas; and twenty of them are from his own pen. Among these is the favorite hymn, much used in revivals of religion, beginning,

"Now is th' accepted time," etc.

He gave, also, the names of the authors, as correctly as possible, or of the "Collection" from which the hymn was taken. It was, in many respects, a valuable "Selection."

Dobell's early history is not accessible. He was born in

1757, and resided at Poole, Dorsetshire, England. He held a position, as port-gauger, under the Board of Excise. He was a Dissenter, and attached to the Skinner Street Chapel, of which the Rev. Edward Ashburner, and, after him, the Rev. Thomas Durant, were pastors. His form was tall, and quite conspicuous; and as his "Selection" was in use by the congregation, he was familiarly called, "Old Dō-bell." He died at Poole, in his eighty-fourth year, and was buried there, June 1, 1840.

He published (1807) a book on "Baptism," and (1812) another on "Humanity." In 1828, he published two volumes, the first of which he called "The Christian's Golden Treasure, or Gospel Comfort for Doubting Minds," containing 124 hymns, "many of them original"; the second he called "The Christian's Companion in his Journey to Heaven," containing a number of religious Essays, each of which is illustrated by an original poetic composition,—of which the following stanzas are a fair specimen:

"God will advance his saints
To thrones of heavenly bliss,
Where each shall wear a starry crown
Of perfect righteousness.

"With Jesus they shall dwell,
Released from toil and care,
Far from the reach of sin and hell,
And every hurtful snare.

"Through an eternal day,
Their happy souls shall rest,
There God shall wipe their tears away,
And take them to his rest."

ANNA [SCHINDLER] DOBER.

1713–1739.

Mrs. Dober's maiden name was Anna Schindler. She was born, April 9, 1713, at Kunewalde, Moravia. At an

early age she became connected with the settlement of "The United Brethren" at Herrnhut,—founded by Count Zinzendorf, in 1722. She was distinguished for her ardent piety. Her husband, John Leonard Dober, to whom she was married, July 13, 1737, had been a Moravian missionary at St. Thomas, in the West Indies, and after two years' [1732–1734] arduous service, had been recalled to occupy the position of the General Eldership, or Superintendent of the whole mission work of the Brethren, at home and abroad. Her mission was soon fulfilled, as she was taken to rest, December 12, 1739, at Marienborn.

Several of her hymns were included in The Brethren's Collection, translations of seven of which found their way into the Hymn-Book of the United Brethren in England, and some of them are found, also, in the American Book. They are characterized by great spirituality, holy fervor, and ardent devotion to the person and kingdom of the Redeemer.

PHILIP DODDRIDGE.

1702–1751.

Beyond all question, the name of Doddridge is to be classed with the names of the most honored of the Poets of the Sanctuary,—Watts, Wesley, Steele, Newton, Cowper, and Kelly—names that will never die.

Philip Doddridge was the grandson of the Rev. John Doddridge, of Shepperton, Middlesex, England, who was ejected from his parish, by the celebrated "Act of Uniformity," in 1662. His maternal grandfather was the Rev. John Bauman, of Prague, Bohemia, who was, also, a sufferer for conscience' sake in his native land, and who, on his arrival, a poor exile, in England, about 1626, became the master of a free school, at Kingston-upon-Thames, where he died (1688) at an advanced age. Bauman's only child became the

wife of John Doddridge's son, Daniel, and the mother of his twenty children. Of these children, all, except a daughter, and Philip, the youngest, died in infancy. The daughter became the wife of the Rev. John Nettleton, a Dissenting minister of Ongar, Essex, and died in 1734.

Daniel Doddridge resided at London, and was a dealer in oil. Both he and his wife were devotedly pious. Philip was born June 26, 1702. At his birth, he was supposed to be dead, but, by assiduous pains-taking, the life was feebly developed,—a feebleness from which he never fully recovered. "I was brought up," he says, "in the early knowledge of religion, by my pious parents, who were, in their character, very worthy of their birth and education; and I well remember, that my mother taught me the history of the Old and New Testaments before I could read, by the assistance of some blue Dutch tiles in the chimney-place of the room where we commonly sat; and the wise and pious reflections she made upon those stories, were the means of enforcing such good impressions on my heart as never afterwards wore out." Both of his parents died in 1715.

At an early age, he was sent to a school in London, taught by the Rev. Mr. Stott. Then, at ten, he went to the school at Kingston-upon-Thames, formerly his grandfather's. At his father's death, he was sent to the school of the Rev. Nathaniel Wood, at St. Albans, about twenty miles north of London. Here he enjoyed the pastoral care of the excellent and eminent Rev. Samuel Clark, noted for his book on "The Promises," and, February 1, 1718, he united with the church, at St. Albans.

His patrimony was lost by the mismanagement of his guardian. At the suggestion of his uncle, Philip Doddridge, Esq., who had been steward for the Duke of Bedford until his death in 1711, the Dowager Duchess of Bedford kindly expressed her readiness to give him a University Education, and provide him a living, if he would conform to the Church of England. But, for conscience' sake, he declined the offer. He thought of studying, as

advised by Rev. Dr. Calamy, for the law. But an unexpected offer from his pastor, Mr. Clark, to be at charges for his education, ended his perplexity. He now entered (1719) the Academy of the Rev. John Jennings, at Kibworth, Harcourt, Leicestershire. The school was removed in 1722 to Hinckley.

Here, July 22, 1722, he was licensed to preach, though he still continued his studies. In the spring of 1723, he was called both to Coventry and to Kibworth. The call from the latter, though the humbler place, he accepted, that he might have more time to study. He was settled there June, 1723, and gave himself heartily to his work. "It is one of the most unpolite congregations I ever knew," he says, "consisting almost entirely of farmers and graziers, with their subalterns. I have not so much as a tea-table in my diocese, although above eight miles in extent, and but one hoop-petticoat in the whole circuit," . . . . "and were it not for talking to the cattle, admiring the poultry, and preaching twice every Sabbath, I should certainly lose the organs of speech." "Kitty Freeman," a young damsel of the vicinity, won his heart, and then rejected him. It was overruled to his greater sanctification.

He took board, June, 1725, with Mrs. Jennings (the widow of his late teacher), at Market Harborough, six miles from Kibworth, and greatly enjoyed the change. He would have married Miss Jennings, but she preferred Mr. Aikin, and became the mother of Anna Lætitia [Aikin] Barbauld. Mr. Jennings had died in 1723, and his Academy was suspended. It was revived, mainly through the influence of Dr. Isaac Watts, and, April 10, 1729, put under the care of Doddridge. Soon after, in addition, he became the assistant of the Rev. Mr. Some, of Harborough. This was followed (September, 1729) by a call from the Castle Hill congregation at Northampton. Thither, at the end of three months, he removed with his school, and entered upon the performance of his life-work.

He was ordained to the ministry, March 19, 1730; and, at the close of the year, received in marriage, Miss Mercy

Maris, a lady of superior qualifications. They were favored with nine children, four only of whom, with their mother, outlived the father. In the indefatigable discharge of his duties as pastor and teacher, he passed more than a score of years, eminently useful and greatly honored. In December, 1750, at the funeral of his old pastor, Rev. Dr. Clark, St. Albans, he contracted a severe cold, which seized upon his lungs, and issued in pulmonary consumption. He sought relief successively at London, at Shrewsbury, at Bristol, at Bath, but all in vain. A purse of £400 was secured for him by his endeared friend, the Countess of Huntingdon, and, with his beloved wife, he left in October, 1751, for Lisbon. Less than two weeks after his arrival, he passed away, October 26th, in the 50th year of his age.

Doddridge "was above the middle stature, extremely thin and slender," but sprightly and vivacious. He was one of the most amiable of men. His manners were studiously polite, and his whole bearing exceedingly courteous. Of a kind disposition and tender heart, he was always saying and doing pleasant and agreeable things, gaining thus the good graces of all who knew him. In his abounding sympathy, he was ever ready to deny himself for the good of others. His piety was pre-eminent. His daily journal of spiritual exercises, kept from early life, everywhere exhibits his extreme conscientiousness in the discharge of Christian duty, and his growing desire and endeavor for greater holiness. He was full of zeal for the advancement of religion, and especially for the conversion of sinners. To this end, he preached, and wrote, and labored, to the last.

His intellectual attainments, also, were remarkable. Blessed with an excellent memory, ardent in the pursuit of knowledge, and of inflexible purpose, he made himself familiar with the current literature of the day, and with the great masters in theology and philosophy. Avaricious, not of his earnings which he generously distributed, but of every moment of time, he wrote and published numerous treatises, sermons, addresses, and weighty volumes, mostly on topics connected with his holy calling. He corresponded

continually with a large number of ministerial and literary acquaintances, and often at great length. He taught, moreover, about 200 pupils in twenty-two years, of whom about 120 entered the ministry. At the same time, he performed the duties of his parochial charge with exemplary fidelity, preaching with frequency and power, and ever watching for souls.

His literary proficiency brought him, in 1736, the honorary degree of D.D., from the Marischal College of Aberdeen, Scotland. Three years later (1739), he issued the first volume of his "Family Expositor, or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section." The fifth and sixth volumes, published in 1756, after his death, completed a work that continues, even now, to be read with interest and profit. His most profound and elaborate work, "A Course of Lectures on the Principal Subjects of Pneumatology, Ethics and Divinity, with References to the most considerable Authors on each Subject," was published (1763) twelve years after his decease.

But the work by which he is, and ever must be, best known, is his eminently practical volume, "The Rise and Progress of Religion in the Soul" (1750). Thousands on earth and in heaven can unite in ascriptions of praise to God for the benefits received from this book, in their inquiries for the way of salvation; it has led them to the cross of Christ for pardon and eternal life. It has been published in almost numberless editions in our own language, and in the languages of Europe, Asia, Africa, and the Islands of the Sea. It is one of the few immortal books.

Many of Doddridge's hymns, also, are destined to immortality. Nearly all of them were composed in connection with his sermons, to be "lined out" and sung at the close of one of his Sabbath exercises, by his Chapel-Hill flock. The text of the sermon is prefixed to the hymn. The sermon was soon forgotten; but the hymn was caught up, recorded, committed to memory, and often reproduced. "If amber," says the Rev. Dr. James Hamil-

ton, "is the gum of fossil trees, fetched up and floated off by the ocean, hymns like these are a spiritual amber. Most of the sermons to which they originally pertained have disappeared forever; but, at once beautiful and buoyant, these sacred strains are destined to carry the devout emotions of Doddridge to every shore where his Master is loved, and where his mother-tongue is spoken."

The greater part of his hymns were written between 1735 and 1740. They were published, in 1755, by his friend and biographer, Rev. Job Orton, with the title, "Hymns Founded on Various Texts in Holy Scriptures. By the late P. Doddridge, D.D. Published from the Author's Manuscripts, by Job Orton." The book contains 374 hymns. Montgomery says of them: "They shine in the beauty of holiness; these offsprings of his mind are arrayed in 'the fine linen, pure and white, which is the righteousness of saints'; and, like the saints, they are lovely and acceptable, not for their human merit (for in poetry and eloquence they are frequently deficient), but for that fervent, unaffected love to God, his service, and his people, which distinguishes them." A few of the many that he wrote are among the best in our books of Praise.

"Lord of the Sabbath! hear our vows," etc.,

is the first line of a hymn, that, in most of the modern Collections, begins with the second stanza,

"Thine earthly Sabbaths, Lord! we love," etc.

It was composed to be sung, January 2, 1737, after a sermon on Heb. iv. 9.

"O God of Bethel, by whose hand," etc.,

was written to follow a sermon on "Jacob's Vow," January 16, 1737. In an altered form, it is found among "Logan's Poems" (1781), and so was numbered among the "Translations and Paraphrases" of the Church of Scotland.

"Shepherd of Israel! bend thine ear," etc.,

was composed, April 10, 1735, "at a Meeting of Ministers at Bedworth," Warwickshire, "during their long vacancy."

"Let Zion's watchmen all awake," etc.,

was composed, October 21, 1736, for an ordination at Floore, Northamptonshire.

"Now, let our mourning hearts revive," etc.,

is headed, "Comfort in God under the Removal of Ministers or other Useful Persons by Death," to follow a sermon, August 22, 1736, on Joshua i. 2, 4, 5, occasioned by the death of a minister at Kettering, Northamptonshire.

"Gird on thy conquering sword," etc.,

is a hymn of five stanzas, on Psalm xlv. 3, 4, beginning with

"Loud to the Prince of heaven."

The plaintive and highly expressive lament,

"Arise, my tenderest thoughts! arise," etc.,

was written for a sermon, June 10, 1739, on "Beholding Transgressors with Grief," from Psalm cxix. 136, 158.

"Indulgent Sovereign of the skies!" etc.,

was written "For a Fast-Day; or, a Day of Prayer for the Revival of Religion," to accompany a sermon on Isa. lxii. 6, 7. That splendid burst of holy song,—

"While on the verge of life I stand," etc.,

on "The Happiness of departing, and being with Christ, Philippians i. 23,"—was suggested by a dream of entering heaven, and enjoying a beatific vision of the glorified Redeemer; and the dream was occasioned by a conversation, the previous evening, with his old pastor, the Rev. Samuel Clark, D.D., on the happiness of disembodied saints.

These are, by no means, his best hymns, but are noticed because their date or occasion is known. Dr. Samuel Johnson says: "Doddridge was author of one of the finest epigrams in the English language. It is in Orton's Life of

him. The subject is his family motto,—'*Dum vivimus vivamus*,' which, in its primary signification, is, to be sure, not very suitable to a Christian divine; but he paraphrased it thus:—

> '*Live while you live*, the *Epicure* would say,
> And seize the pleasures of the present day:
> *Live while you live*, the sacred *Preacher* cries,
> And give to God each moment as it flies:
> Lord! in my views let both united be,
> I live in pleasure, when I live to thee.'"

In addition to the publications already named, Doddridge issued a volume of "Ten Sermons on the Power and Grace of Christ; or Evidences of his glorious Gospel" (1736); "Eighteen Practical Sermons on Regeneration; to which are added two Sermons on Salvation by Grace through Faith" (1741); "Of the Evidences of Christianity, in Answer to Christianity not Founded on Argument" (1742–3); "Four Sermons on the Religious Education of Children" (1743); and "Some Remarkable Passages in the Life of Col. James Gardiner" (1746); besides his "Principles of the Christian Religion, in Plain and Easy Verse," and many Occasional Sermons. His collected Works were published, at Leeds (1802), in ten volumes; and his "Private Correspondence and Diary" (1829), in five volumes.

DAVID T. K. DRUMMOND.

Mr. Drummond, the youngest son of Mr. James Drummond, of Aberuchill, Perthshire, was born at Edinburgh, Scotland. He was educated at Oxford and took orders (1830) in the Church of England. For two years, he ministered in the neighborhood of Bristol. In 1832, he became one of the ministers of Trinity Chapel, Dean Bridge, Edinburgh, in connection with the Scottish Epis-

copal Church. Evangelical in his sympathies, he took an active part in the promotion of Sunday-Schools, Missions, the publication and circulation of Religious Tracts, and every other good work. He devoted himself to the spiritual welfare of his flock, and sought most earnestly the conversion of souls. He procured the use of Clyde Street Hall, and conducted there a weekly prayer-meeting, during the winter season, with extemporaneous prayer, discarding the use of the Scotch Liturgy. A weekly Bible Class for young men was conducted in the same manner. He fraternized, also, with the city clergy of the Establishment (Presbyterian) in addressing public religious meetings. He proved himself a true gospel preacher.

For his freedom in these respects, he received (October 3, 1842) an admonition from his diocesan, Rt. Rev. Charles Hughes Terrot, the Episcopal Bishop of Edinburgh. At the close of a long correspondence, Mr. Drummond resigned his charge, the same month; and, withdrawing from the Scottish Episcopal Church, announced his determination to continue to minister in Edinburgh as a minister of the Church of England. He was sustained by a large number of his former flock, who, also, withdrew, and organized, in November following, St. Thomas' Episcopal Church, of which he became the pastor.

Mr. Drummond greatly commended himself for his religious zeal and catholic principles. Among other works, he published, "Episcopacy in Scotland in 1845," "Last Scenes in the Life of Christ," and "Memoirs of Montagu Stanley" (1848). Of his hymn on "God is Love," the first three stanzas are here given:

"What is the Lord? Survey the world,—
Each hill, each vale, each stream, each grove;
From every rock, and field, and tree,
A voice replies, that 'God is love.'

"What is the Lord? Gaze through the skies,—
On yon bright orbs which ceaseless move
In glorious maze—still, as they roll,
They chant the song, that 'God is love.'

"What is the Lord? Look to the place
Where glory sits enthroned above;
Ten thousand times ten thousand there
Cry, with one voice, that 'God is love.'"

JOHN DRYDEN.

1631–1700.

Small claim has Dryden, eminent as he was in his day, to be classed among the hymnists of the Church. His poetic talent, during the larger part of his literary career, was prostituted to the encouragement of the fashionable vices of the day. A large part of his dramatic poetry is unfit to be read. He was too much of a courtier to think of stemming the flood of licentiousness that poured over England in the days of the Restoration.

His father, Erasmus Driden (the poet substituted "y"), was a strict Puritan, of an ancient family, residing at Aldwinckle, Northamptonshire, where, August 9, 1631, John, the eldest of fourteen children, was born. A baronetcy had been conferred, by James I., on his grandfather, Erasmus. The boy, at an early age, became the pupil of the celebrated Dr. Richard Busby, Head Master of Westminster School, London, giving evidence, while there, of his talent for versification. Entering Trinity College, Cambridge, in 1650, he graduated, A.B., in 1654, and A.M., in 1657. His kinsman, Sir Gilbert Pickering, of Cromwell's council, procured for him a petty clerkship in London. At the death of Cromwell, in 1658, he wrote, in celebration of the great Protector, his vigorous "Heroic Stanzas."

Like the famous "Vicar of Bray," his devotions were paid to "the rising sun." The Restoration of the dissolute Charles II. (1660) was hailed with his congratulatory "Astræa Redux," and his coronation (1661) with a "Panegyrick."

He was chosen (November, 1662) a member of the Royal Society. He now began to write for the stage, and composed (1662–1694), in whole or in part, twenty-seven dramas.

In November, 1663, he married the Lady Elizabeth, a sister of Sir Robert Howard (his early patron), and the eldest daughter of the Earl of Berkshire,—an event that added but little to his domestic comfort. At Charlton, the Earl's seat in Wiltshire, he wrote (1667) his "Annus Mirabilis"—an Account of the "Great Fire" and other wonders of 1666. His "Essay on Dramatic Poesy" came out the same year. "Rare Sir William" Davenant, died April 7, 1668; and Dryden, having already been acknowledged as the first dramatist of the day, succeeded him as Poet Laureate. He was also appointed Royal Historiographer. Each of the two offices brought him annually £100. His plays occupied him the next twelve years.

He now entered upon a new literary career. His style was purer, his verse more natural, his thought more elevated and vigorous. His "Absalom and Achitophel," a most successful political satire, appeared in 1681, and his "Religio Laici," a defence of the Church against Deists, Papists, and Presbyterians, in 1682. A royal pension of £100 was granted him in 1684. On the accession of James II., he once more changed his creed, and, early in 1686, avowed himself a Roman Catholic. His "Hind and Panther" was written (1687) to defend the Papacy.

The Revolution (1688) deprived him of his places and pension. He now gave himself to the work of translating the Latin poets. His "Juvenal" and "Persius" appeared in 1693, and his "Virgil," in 1697. The latter brought him £1,200. His "Fables," and his "Alexander's Feast: or The Power of Music. An Ode, in Honor of St. Cecilia's Day" (probably his last, and certainly his most brilliant, work), appeared in 1700. His health gave way, and May 1, 1700, he died of an inflammation of one of his toes, resulting in the mortification of his leg. He was honored with a grave in Westminster Abbey.

He was associated, in his later years, with Nahum Tate,

in the production of some of Tate's poems; and it may have been at the suggestion of the principal author of the "New Version of the Psalms," that Dryden wrote the hymn,

"Creator Spirit! by whose aid," etc.

It is a version, spirited and elegant, of the celebrated "Veni, Creator Spiritus!" of Rabanus Maurus, a Latin poet of the ninth century. The version of the "Te Deum," in the British Wesleyan Collection (Hymns 564, 565, 566), generally credited to Dryden, is not his, but Charles Wesley's. Dryden's version is in heroic verse, and begins with

"Thee, sovereign God! our grateful accents praise,
We own thee Lord, and bless thy wondrous ways."

The following stanzas are commemorative of the Protector, Oliver Cromwell:

"His grandeur he derived from Heaven alone;
For he was great, ere fortune made him so:
And wars, like mists that rise against the sun,
Made him but greater seem, not greater grow.

"No borrowed bays his temples did adorn,
But to our crown he did fresh jewels bring;
Nor was his virtue poisoned, soon as born,
With the too early thoughts of being king.

"Nor died he when his ebbing fame went less,
But when fresh laurels courted him to live;
He seemed but to prevent some new success,
As if above what triumphs earth could give.

"His ashes in a peaceful urn shall rest;
His name a great example stands, to show
How strangely high endeavors may be blessed,
Where piety and valor jointly go."

GEORGE DUFFIELD.

1818——.

George Duffield bears an honored name. His father and great-grandfather, each of them a George, distinguished themselves both as citizens and as ministers of the Presbyterian Church. The great-grandfather (1732–1790), the son of George, was a zealous and faithful patriot during the Revolutionary War, a Chaplain of the Old Congress, and a pastor, for seventeen years, of the Third Presbyterian Church of Philadelphia. The father (1794–1868) was regarded as one of the most able and useful ministers of the Presbyterian Church, having been settled in the pastorate, successively, at Carlisle, Pa., Philadelphia, New York City, and Detroit, Mich. The mother, Isabella Graham Bethune, was the daughter of Divie Bethune, Esq., of New York City. Their son, George, was born, September 12, 1818, at Carlisle, Pa., the home of his youth.

After a careful preparation, he entered Yale College, in 1833, and graduated in 1837. Having become a member of the Bleecker St. Presbyterian Church of New York, under the pastoral care of the Rev. Erskine Mason, D.D., he entered Union Theological Seminary, N. Y. (1837), and completed (1840) a three-years' course of theology. Shortly after he married Miss Augusta, a daughter of Samuel A. Willoughby, Esq., of Brooklyn, N. Y., and took the pastoral charge of the Fifth Presbyterian Church of that city. He was ordained, December 27, 1840.

At the end of seven years, he became the pastor of the First Presbyterian Church of Bloomfield, N. J.; five years later, he removed to Philadelphia, Pa., and, for nearly nine years, had charge of the Central Presbyterian Church of the Northern Liberties; the next four years found him in charge of the First Presbyterian Church of Adrian, Mich.; another period of four years was passed as pastor of the First Presbyterian Church of Galesburgh, Ill.; four years

more were spent in charge of the Presbyterian Church of Saginaw City, Mich.; at the close of which period, he retired from the pastoral work, on account of the failure of his health, and removed to Ann-Arbor, Mich., where his son, Samuel Willoughby Duffield, was then settled, as pastor of the Presbyterian Church of that town. He received the honorary degree of D.D. in 1871, from Knox College, Galesburgh, Ill.

Dr. Duffield has been a frequent contributor to the periodical press, and is the author of several pamphlets; but is chiefly known in literature as the author of several excellent hymns and other poetic effusions. The hymn,

"Blesséd Saviour! thee I love," etc.,

was contributed by him to the "Supplement" of the "Church Psalmist," Philadelphia, 1859. The very popular hymn,

"Stand up, stand up for Jesus," etc.,

was suggested by the last words of the Rev. Dudley A. Tyng, Rector of the Church of the Epiphany, Phila., who died, in the prime of his youth, April 19, 1858:—"Tell them to stand up for Jesus; now let us sing a hymn!" The fifth line of the second stanza alludes to a sermon, preached by Mr. Tyng, in Philadelphia, from the Text, Ex. x. 11,—"Go now, ye that are men, and serve the Lord":—"the most powerful sermon," says Dr. Duffield, "in modern times, so far as I know; when the slain of the Lord were many,—probably a thousand at least." The 2d and 5th stanzas of the original, not generally found in the Collections, are here supplied:

"Stand up, stand up for Jesus;
The solemn watchword hear—
If, while ye sleep, he suffers,
Away with shame and fear;
Where'er ye meet with evil,
Within you or without,
Charge for the God of battles,
And put the foe to rout.

"Stand up, stand up for Jesus;
Each soldier to his post;
Close up the broken column,
And shout through all the host;
Make good the loss so heavy
In those that still remain,
And prove, to all around you,
That death itself is gain."

ROBINSON POTTER DUNN.

1825–1867.

Prof. Dunn was the son of Dr. Theophilus Dunn and Elizabeth Robinson Potter, of Newport, Rhode Island, where he was born, May 31, 1825. His early education was strictly private. Entering Brown University, Providence, R. I., in his fifteenth year, he graduated (1843) as the first scholar of his class. He served (1844–1846) the University, as teacher of French, and as librarian. He entered the Theological Seminary at Princeton, N. J., and continued his studies for the ministry for two years. In April, 1847, he was licensed by the Presbytery of New Brunswick; and, November 1, 1848, was ordained by the Presbytery of West-Jersey, as pastor of the First Presbyterian Church of Camden, N. J. He was married, in September preceding, to Maria, the youngest daughter of Mr. John Stille, of Philadelphia. She died in 1849.

In April, 1851, he accepted the chair of Rhetoric and English Literature in Brown University. In January, 1855, he married Mary Stiles, the eldest daughter of Hon. A. Dwight Foster, of Worcester, Mass. In 1864, the University honored him with the degree of D.D. While passing his vacation with his parents at Newport, he was taken ill with erysipelas, and, on the sixth day, August 28, 1867 he died, in his forty-third year.

He was a fine scholar, and an admirable teacher. His piety was eminently pure and practical. He wrote for the *Princeton Review* and the *Bibliotheca Sacra;* and just before the time of his decease, was occupied in translating and editing one of the volumes of Langé's Commentary. He wrote versions, also, of several German and Latin hymns. The following stanzas are from his version of the German hymn,—"Nein, nein, das ist kein sterben," by A. Knapp, from the French of Cæsar Malan:

"No, no, it is not dying,
To go unto our God,
This gloomy earth forsaking,
Our journey homeward taking
Along the starry road.

"No, no, it is not dying,
Heaven's citizen to-be;
A crown immortal wearing,
And rest unbroken sharing,
From care and conflict free.

"No, no, it is not dying,
To hear this gracious word,—
'Receive a Father's blessing,
For evermore possessing
The favor of thy Lord!'"

TIMOTHY DWIGHT.

1752–1817.

Timothy Dwight, D.D., LL.D., came from a good stock —the real aristocracy of New England. He was a descendant, in the eldest male line, of John Dwight, of Dedham, England, who emigrated (1637) to Dedham, Mass. Each of his American progenitors was of good repute for piety. His father, whose name he bore, was a graduate of Yale College (1744), and a man of large proportions and great

strength. He resided at Northampton, Mass., engaged in trade and agriculture, and had a good landed estate. He was highly esteemed as a man of vigorous intellect, of pure morality, and of fervent piety. His wife, Mary, whom he married in her seventeenth year (November 8, 1750), was the fourth child of his honored pastor and adjoining neighbor, Rev. Jonathan Edwards. In maturity of mind, and in the extent and variety of her attainments, she was very far in advance of her years.

The son was born, May 14, 1752, at Northampton. In his seventh and eighth years, he attended a grammar-school. With this exception, he was educated by his mother until his twelfth year, when, for a year or more, he studied with the Rev. Enoch Huntington, at Middletown, Conn. At four, he read with ease and correctness, and at eight, was fitted for college. He entered Yale College at thirteen, and graduated in 1769, second to none in his class. His passion and talent for music and poetry were favorably developed while in college.

He taught a grammar-school in New Haven for two years, and was a tutor in the College for six years (1771–1777). His "Conquest of Canaan" was completed in 1774, though not published until 1785. His application to study, at this period, was intense. On his recovery from small-pox, for which he had been inoculated, his eyes became so seriously injured, by resuming his studies too soon, that, "during the great part of forty years, he was not able to read fifteen minutes in the twenty-four hours; and often, for days and weeks together, the pain which he endured in that part of the head immediately behind the eyes amounted to anguish."

His Master's Oration (1772), "A Dissertation on the History, Eloquence, and Poetry of the Bible," was published, not only in America, but also in England. In the summer and autumn of 1774, he was almost at death's door. The same year he became a member of the College Church. He married (March, 1777) Miss Mary, the daughter of Benjamin Woolsey (of Long Island), his father's room-mate in col-

lege. In June of the same year, he was licensed to preach, and, during the summer, supplied the pulpit at Kensington, Conn. In October, he repaired to West Point, N. Y., as chaplain of Parsons' brigade in Putnam's division of the Revolutionary Army. Full of patriotic ardor, he now wrote and published that glowing ode,

> "Columbia! Columbia! to glory arise,
> The queen of the world, and the child of the skies," etc.,

and other martial songs.

His father died at Natchez, Miss., the same year; but months elapsed before the knowledge of it reached the family. He resigned his chaplaincy in October, 1778, and repaired to Northampton, Mass., to settle the estate, and to care for his widowed mother and her thirteen children. For five years (1778–1783) he took care of the farm; taught a large school; preached statedly in some of the adjacent parishes; took part in civic affairs; served, part of the time, in the Legislature; and developed an almost incredible energy.

In July, 1783, he took charge of the Greenfield Congregational Church, in the town of Fairfield, Conn., was ordained pastor, November 5, and opened an Academy, which speedily acquired a high reputation. A thousand pupils, from every part of the United States, resorted to it within the next twelve years. He published (1788) his "Triumph of Infidelity, a Poem" (anonymously); and (1794) his "Greenfield Hill, a Poem, in 7 Parts." In 1787, the honorary degree of D.D. was conferred on him by the College of New Jersey.

He was chosen, at the decease of the Rev. Dr. Ezra Stiles (May 12, 1795), to succeed him as President of Yale College, and in September was duly inaugurated. His accession was the beginning of a new and brilliant era for the College. Students resorted to it from all quarters; order and system were introduced into every department; the prevalent scepticism was uprooted; and the standard of scholarship greatly elevated. In addition to his ordinary

duties, he served as Professor of Belles-Lettres and Oratory, and in 1805 was appointed Professor of Theology. He was virtually the pastor of the College Church, and regularly occupied the pulpit of the chapel twice every Sabbath. It was for this service that he prepared his "Theology Explained and Defended, in a Series of Sermons," published (1828) in five volumes. The honorary degree of LL.D. was conferred upon him (1810) by Harvard College.

His "Travels in New England and New York," published (1822) in four volumes, grew out of his vacation journeys, undertaken yearly during his Presidency, and prosecuted by private conveyances; a minute Journal of what he saw and heard having been kept and carefully preserved. They are an invaluable record of facts concerning the men, the scenery, the occurrences, and the institutions, as well as the manners and customs, of the period.

At the request of the General Association of Connecticut, June, 1797, Dr. Dwight undertook "to revise Dr. Watts' Imitation of the Psalms of David, so as to accommodate them to the state of the American Churches; and to supply the deficiency of those Psalms which Dr. Watts had omitted." The work was completed in 1799, reported to the General Association in June, and referred to a Joint Committee of the Association and the Presbyterian General Assembly. This Committee met at Stamford, Conn., June 10, 1800, and, after a careful examination, approved the work, and recommended it to the churches. The Presbyterian Assembly of 1802, also approved the work, and "cheerfully allowed" it to be used in their churches. Thus it was, that, for nearly thirty years, Dwight's Psalm and Hymn Book, conjointly with Dr. Watts' Psalms and Hymns, was regarded as a Presbyterian Book of Praise.

The book was published in two Parts: the first, containing "the Psalms of David, by I. Watts, D.D. A New Edition, in which the Psalms omitted by Dr. Watts are versified, local passages are altered, and a number of Psalms are versified anew in proper Metres. By Timothy Dwight,

D.D." Thirty-three of the versions are Dwight's. The second Part is entitled, "Hymns selected from Dr. Watts, Dr. Doddridge, and various other Writers, according to the Recommendation of the Joint Committee of the General Association of Connecticut and the General Assembly of the Presbyterian Church in America. By Timothy Dwight, D.D." The Selection contains 263 hymns, and the authors' names, so far as known, are prefixed to each. His version of the 137th Psalm, in S. M., has acquired great popularity:

> "I love thy kingdom, Lord,
> The house of thine abode," etc.

Besides the publications already named, he gave to the press a large number of occasional Sermons, conspicuous among which were "Two Sermons on the Nature and Danger of Infidel Philosophy," 1799. Two volumes of his Sermons were published, posthumously, in 1828. During the greater part of his public life, he was obliged to employ an amanuensis, one or more, selected generally from the Senior class of collegians.

In the midst of his great activity and usefulness, honored and beloved by all who knew him, he was seized with an acute disorder, February, 1816, which at length, after subjecting him to periods of great suffering, resulted, January 11, 1817, in his death, at the age of sixty-four years. His removal was universally regarded as a great public calamity.

The Rev. Dr. Sprague, who was one of his pupils, speaks of his form "as stately and majestic, and every way well-proportioned. His features were regular, his eye black and piercing, yet benignant, and his countenance altogether indicative of a high order of mind. His voice was rich and melodious, adapted alike to music and oratory."

"He was unquestionably, at that time" (1809), says the Hon. S. G. Goodrich, "the most conspicuous man in New England, filling a larger space in the public eye, and exerting a greater influence, than any other individual. . . . In

person, he was about six feet in height, and of a full, round, manly form. . . . . His voice was one of the finest I ever have heard from the pulpit—clear, hearty, sympathetic, and entering into the soul like the middle notes of an organ." He "was, perhaps, even more distinguished in conversation than in the pulpit. He was, indeed, regarded as without a rival in this respect; his knowledge was extensive and various, and his language eloquent, rich, and flowing. . . . . In society, the imposing grandeur of his personal appearance in the pulpit, was softened by a general blandness of expression and a sedulous courtesy of manner, which were always conciliating, and sometimes really captivating. His smile was irresistible. . . . . He was regarded with a species of idolatry by those around him. Even the pupils of the college almost adored him." He was, in the highest and best sense, one of the very first men of the age—the peer of the greatest.

As a specimen of his poetic powers in youth, the following description of Night, from his "Conquest of Canaan," is here given:

"Now Night, in vestments robed of cloudy dye,
With sable grandeur clothed the orient sky,
Impelled the sun, obsequious to her reign,
Down the far mountains to the western main;
With magic hand, becalmed the solemn even,
And drew day's curtain from the spangled heaven.
At once the planets sailed around the throne;
At once ten thousand worlds in splendor shone;
Behind her car, the moon's expanded eye
Rose from a cloud, and looked around the sky;
Far up th' immense her train sublimely roll,
And dance, and triumph, round the lucid pole.
Faint shine the fields, beneath the shadowy ray;
Slow fades the glimmering of the west away;
To sleep the tribes retire; and not a sound
Flows through the air, or murmurs on the ground."

JOHN EAST.

JOHN EAST was a clergyman of the Church of England. Among his publications were: a "Sermon" (1819); "Sabbath Meditations in Prose and Verse," in two volumes (1826, 1827); "The Happy Moment" (1835); and "My Saviour,"—a volume published in England (1836), and republished shortly after at Boston, Mass., in which is found the hymn,

"There is a fold, whence none can stray," etc.

He was, in 1828, preferred to the Rectorship of Croscome, Somersetshire; and, in 1841, was one of the curates of St. Michael's Church, Bath. He sympathized with the Evangelical clergy, and frequently appeared, at public meetings, as an advocate of the cause of Missions.

JAMES WALLIS EASTBURN.

1797–1819.

This lovely and highly-gifted youth was an elder brother of the late Rt. Rev. Dr. Manton Eastburn, of Boston, Mass. He was the son of James and Charlotte Eastburn, of London, England, where he was born, September 26, 1797. The family emigrated, in 1803, to the City of New York, and there his father became first a merchant, and then a bookseller and publisher of wide repute. The son was a pupil successively of Mr. Malcolm Campbell, Rev. Edmund D. Barry, D.D., the New York Grammar School, and Rev. Thomas T. Warner. He entered Union College, in 1812, but, the following year, was transferred to Columbia College, graduating, with a high reputation for scholarship, in 1816.

About the time of his graduation he became a communicant in St. George's Church, New York, of which Dr. James Milnor had just become the Rector. Having de-

voted himself to the work of the ministry, he pursued his studies at Bristol, R. I., under the instruction of Bishop A. V. Griswold. Under the faithful ministry of this godly divine, he grew rapidly in spiritual life, and entered most fully upon a career of Christian usefulness. He was ordained a deacon, Oct. 20, 1818, in Trinity Church, New York, by Bishop Hobart. He now became the Rector of St. George's, Accomack Co., Eastern Shore, Va. After a brief and most successful service of eight months, during which he won the high esteem and ardent love of his parish, he was compelled, by hemorrhage of the lungs, to relinquish his charge, and to return, July, 1819, to his father's house in New York. Consumption speedily reduced his remaining strength, and, four days after embarking with his mother and brother Manton for Santa Cruz, terminated his mortal life, December 2, 1819. His remains were committed to the deep.

Short as was his life (22 years), Mr. Eastburn had acquired an enviable literary reputation. At the age of sixteen, his second year in college, he was associated with Robert Charles Sands, his bosom-friend thenceforward, in conducting a periodical, called *The Moralist.* At eighteen, he composed his hymn for Trinity Sunday,

"O holy, holy, holy Lord!" etc.,

which, in 1826, was included in the Collection attached to the (U. S.) "Book of Common Prayer." During his residence near Mount Hope, Bristol, formerly the home of Philip, the renowned Sachem of the Pequods, he became so fascinated with the romantic story of the Indian King, that, in company with Sands, he began, November, 1817, to write a poetic history of the tribe. His part of the work was completed in the summer of 1818. The poem was finished and published, in 1820, by Sands, with a touching Poem, commemorative of Eastburn.

His literary "remains," says his brother, "are amazingly voluminous. . . . His prose writings . . . take in an extensive range of moral and classical disquisition, and are

models of the purest Addisonian English. . . . Whatever be the subject . . . the pages are indited with a pen dipped in the dew of heaven."

After a glorious night, in June, 1819, spent, until after midnight, beneath the open expanse of heaven, on the Eastern Shore of Virginia, he penned that beautiful piece of six double stanzas, called "The Summer Midnight," of which the following are the first and last stanzas:

"The breeze of night has sunk to rest,
Upon the river's tranquil breast,
And every bird has sought her nest,
Where silent is her minstrelsy;
The queen of heaven is sailing high,—
A pale bark on the azure sky,
Where not a breath is heard to sigh,—
So deep the soft tranquillity.

"There is an hour of deep repose,
That yet upon my heart shall close,
When all that nature dreads, and knows,
Shall burst upon me wondrously;
Oh! may I then awake forever
My harp to rapture's high endeavor,
And, as from earth's vain scene I sever,
Be lost in immortality."

JAMES EDMESTON.

1791–1867.

Two thousand hymns, or nearly that number, are attributed to Mr. Edmeston,—some of them very sweet and beautiful, though none of them are of the highest order of poetry. His mother, Hannah Brewer (1759–1833), was the third daughter of the Rev. Samuel Brewer (1723–1796), of Stepney, London, and Miss Woolmer, of Wapping, London. She was, for fifty-eight years, a consistent and godly member of the Congregational Church of Stepney, of which

her honored father was, for almost fifty years, the highly useful pastor. She was married to Mr. Edmeston, of Wapping, in 1789, and her second child, James, was born there, September 10, 1791.

The first twelve years of his life were spent at Wapping. But, in 1803, the family removed to Hackney; and there his education was completed. Four years later (1807) he was articled to a surveyor and architect, continuing in the office nine years, when, at twenty-five years of age, he entered into the business on his own account. In 1822, he removed to Homerton, where he continued to reside the remainder of his life. Though educated a Dissenter, he early acquired a liking for the Church of England, and some years after his removal to Homerton, he connected himself with Ram's Chapel, under the Perpetual Curacy of the Rev. Thomas Griffith. In 1851, he was appointed a church-warden of the newly-instituted St. Barnabas Chapel. In 1823 he married, and his numerous family of children were deprived of their mother in 1850. He survived until January 7, 1867, dying in his seventy-sixth year.

He indulged the poetic vein from his youth. In 1817 he published, "The Search and other Poems"; and soon after, "Anston Park," a Tale, and "The World of Spirits." In each of the years, 1820, 1821, and 1822, he put forth a small volume of "Sacred Lyrics." These volumes were well-received, and their author complimented "as a young writer of great promise." The hymns, or lyrics, were thoroughly evangelical. In 1821, he successfully competed for a prize of twenty guineas offered by a friend of the Home Missionary Society, for the best set of Original Hymns (not less than fifty) suitable for Cottage Prayer-Meetings. The Hymns were published by the Society, with the Title, "The Cottage Minstrel: or Hymns for the Assistance of Cottagers in their Domestic Worship." "One Hundred Hymns for Sunday-Schools," appeared in 1821, and "One Hundred Sunday-School Hymns for Particular Occasions," in 1822; also fifty "Missionary Hymns."

Frequent contributions of single hymns were made, from

this time onward for several years, to the *Congregational Magazine*, and to other periodicals. In 1830, appeared, "The Woman of Shunam, a Dramatic Sketch; Patmos, a Fragment, and other Poems"; in 1844, "Hymns for the Chamber of Sickness"; in 1845, a volume of "Sonnets"; and in 1846, "Closet Hymns and Poems,"—the last two published by the Religious Tract Society. "Infant Breathings: being Hymns for the Young," also appeared in 1846. The greater part of his "Lyrics" were published, in one volume (1847), and his "Sacred Poetry," in 1848.

Some of his Poems were written, as he states, at the suggestion of his friend, Mrs. Jemima Luke (the widow of the Rev. Samuel Luke, of Clifton), the author of

"I think, when I read that sweet story of old," etc.

Others were written, from week to week, for the Sunday Service of family prayer, in his own household. The beautiful hymn,

"Saviour! breathe an evening blessing," etc.,

was suggested by a passage in Henry Salt's "Voyage to Abyssinia," to this effect: "At night, their short Evening Hymn—'Jesus! forgive us!'—stole through the camp."

"As oft, with worn and weary feet," etc.,

was contributed, in four stanzas, to the February Number of the *Congregational Magazine*, for 1832. His latest contributions were a few hymns for Mr. Spurgeon's Collection, entitled, "Our Own Hymn Book" (1866).

A brief Ode, on "Spiritual Peace," is subjoined, as an example of his style and spirit:

"Come, sacred Peace! delightful guest,
Diffuse thy heaven within my breast;
Thy soothing power, thy gladdening ray,
God gives, and none can take away.

"A stormy world, a heart of sin,
Makes strife without and fear within;
But God can give the soul repose,
Though tossed by storms, and pressed by foes.

"Perpetual summer, cloudless skies,
A gushing spring which never dies,
A table in the desert spread,
A pillow for the weary head,—

"Such is the peace which God can give,
My sweetest portion while I live;
And, when the last dark hour draws nigh,
My sweetest solace as I die."

RICHARD ELLIOT.

——1788.

Mr. Elliot was a native of Kingsbridge, Devonshire. He entered Corpus Christi College, Cambridge, in 1746, and graduated, A.B., in 1749. Shortly after, he united with the Methodists; but eventually, settled, as a Dissenting minister, in London. He obtained (1760) the use of the Baptist meeting-house, just vacated, in Maiden-head Court, Great-Eastcheap, and occupied it until 1773, being assisted in his ministry here, by the Rev. Thomas Tuppen, of Bath. He published (1761), for the use of his congregation, a volume of "Psalms and Hymns and Spiritual Songs—In Two Parts." The second Part was original.

In 1773, he removed from Great-Eastcheap to another Baptist meeting-house, just vacated, in Glass-house-Yard, Goswell Street, near the Charter-House. He died in 1788. Among his publications was, "Sin Destroyed and the Sinner Saved; or Justification by Imputed Righteousness, a Doctrine superior to all others for promoting Holiness in Life." His "Sermons and Theological Treatises" were published in 1788. The hymn,

"How happy are the souls above," etc.,

is from Toplady's Collection, where it is followed by an-

other from his pen, of which the first two stanzas are sub joined:

"Prepare me, O my God! to stand before thy face;
Thy Spirit must the work perform, for it is all of grace.

"In Christ's obedience clothe, and wash me in his blood;
So shall I lift my head with joy among the sons of God."

CHARLOTTE ELLIOTT.

1789–1871.

Charlotte Elliott was of a godly and highly gifted family. Her maternal grandfather, the Rev. Henry Venn, of Huddersfield, and Yelling, England, was a divine of apostolic character. He wrote "The Complete Duty of Man" (1763), and was one of that gifted band of godly ministers, whose labors and writings were blessed so greatly in bringing about and promoting "The Great Awakening" of the last century, among the churches of Great Britain. He married (1757) a daughter of the Rev. Thomas Bishop, D.D., an eminent divine of Ipswich. Their eldest daughter, Eling, so often addressed in Mr. Venn's Memoirs, was married, December 20, 1785, to Charles Elliott, Esq., of Clapham and Brighton. Of their six children, Charlotte was the third daughter. The Rev. Edward Bishop Elliott, and the Rev. Henry Venn Elliott, were her brothers. The Rev. John Venn, the highly-honored Rector of Clapham, was her uncle.

Charlotte was born, March 18, 1789, at Westfield Lodge, Brighton. Her childhood was passed in a circle of great refinement and piety. She was highly educated, and developed, at an early age, a great passion for music and art. In 1821, she became, and continued to be until death, a confirmed invalid. At times she suffered greatly, but with the utmost resignation. It was not until 1822, that she

was brought into the full assurance of faith. The Rev. Dr. Cæsar Malan, of Geneva, Switzerland, being on a visit to her father's Clapham residence, Grove House, was the happy instrument of her deliverance from the burden of guilt.

Her health was improved by a visit, the following year, to Normandy. But, in 1829, she once more became an almost helpless sufferer, with only occasional intervals of relief. In 1833, she was deprived of her godly father by death. She undertook (1834) the editorial supervision of "The Christian Remembrancer Pocket Book," an Annual, and (1836) of the "Invalid's Hymn Book,"—works previously conducted by her friend, Miss Harriet Kiernan, who was then in the last stages of consumption. The Annual she edited for twenty-five years. Many of her poems appeared in it. To the edition of the "Invalid's Hymn Book," enlarged and edited by herself, anonymously (1836), she contributed 115 hymns; and among them her admirable hymn,

"Just as I am, without one plea," etc.

She contributed several hymns (1835) to a Selection of "Psalms and Hymns," by her brother, Rev. Henry V. Elliott. She, also, published (1836), "Hours of Sorrow Cheered and Comforted." Her "Morning and Evening Hymns for a Week," was printed privately in 1837, and published in 1842. A visit to Scotland in 1835, and to Switzerland in 1837, benefited her considerably.

Her greatly endeared sister-in-law, Henry's wife, died in 1841. Her own mother, after a year's severe illness, died in April, 1843. Two of her sisters soon followed. She herself was brought almost to the gates of death. Her home was thus broken up, and, in 1845, she and her surviving sister, after a summer's sojourn on the Continent, fixed their home at Torquay. At the end of fourteen years, she returned to Brighton. A volume of her "Poems" appeared in 1863. Her beloved brother, Henry, died in 1863. Once only (1867) she ventured again from home, and passed a

few weeks at a neighboring village. In 1869, she was brought very low, but rallied slightly. She continued bedridden until September 22, 1871, when she sweetly fell asleep.

Greatly as she suffered, her life was prolonged to an extreme old age (eighty-two), and filled up with deeds of beneficence. She shrank from everything like ostentation, nearly all her books having been issued anonymously. The following stanzas are from a loving epistle to her sister, Eleanor, written, in the immediate prospect of death, at fourscore years of age:

"Sweet has been our earthly union,
Sweet our fellowship of love:
But more exquisite communion
Waits us in our home above;
Nothing there can loose or sever
Ties ordained to last for ever.

"Place me in those arms as tender,
But more powerful far than thine:
For a while thy charge surrender
To His guardianship divine:
Lay me on my Saviour's breast,
There to find eternal rest."

JULIA ANNE ELLIOTT.

——1841.

Mrs. Elliott was the daughter of John Marshall, Esq., of Hallsteads, Ulleswater, England. In 1827, being on a visit with her father to Brighton, she worshipped at St. Mary's, of which the Rev. Henry V. Elliott, the brother of Charlotte Elliott, was the Perpetual Curate. An acquaintance between the two was thus formed, resulting in their marriage, October 31, 1833. She greatly endeared herself, in this happy relationship, to the people of the parish, and especially to her

husband's family. Charlotte Elliott, in particular, became ardently attached to her, and loved her as her own sister. She was a lady of great loveliness and excellence, and her piety was of a high order. Her poetic taste and skill were evinced in several hymns contributed (1835) to a volume of "Psalms and Hymns for Public Worship," compiled, by her husband, for the use of his own people. Soon after giving birth to her fifth child, she calmly yielded up her spirit, November 3, 1841. Her unexpected removal was greatly lamented, not only by her own immediate kindred, but by a large circle of ardent admirers.

The last two stanzas of her hymn, beginning with

"Hail! thou bright and sacred morn,"

are subjoined:

"Soon, too soon, the sweet repose
Of this day of God will cease;
Soon this glimpse of heaven will close,
Vanish soon the hours of peace;
Soon return the toil, the strife,
All the weariness of life.

"But the rest which yet remains
For thy people, Lord! above,
Knows nor change, nor fears, nor pains,—
Endless as their Saviour's love:
Oh! may every Sabbath here
Bring us to that rest more near!"

CORNELIUS ELVEN.

1797–1873.

Cornelius Elven, born in 1797, was for more than fifty years the laborious and useful pastor of a Baptist Church at Bury St. Edmunds, England. When he took this charge, it numbered only forty members, but increased to

more than six hundred communicants. His literary productions have been limited to a few articles written for periodicals. In January, 1852, his congregation was favored with a revival of religion. To accompany the Revival Sermons preached at the time, he wrote, with several other hymns, the one beginning

"With broken heart and contrite sigh," etc.,

which seems to have been adapted to a sermon from the Text,—"God! be merciful to me, a sinner!"

Mr. Elven died in July, 1873.

WILLIAM ENFIELD.

1741–1797.

The Rev. William Enfield, LL.D., was the son of poor but worthy parents, of Sudbury, Suffolk, England, where, March 29, 1741, he was born, and passed his boyhood. His proficiency and promise attracted the attention of the Rev. Mr. Hextall, the Dissenting minister of the town, who gave direction to his studies, and made him familiar, at an early age, with the choicest writers, in prose and poetry, of the English language. In 1758, he was sent to the Academy at Daventry, Northamptonshire, to be educated for the ministry, under the care and tuition of the Rev. Dr. Caleb Ashworth, the successor of Doddridge. Here he distinguished himself for his scholarship, and elegance of style in composition. His religious views were Arian.

In November, 1763, he was ordained the pastor of Benn's Garden Congregation, Liverpool. He married (1767) Miss Mary Holland, the daughter of a Liverpool draper. He published (1768, 1770) two volumes of sermons. He accepted, in 1770, the Tutorship of Belles-Lettres, as the successor of the Rev. John Seddon, in Warrington Academy, together with the Rectorship of the Institution, and

the pastorate of the Dissenting congregation of the town. He was associated, in the Academy, with the Rev. Dr. John Aikin, Mrs. Barbauld's father, and with the learned Rev. Gilbert Wakefield.

Scholarly in his tastes, he made much use of the press. He published: "The Preacher's Directory" (1771); 160 "Hymns for Public Worship," known as "The Warrington Collection" (1772); "The English Preacher" (1773); "An Essay towards the History of Liverpool" (1774); "Observations on Literary Property" (1774); "The Speaker" (1774); "Biographical Sermons, on the principal Characters mentioned in the Old and New Testaments" (1777); "Exercises in Elocution, being a Sequel to the Speaker" (1781); "A Translation of Rossignol's Elements of Geometry" (1783); and "Institutes of Natural Philosophy, Theoretical and Experimental" (1783). The honorary degree of LL.D. was conferred on him, about this time, by the University of Edinburgh.

The Warrington Academy was discontinued in 1785, and Dr. Enfield became the pastor of the "Octagon Congregation" of Dissenters at Norwich. He kept, also, for a short time, a large boarding-school, but soon relinquished it, in order to have more leisure for literature and the education of his five children. He published, in 1791, in two volumes, an Abridgment of Brucker's "Historia Critica Philosophiæ." He became, also, a regular contributor to the *Monthly Magazine*, just then started; and, in 1796, united with his late associate and intimate friend, the Rev. Dr. John Aikin, in the preparation of a "General Biographical Dictionary." He prepared about one half of the first volume; but his work was arrested by a cancerous affection which terminated his life, November 3, 1797.

His hymn,

"Behold where, in the Friend of man," etc.,

appeared in the second edition (1781) of the Warrington Collection. Some compiler has changed, greatly to the injury of the expression, the phrase, "the Friend of man,"

to "a mortal form." The latter is a spurious reading. The following stanzas are taken from his hymn on "Humility":

"Wherefore should man, frail child of clay,
Who, from the cradle to the shroud,
Lives but the insect of a day,—
Oh! why should mortal man be proud?

"His brightest visions just appear,
Then vanish, and no more are found;
The stateliest pile his pride can rear,
A breath may level with the ground.

"By doubt perplexed, in error lost,
With trembling step he seeks his way:
How vain of wisdom's gift the boast!
Of reason's lamp how faint the ray!"

JAMES HARINGTON EVANS.

1785–1849.

Mr. Evans was the only child of the Rev. Dr. Evans, priest-vicar in Salisbury Cathedral, and head-master of the Endowed Grammar-School. He was born, April 15, 1785, at Salisbury. Destined for the pulpit from his birth, he was regularly educated in his father's school, and subsequently by his uncle, Rev. Isaac Hodgson, of Oxford. He obtained, at fourteen, a scholarship in Wadham College, Oxford; at eighteen graduated, B.A.; and, at twenty, became a Fellow of Wadham.

The death of his mother, in 1803, led to a marked change in his life and principles, and to a more earnest preparation for the ministry. He was ordained a deacon, by Bishop Moss, of Oxford, June 12, 1808. In May, 1809, he took the curacy of Worplesdon, near Guildford, Surrey; but shortly after, exchanged it for a curacy at Enville, Staffordshire.

He married, April, 1810, Caroline Joyce, the daughter of Thomas Joyce, Freshfield House, near Bath. At Milford, Hampshire, where he next took a curacy, his labors were abundantly blessed, resulting in a revival of religion. Owing to the opposition of the superior clergy, he resigned (1815) his curacy, on the ground of scruples in relation to Infant Baptism and Church Establishments, and retired to Walford House, near Taunton, where he connected himself with the Baptists. He removed, shortly after, to London, and opened a Baptist Chapel, in Cross Street, Hatton Garden. He afterwards preached to crowded houses in Great Queen Street. In 1818, he commenced a ministry of thirty-one years in John Street Chapel, Gray's Inn Lane, erected for him by Lady Drummond, the wife of Henry Drummond, Esq., M.P., his sister-in-law. His ministry proved exceedingly attractive and useful.

His first publication was "The Old Man and his Granddaughter at E[nville]." In 1819, he published "Dialogues on Important Subjects," which, because of erroneous views on the Trinity, amounting to Sabellianism, he retracted in "Letters to a Friend in Ireland" (1826). He also published: "Letters of a Pastor to his Flock" (1835); "Five Sermons on Faith" (1837); "A Collection of Psalms and Hymns" (1838); "The Spirit of Holiness, Four Sermons" (1838), reprinted and extensively circulated in America; "Checks to Infidelity, contained in Four Essays" (1840); and "Vintage Gleanings" (1849).

His wife was removed by death in 1831, and, in 1833, he married a daughter of Robert Bird, Esq., of Taplow. In 1847, his health declined, and the next two years he sought its restoration, by cessation from labor and by travel. He died at Stonehaven, Scotland, December 1, 1849. His passion for music and poetry was strongly developed. He was succeeded in the ministry of John Street Chapel by the Hon. and Rev. Baptist W. Noel, whom he had baptized, and who, like himself, had been a clergyman of the Church of England.

Nine of the hymns in his "Collection" were from his

own pen. Two of the six stanzas are subjoined of his 46th hymn, on the words, "I, the Lord, change not":

"Change is our portion here;
Yet, midst our changing lot,
Midst withering flowers, and tempests drear,
There is that changes not,—
Unchangeable Jehovah's word,
'I will be with thee,' saith the Lord.

"Changeless the way of peace;
Changeless Immanuel's name;
Changeless the covenant of grace;
Eternally the same.
'I change not,' is a Father's word,
'I am thy portion,' saith the Lord."

JONATHAN EVANS.

1749–1809.

Jonathan Evans was a native of Coventry, Warwickshire, England, and was born (1749) of parents in the humbler walks of life. He seems to have had no religious training. The companions of his youth were mostly profane and profligate, and he himself aspired to be their leader in the ways of sin. He served, until of age, in the warehouse of a ribbon manufactory. In 1776, as appears from a poetic contribution to the February Number of the *Gospel Magazine* for 1777, he was brought under deep conviction of his fallen estate, and hopefully converted. Another poetic contribution, dated "March 8, 1777," on "The Frailty of Human Life; and the Joys of Eternity," published in the October Number, gives abundant evidence of genuine religious experience. Soon after, he united with the West Orchard Chapel (Congregational), of which the highly-honored George Burder became (1783) the pastor.

Though Mr. Evans had entered into business, and continued therein to the end of life, he very soon was known as an occasional preacher. He embraced every opportunity to proclaim the Gospel, both in Coventry and in the adjacent country, in the open air, or wherever a congregation could be gathered. "Mr. Evans preached in the afternoon," says Mr. Burder of the day of his inauguration, November 2, 1783. The year before this, he had commenced to preach regularly at Foleshill, a populous village two miles from Coventry, and to gather the neglected children into Sunday-Schools, about the time that Robert Raikes was doing a like work at Gloucester. In 1784, he purchased a boat-house, on the canal bank, and fitted it up for a place of public worship—enlarging it, from time to time, as the work grew and prospered. A convenient chapel was built on the same site, in 1795, a church organized, and he himself regularly ordained, April 4, 1797, to the pastorate of the congregation.

As a preacher he used great plainness of speech and earnestness of manner. His success in winning souls to Christ was remarkable. He labored diligently for the temporal, as well as the spiritual, welfare of his flock, rendering them, occasionally, medical assistance, as he had acquired some knowledge of the practice of medicine. He died, very suddenly, August 31, 1809, in the sixtieth year of his age.

With the exception of a few small pamphlets, or tracts, he published nothing. He wrote a number of hymns, to be sung in connection with some of his occasional sermons. Three of these were contributed to Mr. Burder's "Collection of Hymns" (1784). Twenty-two of his hymns appeared in the *Christian Magazine* (1790–1793). A large number were left, in manuscript, at his decease. The authorship of the hymn

"Hark! the voice of love and mercy," etc.,

has been disputed, but his friends claim it as his. It first appeared in Dr. Rippon's Selection (1787). Dr. Belcher says it is a part only of one of Evans' hymns. The follow-

ing is from a hymn contributed (1784) to Burder's Collection:

"Let saints on earth their anthems raise,
Who taste the Saviour's grace;
Let saints in heaven proclaim his praise,
And crown him Prince of peace.

"Praise him who laid his glory by,
For man's apostate race;
Praise him who stooped to bleed and die,
And crown him Prince of peace.

"We soon shall reach the blissful shore,
To view his heavenly face,
His name for ever to adore,
And crown him Prince of peace."

FREDERICK WILLIAM FABER.

1814–1863.

Faber's hymns are among the grandest and most beautiful in the language. He came of a good stock—the old Huguenot blood flowing in his veins. The Revocation of the Edict of Nantes (1685) brought to England his ancestors, whose memory and principles were faithfully cherished by their descendants.

His grandfather, the Rev. Thomas Faber, was the Vicar of Calverley, Yorkshire, where the grandson was born, the seventh child of his parents, June 28, 1814. In December of the same year, his father, Thomas Henry Faber, Esq., became the steward of the Rt. Rev. Dr. Shute Barrington, Bishop of Durham; and from that time until his decease in 1833, he resided in the Bishop's palace at Bishops-Auckland, beautifully situated at the confluence of the rivers Wear and Gaunless. In the midst of these romantic scenes, the youthful poet passed his boyhood, and received instruction at the grammar-school. In his tenth year, he

was sent to the school of the Rev. John Gibson, at Kirkby-Stephen, Westmoreland, and introduced to the still more romantic scenery of that far-famed locality. Even at that early age, his great delight was a solitary ramble in "the golden hours of schoolboy holiday," among the hills, and along the lakes and rivers,

> "Thoughtful even then because of the excess
> Of boyhood's rich abounding happiness."

It is of this beautiful "Lake Country," that he says,—

> "Each hazel copse, each greenly tangled bower,
> Is sacred to some well-remembered hour,—
> Some quiet hour when nature did her part
> And worked her spell upon my childish heart."

Therefore, with peculiar propriety, he could say,—

> "Nature hath been my mother; all her moods
> On the gray mountain, or the sullen floods,
> Have charmed my soul."

Two years later (1825), he was sent, first, for a short time, to the Free Grammar-School of Shrewsbury, Shropshire, and then to the Free School of Harrow, Middlesex—a spot famed for its great extent and beauty of prospect. Seven years—the best of his youthful aspirations—were spent here, under the instruction, first of the Rev. Dr. Samuel Butler (afterwards Bishop of Lincoln), and then of the Rev. Dr. Charles Longley (afterwards Archbishop of Canterbury). Here, too, he was brought under the spiritual instructions of the godly Cunningham, Vicar of Harrow-on-the-Hill, and thus led to regard with favor the evangelical system of divine truth.

He had a happy faculty of winning the good graces of all who knew him. "I can not tell why it is," said one of his Harrow schoolmates, "but that Faber fascinates everybody." He had "a grace of person and mind rarely to be met with." His intellectual development was not less remarkable,—particularly in the poetic vein.

He entered Baliol College, Oxford, in 1832. "The Cher-

well Water-Lily," one of his most popular poems, published in 1840, was written during his first year in college. He now became, as he himself expresses it, "an unprejudiced acolyth of Newman's, an attentive reader of his works, a diligent attender at his church"—St. Mary Virgin, of which the famous John Henry Newman was then the Vicar. Under such a guidance, it is not strange that Faber, full of youthful and poetic fervor, entered, with all his heart and soul, into "the Theological Movement of 1833," and embraced the Romanistic views advocated in the "Tracts for the Times." After a few months, however, his evangelical education reasserted its sway, and he shrank from the logical results of Newman's teachings.

In 1835, he entered University College, having obtained one of its scholarships. He became, also, a contributor to the *Oxford University Magazine*. His poem, on "The Knights of St. John," obtained, in 1836, the Newdigate prize. After his graduation (1836), he accompanied his brother, the Rev. Francis Atkinson Faber, on a visit to Germany for the recovery of his impaired health. He obtained a Fellowship, in January, 1837, and the Johnson Divinity Scholarship. He had now fairly drifted back to Tractarianism, and translated the seven books of Optatus, for the "Library of the Fathers." Newman resumed his spiritual sway over his plastic mind, and the spell was never afterwards broken. His poetic tastes were further stimulated by a visit, once and again, to Wordsworth, at Ambleside.

He was ordained a deacon, August 6, 1837, at Ripon, by his old teacher, Dr. Longley, and a priest, May 26, 1839, at Oxford, by Bishop Bagot. Though he published (1838–1839) several Tracts in favor of Anglicanism, he continued to gravitate towards Rome. In 1840, he published his "Cherwell Water-Lily, and other Poems." A visit to Belgium and the Rhine in 1839, and another to Constantinople (with a pupil) in 1841, helped forward the Romanizing tendency of his mind. In 1842, he published "Sights and Thoughts in Foreign Churches and among Foreign Peo-

ples"; also, "Stygian Lake, and other Poems." The next year (1843), he was presented to the living of Elton, Huntingdonshire. Soon after, with letters from Bishop (afterwards Cardinal) Wiseman, he visited Rome, and, after an interview with the Pope, Gregory XVI., resolved that "his whole life should be one crusade against the detestable and diabolical heresy of Protestantism,"—"the devil's master-piece." Though he said of himself at this time, "I grow more Roman every day; . . . I am *very*, VERY, VERY Roman," he returned to Elton, and for two years continued his ministry in a Protestant Church. "Sir Lancelot, a Poem," appeared the same year. He also wrote the "Lives of several English Saints," for a Series then in process of publication.

At length, following the example of Dr. Newman, he was received, November 17, 1845, into the papal communion, at Northampton, having the day before resigned his Elton living. The next year he spent at Birmingham, and the two following at Colton, or St. Wilfrid's, Staffordshire. In February, 1848, he was received into the Oratory of St. Philip Neri, and in October, 1849, was appointed Superior of the Oratory at London. The establishment was, in 1854, removed to Brompton, in the suburbs. Worn out with vigils, fastings, and other austerities, he yielded to Bright's disease of the kidneys, and died, September 26, 1863, in his fiftieth year.

A small volume of his original hymns (less than 50) was published, in 1848, for the use of the Brotherhood at St. Wilfrid's; an enlarged edition, with the title, "Jesus and Mary," appeared in 1849; a third, with 66 hymns, followed in 1852; a fourth, called "The Oratory Hymn Book," with 77 hymns, in 1854; and a final edition of 150 hymns, in 1862. These hymns have acquired great popularity among the Roman Catholics in England and America, and not a few of them are to be found in Protestant Collections. Some of them are unsurpassed as specimens of the highest order of devotional poetry,—lofty in thought, elegant in diction, graceful in rhythm, fervent in spirit, highly sug-

gestive, and wonderfully inspiriting. They show evident traces of the evangelical influences under which he grew to manhood, and by which his religious character was moulded.

He published also: "All for Jesus; or, The Easy Way of Divine Love" (1853); "Growth in Holiness; or, Progress of the Spiritual Life" (1854); "The Blessed Sacrament; or, Works and Ways of God" (1855); "The Creator and the Creature; or, The Wonders of Divine Love" (1856); a new and revised edition of his "Poems" (1857); "Ethel's Book," and "The Foot of the Cross; or, Sorrows of Mary" (1858); "Spiritual Conferences" (1859); and "The Precious Blood; or, The Price of our Salvation," and "Bethlehem" (1860).

The following are from a lyric of seven stanzas, on "The Pilgrims of the Night":

"Hark! hark! my soul! angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessèd strains are telling
Of that new life when sin shall be no more.

"Onward we go, for still we hear them singing,
'Come, weary souls! for Jesus bids you come';
And, through the dark, its echoes sweetly ringing,
The music of the Gospel leads us home.

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls, by thousands meekly stealing,
Kind Shepherd! turn their weary steps to thee.

"Angels! sing on, your faithful watches keeping;
Sing us sweet fragments of the songs above;
While we toil on, and soothe ourselves with weeping,
Till life's long night shall break in endless love."

JOHN FAWCETT.

1739–1817.

John Fawcett was born, January 6, 1739, at Lidget-Green, Yorkshire, England. His father, who was in humble circumstances, and attached to the Church of England, died in 1751, leaving a widow and several children. The next year, John was put to a trade at Bradford, and served an apprenticeship of six years. At sixteen, he embraced opportunities to hear John and Charles Wesley, Grimshaw, and Whitefield. A sermon by Whitefield (on "The Brazen Serpent," John iii. 14), delivered in September, 1755, was blessed to his conversion, and led him to consort with the Methodists. At the expiration of his apprenticeship in 1758, he united with the Baptist Church of Bradford, then just gathered. Having made himself active and useful as a private Christian for several years, he was induced by the church to enter the pulpit as a preacher.

In May, 1764, he accepted a call, on a salary of £25, to be the pastor of a small church at Wainsgate, in the mountainous region, directly west of Halifax, West Riding of Yorkshire, and not far from the home of his childhood. He was ordained their pastor, July 31, 1765. During his residence at Bradford, he had written a considerable number of short poems, which, in 1767, he published as "Poetical Essays." In 1771, he visited London, to supply the pulpit of the Rev. Dr. John Gill, the learned Expositor of the Bible, who was then drawing nigh to the grave. After Dr. Gill's decease, October 14, 1771, he received (1772) a call to the vacant charge, an honor and preferment which he was constrained to accept; but, having made his preparations for removal to London, he was so overcome by the thought of parting with his greatly-attached and afflicted people, humble as they were, that he determined to recall his acceptance, and to remain at Wainsgate. It was then that he wrote that most popular of all his hymns,

"Blessed be the tie that binds," etc.

The same year, as "Christopholus," he published "The Christian's Humble Plea for his God and Saviour; in answer to several Pamphlets lately published by the Rev. Dr. Priestley." "The Sick Man's Employ" appeared in 1774. A new chapel, capable of seating nearly 600 people, was erected for him, in 1777, at Hebden-Bridge (a more advantageous location) not far from Wainsgate. The year before, he had removed to Brearley Hall, in the village of Midgley, also in the same neighborhood, and here he opened a school which (removed subsequently to Ewood Hall) he continued through life, and at death devolved upon his son. On the last leaf of his Hymn-Book appears this Notice:

"At Brearley Hall, In MIDGLEY, near HALIFAX, (a pleasant and healthy Situation) Youths are genteely Boarded, and Trained up in useful Learning, with great Tenderness, Fidelity and Care; and upon reasonable Terms."

It was thus that he contrived to live and support a growing family. While a resident of Bradford, he had married Miss Susannah, the daughter of John Skirrow, of Bingley. In 1778, appeared his "Advice to Youth; or, The Advantages of Early Piety." His Hymn-Book was published in 1782. It contains some hymns which have become quite familiar to the Christian people of Great Britain and America. The most of them were written to accompany sermons on particular passages of Scripture, and to be sung after the delivery of the sermon. They were principally composed in the midnight hours previous to the Sabbath. "An Essay on Anger," appeared in 1788; "The Cross of Christ—the Christian's Glory," and "Considerations in favor of the newly organized Baptist Missionary Society," in 1793; "The Life of the Rev. Oliver Heywood," in 1796; and "Christ precious to them that believe," in 1799.

In 1793, he was invited to succeed the Rev. Dr. Caleb Evans, as President of the Baptist Academy at Bristol, an honor that he declined. In 1811, after four years of patient and assiduous labor, he published his "Devotional Family Bible," and, the same year, received the honorary degree of D.D. from an American college. He had suffered greatly,

previous to 1783, from sickness and domestic calamities. Nor did he ever fully recover. In 1814, being quite advanced in years, his health began rapidly to decline. A paralytic stroke in February, 1816, compelled his retirement from the pastoral work, and, July 25, 1817, he left the world in joyful hope.

His hymn, beginning with

"Thy presence, Gracious God! afford,"

has, in the original, attached to each stanza, the chorus,

"Thus, Lord! thy waiting servants bless,
And crown thy gospel with success."

The hymn, beginning with

"Praise to thee, thou great Creator!"

owes only its first and third stanzas to Fawcett. They constitute the last of six double stanzas of a "Hymn on Spring" (written on a fine spring morning, at Gildersome, near Leeds), of which the first two are subjoined:

"Lo! the bright, the rosy morning,
Calls me forth to take the air;
Cheerful spring, with smiles returning,
Ushers in the new-born year:
Nature, now in all her beauty,
With her gentle moving tongue,
Prompts me to the pleasing duty
Of a grateful, morning song.

"See the early blossoms springing:
See the jocund lambkins play;
Hear the lark and linnet singing
Welcome to the new-born day;
Vernal music, softly sounding,
Echoes through the vocal grove;
Nature, now with life abounding,
Swells with harmony and love."

JOHN FELLOWS.

——1785.

Dr. Watt, in his "Bibliotheca Britannica," and Allibone, after him, speak of John Fellows as a Methodist. Gadsby says truly, as might be gathered from his hymns and other works, that he was a Baptist. He was a Calvinistic Methodist the most of his life, and his earlier residence was at Bromsgrove, Worcestershire. Thence he removed to Birmingham, where, in 1780, he was baptized by the Rev. Mr. Turner, and so became a member of the First Baptist Church, worshipping in Cannon Street. Dr. Belcher, who was a native of Birmingham, says that he was "a poor shoemaker." He died at Birmingham, November 2, 1785.

"Poor" as he was, and uneducated, he was greatly addicted to versification. The following works from his pen were published within ten years (1770–1779), mostly at Birmingham: "Grace Triumphant, a Sacred Poem in Nine Dialogues" (1770); "Bromsgrove Elegy, in Blank Verse, on the Death of the Rev. G. Whitefield" (1771); "An Elegy on the Death of Dr. Gill" (1771); "Hymns on Believers' Baptism" (1773); "Eloquent and Noble Defence of the Gospel in His Three Celebrated Speeches, Paraphrased in Blank Verse" (1775); "Hymns in a Great Variety of Metres, on the Perfection of the Word of God and the Gospel of Jesus Christ" (1776); "The History of the Holy Bible, Attempted in Easy Verse" (1777); "A Fair and Impartial Enquiry into the Rise, &c., of the Church of Rome, in a Series of Familiar Dialogues" (1779); and "A Protestant Catechism."

All his publications antedate his Baptism by immersion, though it is evident that he had been a Baptist previously, for many years. Six of his hymns are found in Rippon's Selection, and five in Dobell's. The most of his poetry is scarcely worth the name; yet he had some facility in versification, as may be seen by the following stanzas, from a

hymn on Gen. xxiv. 31,—"Come in, thou Blessed of the Lord!"—

"Come in, ye blessed of the Lord!—
Ye that believe his holy word;
Come, and receive his heavenly bread,
The food with which his saints are fed.

"Your Saviour's boundless goodness prove,
And feast on his redeeming love;
Come, all ye happy souls that thirst!
The last is welcome as the first.

"Come to his table and receive
Whate'er a pard'ning God can give;
His love through every age endures;
His promise and himself are yours."

ELEAZAR THOMPSON FITCH.

1791–1871.

The first American ancestor of the Rev. Prof. Fitch was the Rev. James Fitch, who was born, December 24, 1622, at Bocking, Essex, England, and emigrated in 1638 to America; where, after a useful ministry of fifty-six years at Saybrook and at Norwich, Conn., he died, November 18, 1702, at Lebanon, Conn. His great-grandson, Capt. Nathaniel Fitch, married Mary Thompson, both of New Haven, Conn., and their son, Eleazar, was born, January 1, 1791. Favored, from childhood, with every opportunity of acquiring knowledge, he improved his advantages, and early developed a taste for learning.

In his sixteenth year, he entered Yale College, and graduated, in 1810, with Gov. Ellsworth, Prof. Goodrich, and Prof. Samuel F. B. Morse. After his graduation, he taught school at East Windsor Hill, Conn., and then at the New Haven Hopkins Grammar-School. Having made a profession of religion while in college, he pursued the study of theol-

ogy at Andover Theological Seminary (1812–1815). He remained two years longer, pursuing advanced studies, giving assistance in preaching, and supplying neighboring pulpits.

At the decease of President Dwight (1817), Mr. Fitch was appointed Professor of Sacred Theology (as Dr. Dwight's successor), in Yale College. At his suggestion, and mostly by his efforts, the Theological Department was founded, in 1822. In the distribution of the several Chairs, Homiletics was assigned to Prof. Fitch. Having been ordained to the ministry, November 5, 1817, he became the Pastor of the College Church, and gave instruction to the undergraduates, also, in Natural Theology and the Evidences of Christianity. In the course of his pastoral work, he delivered, to the successive classes, a series of discourses on Systematic Theology. Two Sermons on "The Nature of Sin," that he published, July, 1826, gave occasion to a sharp and somewhat acrimonious controversy, in relation to "New Haven Theology." These sermons he was constrained to defend, the following year (1827), in a pamphlet of 95 pages, against the objections of the Rev. Dr. Ashbel Green in the Philadelphia *Christian Advocate.* He received (1829) the honorary degree of D.D., from the University of Pennsylvania.

He undertook, as one of a Committee appointed by the General Association of Connecticut, the oversight of a Hymn-Book for the use of their churches. It was published in 1845, and contained six of his own hymns. The decline of his health constrained him, in 1852, to resign his Professorship, retaining only a Lectureship in Theology. This, too, he relinquished, in 1861, and occupied, thenceforward until his decease, January 31, 1871, the position of Professor Emeritus.

Prof. Fitch was characterized by great acuteness of mind, with a remarkable versatility. His inquiries were extended beyond theology, into other walks of literature, into science, the arts, æsthetics, and political economy. He had a decided genius for poetry and music, and took delight in

the promotion of these arts. Of a retiring disposition, he shrank from the publicity of the press. His pulpit services were of a high order. His style was graceful, and his thoughts bold in conception and forcibly expressed.

The following is his version of the 134th Psalm:

"Friends of God in every land!
Ye that wait his high command,
Cheerful to his courts repair,
Bless his name with gladness there.

"There, with morning's early rays,
Lift your hands in holy praise;
There, at evening's solemn hour,
Bow before his throne of power.

"There he meets his saints with grace;
There reveals his glorious face;—
Heaven and earth's Creator blessed:—
In his love let Zion rest."

ALICE FLOWERDEW.

1759–1830.

The particulars of the early life of Mrs. Flowerdew have not been ascertained. She was a resident, for a few years, of the Island of Jamaica, in the West Indies, where her husband, Daniel Flowerdew, held an office under the Home Government. They were natives of England, and returned thither late in the last century. Shortly afterwards (1801) he died, and she undertook a boarding-school for young ladies, at Islington, near London, and the publication of her poems (mostly written at Islington), for support. Her poems "were written at different periods of life—some indeed at a very early age, and others under the very severe pressure of misfortune." Her later poems were either not published, or were printed separately.

She attached herself, while at Islington, to the Baptist Church, Worship Street, under the pastoral care of the Rev. Dr. John Evans, who was of Arian affinities, as was, also, Mrs. Flowerdew. In 1814, she removed her school to Bury St. Edmunds, and subsequently to Ipswich. She died, September 23, 1830, in her seventy-second year, at Whitton. Her "Harvest Hymn,"

"Fountain of mercy, God of love!" etc.,

is found in a large number of Collections. The following stanzas are from a short poem on "The Folly of Scepticism":

"Let sceptics boast their reasoning mind,—
How vast! how free! how unconfined!—
And vain conclusions draw;
Claiming an undisputed right
To wing their bold aspiring flight,
Unfettered by each law.

"Is this the happiness they boast,—
On life's tempestuous ocean lost,
Without a pilot near,—
To furl their sails in angry skies?—
Through dangerous storms, that often rise,
Their trembling bark to steer?

"Sweet Revelation! Power divine!
The pilot's generous aid is thine;
From error thou art free;
The bark, committed to thy care,
Shall to its destined port repair,
Through life's tempestuous sea."

DAVID EVERARD FORD.

Mr. Ford was born at Long-Melford, Suffolk, England. His father, the Rev. David Ford (1763–1836), was, for forty-two years, and until his death, the pastor of the Congregational Church of Long-Melford. His mother, Mary Ever-

ard (1763–1842), was the eldest daughter of a deacon of the Baptist Church, Devonshire Square, London. The father settled at Long-Melford in 1794, and married shortly after.

The son, David, was the eldest of three brothers, the youngest of whom succeeded his father and then removed to Islington, London. David fitted for the ministry at Wymondley College, Hertfordshire. He was ordained, October 11, 1821, the pastor of the Old Town Congregational Chapel, Lymington, on the Solent, overlooking the Isle of Wight. He remained in this charge twenty-two years, useful and honored. His preaching, pungent and forcible, resulted in large accessions to his church. In November, 1843, he accepted a unanimous call from the newly-formed church, Greengate Chapel, Salford, Manchester.

Mr. Ford early developed a remarkable passion for music, and in his early ministry published several volumes designed as "an Introduction and Helps to the Art and Science of Sacred Music." In 1823, he issued, in two successive volumes, "The First Set of Original Psalm and Hymn Tunes," and "The Second Set," etc. "A Third Set" appeared in 1826; his "Rudiments of Music," in 1829; his "Progressive Exercises for the Voice," in 1830; and his Sixth Book, "Original Psalm and Hymn Tunes," in 1833. Large editions of these books were called for, especially in the country districts. In 1828, he published his "Hymns, chiefly on the Parables of Christ."

Mr. Ford now began the publication of a series of small volumes on practical religious themes, which, also, had a wide circulation, and proved very useful. "Decapolis; or the Individual Obligation of Christians to Save Souls from Death," was issued in 1840; "Chorazin; or An Appeal to the Child of Many Prayers," in 1841; "Damascus; or Conversion in Relation to the Grace of God and the Agency of Man," in 1842; "Laodicea; or Religious Declensions," in 1844; and "Alarm in Zion; or A Few Thoughts on the Present State of Religion," in 1848. He also published (1843) "Pastoral Addresses," and (1849) "Congregational Psalmody."

BENJAMIN FRANCIS.

1734–1799.

Benjamin Francis was a native of Wales. He was born in 1734, and educated wholly at home, not having learned English until his twentieth year. He joined the Baptist Church of his native place in the fifteenth year of his age. In 1753, he entered the Baptist Academy at Bristol, England, then under the care of the Rev. Messrs. Bernard Foskitt and Hugh Evans. Having pursued the usual course of preparation for the ministry, he preached a short time at Sodbury; and, in 1757, accepted a call to the pastoral charge of the Baptist Church of Shortwood [Horsley], where he was ordained in 1758.

He preached, of course, in the English language, the use of which he had fully acquired; but often discoursed in his native tongue, on the occasion of his frequent visits to Wales. Full of fervid zeal and glowing piety, his preaching so attracted the multitude, as to make it necessary thrice to enlarge their house of worship. A chapel, also, was built for him, at the village of Minchin Hampton, three miles from Horsley, where he conducted worship on the evening of every alternate Sabbath. To meet the expenses of these building operations, he visited London for funds, and was there invited to take charge of one of the churches of his denomination, but refused to be called away from his country flock. He gave himself wholly to his work, and continued in it until his decease, December 14, 1799.

Mr. Francis published but little: "Conflagration, a Poem, in Four Parts" (1770); "An Elegy on the Death of the Rev. G. Whitefield" (1770); two volumes of Welsh Hymns (1774 and 1786); and "An Elegy on the Death of the Rev. Caleb Evans, D.D." (1791), the son of his old preceptor; these were all his publications. He wrote a few English hymns for particular occasions. His dedication hymn, commencing with

"In sweet exalted strains,"

was written, to be sung, September 18, 1774, on the occasion of the last enlargement of his church edifice.

"Praise the Saviour, all ye nations!" etc.,

was written, in three double stanzas, to be sung at a Collection for poor Ministers, or Missionaries. These hymns and two others were included in the first edition (1787) of Rippon's Selection. In a later edition, appeared one of his hymns, in sixteen stanzas, "composed during a Fit of severe Illness, June, 1795,"—of which the 12th, 15th, and 16th stanzas are here given:

"The sun that illumines the regions of light,
Now shines on mine eyes from above;
But, Oh! how transcendently glorious the sight!
My soul is all wonder and love.

"But, Oh! what a life, what a rest, what a joy,
Shall I know when I've mounted above;
Praise, praise, shall my triumphing powers employ:
My God! I shall burn with thy love.

"Come, come, my Redeemer! this moment release
The soul thou hast bought with thy blood,
And bid me ascend the fair regions of peace,
To feast on the smiles of my God."

FULBERTUS CARNOTENSIS.

——1028.

Fulbert, Bishop of Chartres, France, was born in the latter half of the tenth century. Of his nativity no certain information can be had. He was instructed, it is said, by the learned Gerbert, Archbishop of Rheims (afterwards, Pope Sylvester II). Coming to Chartres, from Rome, he lectured in the Cathedral schools. His reputation for superior scholarship and holiness brought students in large

numbers to Chartres, and gave it great celebrity. He was, also, Chancellor to the King, Robert II.

At the decease (1007) of Rodulph, Bishop of Chartres, Fulbert was chosen his successor. He occupied the chair, with great dignity and renown, for twenty-one and a half years, until his decease, April 10, 1028. Dupin speaks of him as "one of the principal restorers of belles-lettres, the sciences, and theology." He left a Collection of 134 letters (of which Dupin gives an elaborate analysis), 9 sermons, several hymns, and other poetical pieces,—all, of course, in Latin. His "Remains" were published (1608) at Paris. The hymns were written for the use of his diocese. The original of the hymn, "Chorus novæ Hierusalem" (1020) may be found in Daniel's Thesaurus, I., 222. [See CAMPBELL.]

PAUL GERHARDT.

1606–1676.

GERHARDT, the people's poet, and, next to Luther, the most popular hymnist of Germany, was trained in the school of affliction. Living and serving God in troublous times, he drank deeply of the cup of bitterness. The light of his holy life shone all the brighter by reason of the surrounding darkness.

He was born (1606) in the humble village of Gräfenhainichen, in Electoral Saxony;—his father, Christian Gerhardt, was burgomaster of the town. Trained for the ministry during the calamitous period of "The Thirty Years' War," he found no opportunity for settlement until its close. For a while he taught in the family of Andreas Bertholdt, Chancery Advocate, Berlin, Prussia. His leisure he employed in writing hymns, and making love to Anna Maria Bertholdt, one of his pupils, and daughter of the Advocate. About the close of 1651, being then in

his forty-fifth year, he obtained the humble pastorate of Mittenwalde, and was ordained, at Berlin, November 18, 1651. He obtained, also, the hand of his faithful Anna Maria, February 11, 1655. Several of his best hymns were now written, and found their way into the "Berlin Hymn-Book" (1653) and other Collections in Brandenburg and Saxony, yielding him no small popularity.

His preferment soon followed. In the summer of 1657, he was called to the third Diaconate of the great church of St. Nicholas, Berlin. Crowds flocked to hear him preach, and his hymns were sung with enthusiasm, as Luther's had been. His appearance was quite prepossessing. He was of middle height, of firm and resolute bearing, cheerful, yet of a quiet mood. He preached persuasively and lovingly, and was esteemed the model pastor, and the most popular preacher of the town.

An Edict was issued by the Elector, Frederick William, September 16, 1664, requiring the clergy to subscribe an Act for the virtual introduction of the Reformed faith, as professed by the Elector, on penalty of ejectment from their respective livings;—an Act not unlike the "Act of Conformity" enforced by Charles II., of England, only two years before. Gerhardt, and most of the clergy, were Lutherans. It is thought that it was on this occasion, Gerhardt wrote his touching hymn,

"Ist Gott für mich, so trete," etc.

("If God be on my side," etc.)

He was suffered to continue at his post, until February 6, 1666, when he was called upon to subscribe, and, refusing, was ejected. Great interest was made in his behalf by the citizens, and the negotiations were prolonged nearly a year. Finally, February 4, 1667, he resigned his charge, and his ministry in Berlin, greatly to the grief of the citizens, came to a close.

It has been affirmed, that it was after this date, while he was on his way, with his devoted wife, from Berlin to Sax-

ony, that he wrote his most affecting hymn, translated by John Wesley, and, in his version, beginning with

"Commit thou all thy griefs,"—

but, in many of the Collections, beginning with

"Give to the winds thy fears."

It is certain, however, that it was published in the Collection of Gerhardt's hymns in 1666, and Kübler says, that "it was first published in 1659, and according to tradition was written by Gerhardt to comfort his anxious wife." They had lost their first child at Mittenwalde, and their circumstances while there were very much straitened. During his residence at Berlin, also, death invaded his household again and again. One son alone of all his children was left to him. And now, March 5, 1668, his dearly-beloved wife, after a painful decline, was taken from him, and he was left almost desolate.

In October of the same year, he was appointed Archdeacon of Lübben, in Saxony, and with his only surviving child, Paul Friedrich, he removed thither in June, 1669. Here he remained, unmolested in the faithful performance of the duties of his honorable and responsible position, for seven years; laying down his work with his life, June 7, 1676, after a ministry of twenty-five years, and in the seventieth year of his age.

The first complete edition of his Hymns was published by J. E. Ebeling, Berlin (1666–1667) in ten folio parts. Schultze says "that there is no song bearing his name that had not been printed in 1667." Wackernagel says,—"Where is the Evangelical congregation that does not know Paul Gerhardt? in what churches are not his holy songs heard? What the pious Catherine Zell, of Strasburg, says of beautiful spiritual songs in her hymn-book is true of him:—'The journeyman mechanic at his work, the servant-maid washing her dishes, the ploughman and vine-dresser in the fields, the mother by her weeping infant in the cradle, sing them.' High and low, poor and rich

alike, find them equally consoling, equally edifying; in all stations, among young and old, there are examples to be found where some song of Gerhardt, at particular periods in the history of the inner life, was engraven forever on the soul, and subsequently became the centre point of the dearest reminiscences. . . . The songs of no other poet, either before or since, have ever produced so mighty an effect, or obtained so speedy and so wide a circulation."

Many of his hymns were published in Johann Crüger's "Praxis Pietatis Melica." After his decease they were collected, and published, as revised by himself, from his manuscripts, by his only surviving son, Paul Friedrich. The whole number is one hundred and twenty-three. The hymn, of which Dr. Alexander's translation begins with

"O sacred head, now wounded,"

was doubtless suggested by Bernard's Latin hymn,

"Salve, caput cruentum!" etc.

A hymn, by Toplady, from Jacobi, beginning with

"Holy Ghost! dispel our sadness,"

appears to have been suggested by a part of Gerhardt's hymn,

"O du allersüss'te Freude," etc.

The most of his hymns are of considerable length, averaging nine or ten double stanzas. His famous Marriage Hymn contains seventeen six-line stanzas; of which the first three and the sixteenth, in Miss Winkworth's version, are subjoined:

"THE MARRIAGE OF CHRISTIAN HEARTS."

"Full of wonder, full of art,
Full of wisdom, full of power,
Full of grace to charm the heart,
Full of solace, hour by hour,
Full of wonders, ye shall prove
Is the bond of wedded love.

"Two, who ne'er upon this earth
Have each other's faces seen,
Never, from their hour of birth,
In each other's thoughts have been,
Find their hearts and hands shall meet
In a bond God maketh sweet.

"Here a father trains his child,
There another watches his;
Driven by winds uncertain, wild,
Sure their paths through life must miss;
Nay, but when the time is there,
See a well-consorted pair.

"And at last, when all fulfilled
Are his purposes of love
Here on earth, He yet doth build
Fairer homes in heaven above,
Where, enwrapped in his embrace,
They shall know his depths of grace."

THOMAS GIBBONS.

1720–1785.

More than a century ago, the Rev. Dr. Thomas Gibbons occupied an eminently influential position among the Dissenting ministry of London. He was born, May 31, 1720, at Reak, in the parish of Swaffham Prior. His father, Rev. Thomas Gibbons, was the pastor of a Dissenting congregation, first at Olney (the home, subsequently, of Newton and Cowper), and then at Royston, in Hertfordshire. At an early age, he sought to enter the ministry of the Gospel, and was sent to a grammar-school at Little Swaffham, and then to another in the same county. His academical studies were pursued (1735–1742) first, at Deptford, Kent, with Dr. Taylor, and then with Mr. Eames, at Moorfields, Middlesex.

He was duly licensed to preach, by the London Association of Independent Ministers, July 5, 1742, and, the same year, was employed as assistant to the Rev. Thomas Bures, the pastor of Silver Street Presbyterian Chapel, London. A year later he was chosen to succeed the Rev. Robert Wright, as the pastor of the Independent Church at Haberdashers' Hall, Staining Lane, Cheapside, where he was ordained, October 27, 1743. This position he held to the end of life. He married, in 1744, Miss Hannah Shuttlewood, whose father, John, was a London minister, and whose grandfather, John, of Leicestershire, was one of the ejected clergy of 1662.

In addition to his pastoral office, he accepted (1754) the Tutorship of Logic, Ethics, Metaphysics, and Rhetoric, in the Mile End Academy, as successor of Dr. Zeph. Marryatt. Five years later he succeeded the Rev. William Guyse, as one of the Sabbath evening Lecturers at Monkwell Street Meeting-house. He proved a valuable friend to the Rev. Samuel Davies, afterwards the President of the College of New Jersey, when he visited England (1753) to obtain funds for that infant institution; from which, in 1760, Mr. Gibbons received the honorary degree of A.M. In 1764, the honorary degree of D.D. was conferred on him by the University of Aberdeen.

He was a ready writer as well as a graceful preacher. His publications, including occasional sermons and pamphlets, were more than fifty in number. His "Poems on Several Occasions" appeared (1743) in the first year of his ministry. Three of his "Sermons" were published in 1745; and one in each of the years, 1746, 1747, and 1748. An "Elegy" followed his first poetic volume, in 1746, and another (on Dr. Watts) in 1748. He translated, also, Dr. Watts' Latin Poems, into English verse. He was admitted, during the last six years of Dr. Watts' life, to great intimacy with the venerable divine. He published (1750) "Juvenilia; or Poems on Various Subjects of Devotion and Virtue." Occasional Discourses followed almost yearly, with, now and then, a poetical venture.

In 1762, he sent forth fifteen "Sermons on Various Subjects, with an Hymn adapted to each, designed to assist the Devotion of the Family and Clergy." Appended to the fourth of these Sermons, is the popular hymn,

"Now let our souls, on wings sublime," etc.

A Dissertation on "Rhetoric," the substance of his Lectures, followed in 1767. Two years later appeared his "Hymns adapted to Divine Worship. In two Books"; containing 200 hymns, of which 150 are from his own pen. The 69th, of Book II., is a Missionary Hymn in seven parts, containing 46 stanzas, from which are taken the hymns,

"Great God! the nations of the earth," etc.,

and

"Lord! send thy word and let it fly," etc.

The 35th hymn of Book I. is on "The Gospel-Feast," and begins with

"On Zion, his most holy mount."

Three years later (1772), he sent forth "The Christian Minister, in Three Poetic Epistles. To which are added, Poetical Versions of several Parts of Scripture, and Translations of Poems from Greek and Latin Writers." Again, three years later (1775), he published "An English Version of the Latin Epitaphs in 'The Non-conformists' Memorial': to which is added, a Poem sacred to the Memory of the two thousand Ministers ejected or silenced by the Act of Uniformity, August 24, 1662." In 1777, he brought out his "Female Worthies: or The Lives and Memorials of eminently Pious Women"; also, his "Essays in Prose and Verse, partly Collected and partly Original, for the Improvement of Younger Minds." "The Memoirs of the Rev. Isaac Watts, D.D.," followed in 1780, and a second volume of "Hymns adapted to Divine Worship," in 1784. The hymns in this volume (262) are, with a single exception, original.

Dr. Gibbons died, of apoplexy, quite suddenly, February 22, 1785. His piety and spirituality were remarkable

his manners urbane and courteous in a high degree; his temper cheerful, and his disposition generous. His literary attainments were respectable, and his creed evangelical. He was greatly esteemed by Lady Huntingdon and her friends, with whose evangelical labors he was in full sympathy. In later years he numbered Dr. Samuel Johnson among his warmly attached friends. After his decease three volumes of his Sermons (1787) were published.

The stanzas that follow are from the 11th hymn, Book II., of the 2d volume, containing seven stanzas:

"Thy goodness, Lord! our souls confess,
Thy goodness we adore;
A spring whose blessings never fail,
A sea without a shore.

"Sun, moon, and stars thy love attest
In every cheerful ray;
Love draws the curtain of the night,
And love restores the day.

"Thy bounty every season crowns,
With all the bliss it yields;
With joyful clusters bend the vines,
With harvests wave the fields.

"But chiefly thy compassions, Lord!
Are in the Gospel seen;
There, like the sun, thy mercy shines,
Without a cloud between."

CHARLES GILES.

1783–1867.

Mr. Giles was born, February 22, 1783, near Fort Griswold, Conn. After his conversion, which was quite remarkable, he connected himself with the Methodist Church, and devoted himself to the work of the ministry.

He was admitted on trial, in the Philadelphia Conference of 1805; and in 1808, at a session of the New York Conference, he was ordained a Deacon. He was ordained an Elder by the Genesee Conference in 1811, having joined it in July, 1810. His first appointment was at Chenango, and the second at Western, N. Y. In 1814, he was appointed Presiding Elder for the Oneida District; in 1808, of the Chenango District; and again, in 1822, of the Oneida District, until 1825. He united with the Oneida Conference in 1829, and preached successively at Whitesboro, Rome, Steuben, Westmoreland, Manlius, Jordan, and Weedsport, N. Y. In 1836, he joined the Black River Conference. He labored, in successive years, at Oswego, Adams, Salina, Geddes, Liverpool, and Oriskany, N. Y. He was placed on the superannuated list in 1853, and at the advanced age of eighty-four, he died, August 30, 1867, at Syracuse, N. Y.

He was a laborious pioneer, and travelled extensively in the central and northern portions of New York. "He was a self-made man; and, in the departments of science, biblical knowledge, taste for the beautiful, and love of nature, his advancement inspired the people. Rich in fact, brilliant in thought, and intense in love for dying men, he was a man of vast power. Intellectual and emotional, his eloquence in the days of his prime was, at times, almost unearthly, and multitudes, now sainted, owe their conversion to his instrumentality."

The favorite hymn,

"This world is poor from shore to shore," etc.,

is a part, transposed and altered, of a hymn in eight stanzas, "By Rev. C. Giles," found in "The Harp: a Collection of Hymns and Spiritual Songs. By Rev. Hiram May. Perry [N. Y.] 1840." In the altered form it appeared, in six stanzas, in a "New Selection," by the Rev. "James Gallagher, Cincinnati, Ohio, 1835." In the original, the first stanza begins with

"The fading world promiscuous flows."

"The Harp" contains, also, an Elegiac Poem in 17 double stanzas, written by Mr. Giles on the occasion of the sudden death of Miss Esther Frink, and called, "A Father's Lamentation for his Child." Two of its stanzas are here given:

"Remember how sweetly she sung,
In numbers of wisdom and grace,
While glory inspired her tongue,
And seemed to embellish her face:
She seemed like an angel of love,
Her conscience so tender and clear;
The fullness of grace she did prove,
Which triumphed o'er sorrow and fear.

"But Esther is gone, she is gone!
She has taken her flight to the skies;
She worships around the bright throne,
The tears are all wiped from her eyes:
She 's gone to her Saviour above,
With angels her spirit has joined;
She drinks of the ocean of love,
A mansion for her was designed."

THOMAS HORNBLOWER GILL.

1819——.

Mr. Gill is of Puritan antecedents. Among his ancestors is numbered the Rev. Richard Serjeant, of Stone, Worcestershire, England, — "a good while assistant to Mr. Baxter, at Kidderminster," whom Baxter describes as "a man of extraordinary prudence, humility, sincerity, self-denial, patience, and blamelessness of life," one of the ejected clergymen of 1662. Mr. Gill is a descendant of one of Mr. Serjeant's two daughters, and was born (1819) at Birmingham. He was trained, by his parents, a Unitarian, and was educated at the Birmingham Grammar-School. He declined, at nineteen, to enter upon an Oxford University

course, because he could not conscientiously subscribe to the Thirty-Nine Articles. But, from that time, he devoted himself, for seven years, to the study of the Greek New Testament.

He contributed (1846) eight hymns to a Unitarian Collection, compiled by the Rev. George Dawson. Five of them are found in the "Hymn and Tune Book" (1869) of the American Unitarian Association. The true light now began to shine upon him. "Brought up," he says, "in the utmost strictness of dogmatic Unitarianism, I first began to chafe under the yoke, through my exceeding delight in the hymns of Watts, and from the contrast between their native power and beauty, and their shrunken and dwindled plight, when shorn of their inspiring theology by Unitarian mutilations. It seemed to me strange that the gain of truth should be the loss of glory, and I longed to appropriate the strains which I so loved. The assiduous perusal of the Greek Testament, for many years, showed me clearly, that Unitarianism failed to interpret the Book of Life. As truth after truth broke upon my gaze, God put a new song into my mouth. My first true song of Zion was,—

'Saviour! needs the world no longer
To rejoice beneath thy light?
Have we lovers sweeter, stronger?
Beams for us a sun more bright?
Are we weary
Of thy mercy and thy might?'"

It is a hymn of seven stanzas—the 35th of his "Golden Chain of Praise," and written "when fresh from the contemplation of the misery and anarchy of Shelley's Life." Step by step he advanced, until 1849, "when," he says of himself, "I first saw clearly whither I was going, and when the divine nature of the Lord Jesus rose clearer and clearer before me, until it was fully recognized by—

'Oh! mean may seem this house of clay,
Yet 'twas the Lord's abode;
Our feet may mourn this thorny way,
Yet here Emmanuel trod.'"

This is the first of eleven stanzas, in which he confesses his faith in the incarnate Son of God. Twenty-four such Gospel hymns he now contributed to the second edition (1853) of Mr. Dawson's Collection. From that time, he fully and heartily espoused the orthodox faith, and consorted with the Evangelical wing of the Church of England. Of independent means, he has given himself to historical and theological studies, residing most of the time, alternately, at Birmingham, London, and Lewisham, Kent. He is a strenuous opponent of Ritualism, and assiduously devotes himself to the promotion of Protestant, and especially Puritan, views and movements—"as a national power and a spiritual principle."

He published, in 1858, "The Anniversaries: Poems in Commemoration of Great Men and Great Events"; and a still more elaborate and extended work, in 1866, entitled, "The Papal Drama: a Historical Essay"; which Newman pronounces "the most learned work that has come from the Evangelical side for the last forty years." At the earnest solicitation of friends both in England and America, he collected and published his hymns, as "The Golden Chain of Praise," dedicating the book to his "dearest brother, the Reverend J. C. Gill, M.A., ... a powerful and persuasive preacher." It is not likely that his hymns, though of a high order, will become general favorites. They lack simplicity, and are too intricate.

Here are the first four stanzas of his hymn, on the theme, "Thy statutes have been my song":

"Full many a smile, full many a song
Makes glad my portion here;
Lord! all my strains to thee belong;
Thou sendest all my cheer.

"But, O my God! my songs divine
Are sweetest far to me;
My singing robes most glorious shine,
Put on, dear Lord! for thee.

"Joy! joy! when thou the theme dost lend,
When thou the song dost make!

How sweet thy gifts on thee to spend,
Thy glory home to take!

"I sing because thy works are fair;
Thy glory makes me glad;
The garments bright of praise I wear,
For thou art brightly clad."

WILLIAM GOODE.

1762–1816.

A godly and an eminently useful divine was given to the church in the person of the Rev. William Goode. He was born, April 2, 1762, of pious parents, at Buckingham, England. While yet a school-boy, he was brought under serious impressions. He profited greatly by the ministry of the Rev. Mr. Simpson. At the age of thirteen, though of the Church of England, he was sent to the school of the Rev. William Bull (the friend of Newton and Cowper), the Dissenting minister of Newport Pagnell. From fourteen to sixteen, he assisted his father in business, but devoted his early morning hours to the study of Hebrew. He fitted for college (1778–1779), under the instruction of the Rev. Thomas Clarke, Rector of Chesham Bois.

He entered Magdalen College, Oxford, as a commoner in 1780, and graduated in 1784. He was ordained a deacon, the same year, and obtained the curacy of Abbotts Langley, Hertfordshire. Two years later, he became the curate of the godly William Romaine, author of "The Life, the Walk, and the Triumph of Faith." The same year he married Miss Rebecca Coles, daughter of Mr. Abraham Coles, of St. Albans. Mr. Romaine was the Rector of the united parishes of St. Andrew by the Wardrobe and St. Anne's, Blackfriars, London; and at his decease, July 25, 1795, Mr. Goode, on the presentation of the crown, was appointed his successor. He was subsequently appointed

Lecturer of St. John's, Wapping, and at St. Lawrence, Jewry.

Following in the steps, as he partook of the spirit, of the sainted Romaine, he took an active part in the promotion of the various benevolent and religious movements of the day. His labors among his own people were abundant, faithful, and productive of great good. For twenty-one years he served as the Secretary of the Society for the Relief of Poor Pious Clergymen. He was, also, one of the founders, and most earnest advocates, of the Church Missionary Society. In one of his journeys, with the Secretary, for the promotion of the noble work of the Society, in September, 1814, he was taken ill at Ipswich, and from the effects of this attack he never recovered. After a protracted illness, in which he endured great suffering with exemplary patience and resignation to the Divine will, he closed his useful life, April 15, 1816, in his fifty-fourth year.

In addition to several occasional Sermons, and a Series of Essays on "The Scripture Titles of Christ," contributed to *The Christian Guardian*, he published, in 1811, "An Entire New Version of the Book of Psalms; in which an Attempt is made to accommodate them to the Worship of the Christian Church, in a Variety of Measures now in general Use: with Original Prefaces and Notes, Critical and Explanatory. In two Volumes";—of which a third edition appeared in 1816. He had attempted to modernize some passages of "The Old Version," but was led at length to versify the Psalms anew. His version failed, however, to supplant Tate and Brady, which still keeps its place in the Prayer Book.

At his death, he left, in shorthand, 156 Essays on "The Titles of our Lord," which were published (1822) by his son William, the late eminent Dean of Ripon, author of several able treatises in opposition to the Oxford Movement. The title of the book is, "Essays on all the Scriptural Names and Titles of Christ; or The Economy of the Gospel Dispensation as exhibited in the Person, Character, and Offices of the Redeemer."

The following is the second Part of his second Version of Psalm 47:

"Jesus ascends on high,
And shouts our God surround;
The trumpets hail him through the sky,
With solemn sound;
Sing praises to our God,
United praises sing;
Your praise repeat, and shout abroad
Immanuel's King.

"O'er all th' obedient earth
Our God exalted reigns:
To him devote, with skillful mirth,
The solemn strains:
Let heathen lands adore,
His just dominion own,
While endless holiness and power
Secure his throne.

"Earth's sovereign princes join
With Abr'ham's favored race,
Where Abr'ham's God, with power divine,
Displays his grace:
Its mightiest shields shall fall,—
By him they rule, or die;
Jesus ascends, He reigns o'er all,
Exalted high."

BENJAMIN GOUGH.

1805——.

Mr. Gough has long been a Wesleyan local preacher. He was born (1805) at Southborough, Kent, England. In early life he found his way to London, and entered into mercantile business, and after pursuing it with credit and success for many years, retired to his estate, Mountfield, a few miles west of Canterbury.

While a resident of London, he published (1832) "An Indian Tale, and Other Poems." He has made frequent contributions to evangelical periodicals, particularly *The Wesleyan Methodist Magazine.* After his retirement to the country, he gathered these productions, and published them, with others, under the title of "Lyra Sabbatica: Hymns and Poems for Sundays and Holy Days." The Preface is dated, "Mountfield, near Faversham, May 1st, 1865." "They breathe a Catholic spirit, exalting Christ as the world's Redeemer, and stimulating to a pure and active Christian life." The volume contains eighty-two lyrics, on a great variety of sacred themes, quite respectable as poetic compositions, and some of them having considerable merit. A second volume, entitled, "Kentish Lyrics," containing also several hymns suitable for worship, was published in 1867. From the first of these two volumes, the following two, from a lyric of five, stanzas are taken:

"Sweet is the hour of prayer, and sweet the calm
Sequestered nooks, where Sabbath silence reigns;
The whispering breeze is love; the air is balm,
The sunshine heavenly; and the shady lanes
O'erarched with elms, like some cathedral nave,
Inspire devotion; while, upon the ear,
The swallow's twitter, and the sheep-bell near,
Fall softly, and tall trees in chorus wave,
And earth in Sabbath smiles, like flowers upon a grave.

"Sweet is the Sabbath morning, when the chimes
Ring out their welcome music o'er the land;—
Rich music!—Gospel call for gospel times,
Which princes feel, and peasants understand.
What gentle undulations swell and rise,
Wafted o'er hill and dale, like Mercy's voice,
Whose loving accents bid our hearts rejoice!
O trembling prodigal! lift up thine eyes!
O troubled child of God! look upward to the skies!"

SIR ROBERT GRANT.

1785–1838.

Sir Robert Grant was born (1785) of Scotch parents, at Malda, Bengal, India. His father, Charles Grant, Esq. (1746–1823), for more than twenty years (1767–1790), resided, as a servant of the East India Company, in India. On his return to England, he occupied (1794–1808) the honorable position of a Director, and, in 1805, was chosen Chairman of the Court of Directors of the Company. He also sat (1802–1819) in Parliament for Inverness. He was associated with Wilberforce and other philanthropists of the period, in Anti-Slavery efforts, in the distribution of the Scriptures, in procuring an Episcopal establishment and an open door for the Gospel in India, and in other similar movements. He was conspicuous for piety, philanthropy, integrity, statesmanship, and salutary control over leading minds. In 1772, he married Miss Frazer, a most exemplary Christian lady.

Robert, their second son, was in his sixth year when his parents returned from India and fixed their residence in London. He was educated at Cambridge University, and, with his elder brother, Charles, afterwards Lord Glenelg (1778–1866), graduated at Magdalen College, A.B., in 1801, and A.M., 1804. He became, shortly after graduation, a Fellow of his College. He was admitted to the bar, January, 1807, and became a successful practitioner. He published (1813) "A Sketch of the History of the East India Company," to 1773; and "The Expediency maintained of continuing the System by which the Trade and Government of India are now regulated." He entered Parliament (1826) for Inverness, and subsequently represented Finsbury. He was honored (1831) with a seat in the Privy Council, and was appointed Judge Advocate. He was, also, a member of the Board of Commissioners for the Affairs of India. In 1834, he was appointed Governor of

Bombay, and returned to India. He died, July 9, 1838, at Dapoorie, Western India.

He was of medium stature and robust constitution, with a full and ruddy face, and, in his later days, pure white hair. He was an excellent speaker, his voice musical and perfectly at command, his language chaste and elegant, and his manners highly graceful. His moral character was perfectly unsullied, and he was held in high estimation by all parties.

He wrote a few (12) occasional hymns or poems, at various periods of his life, which after his decease were published (1839) by his elder brother, Lord Glenelg, in a volume entitled "Sacred Poems." His hymn beginning with

"Oh! worship the King, all glorious above,"

was contributed, in six stanzas, to the February Number of the *Christian Observer*, for 1806, with the signature, "E.—Y. D. R." A revised edition of the same hymn was republished in the February Number of 1812, by request of the same "E.—Y. D. R." The significance of the signature has not been determined.

"Saviour! when, in dust, to thee," etc.,

was contributed, as a "Litany," to the November Number of the *Christian Observer*, for 1815, without signature. The following are the first and last of three stanzas on the text, "Whom have I in heaven but thee?"—

"Lord of earth! thy forming hand
Well this beauteous frame hath planned —
Woods that wave, and hills that tower,
Ocean rolling in his power;
All that strikes the gaze unsought,
All that charms the lonely thought;
Friendship—gem transcending price,
Love—a flower from Paradise;
Yet, amidst this scene so fair,
Should I cease thy smile to share,
What were all its joys to me?
Whom have I on earth but thee?

"Lord of earth and heaven! my breast
Seeks in thee its only rest:
I was lost; thy accents mild
Homeward lured thy wandering child:
I was blind; thy healing ray
Charmed the long eclipse away.
Source of every joy I know!
Solace of my every woe!
Oh! if once thy smile divine
Ceased upon my soul to shine,
What were earth or heaven to me?
Whom have I in each but thee?"

JANE LEWERS GRAY.

1796–1871.

Mrs. Gray was the wife of the Rev. John Gray, D.D., for many years the pastor of the First Presbyterian Church of Easton, Pa. They were both natives of Ireland. She was a native of Castle Clayney, in the North of Ireland, and the daughter of William Lewers, a ruling elder in the Presbyterian Church. The home of her childhood, the pious ways of the household, the worship of the rustic people in the humble sanctuary of her fathers, with

——"its low-thatched roof,
Its floor of trodden clay,
And the old pastor's time-worn face,
And wig of silver gray,"—

are beautifully sketched in her "Sabbath Reminiscences," beginning with

"I remember, I remember,
When Sabbath morning rose,
We changed for garments neat and clean,
Our soiléd week-day clothes;

And yet no gaudy finery,
Nor brooch, nor jewel rare,
But hands and faces looking bright,
And smoothly-parted hair."

She was favored with a careful and religious education at the Moravian Seminary of Gracehill, near Belfast, Ireland. She became, soon after leaving the Seminary, the wife of the Rev. John Gray, of the Presbyterian Church, with whom she emigrated to America. Mr. Gray accepted a call from the First Presbyterian Church of Easton, Pa., where he continued in the exercise of his ministry, nearly half a century, exerting a wide and happy influence, honored in his profession (receiving the degree of D.D. from an American College), and closing his useful life, January 12, 1868. His excellent wife survived him, and died, at Easton, Pa., November 18, 1871, in her seventy-sixth year.

Mrs. Gray was greatly beloved as a wife, a mother, and a friend. Her piety was exemplified, throughout her life, in a continuous course of faith and good works. She endeared herself greatly to her husband's congregation, and a still wider circle of admiring friends. She held the pen of a ready writer, and not unfrequently wrote for the religious press. The plaintive and beautiful hymn,

"Hark to the solemn bell," etc.,

was contributed by her to the Presbyterian Collection of "Psalms and Hymns" of 1843. After her decease, a volume of her poems, entitled, "Selections from the Poetical Writings of Jane Lewers Gray," was "printed for private distribution," New York, 1872. The following are the first two of a poem of ten stanzas, on "Morn":

"Morn is the time to wake;
The eyelids to unclose,
Spring from the arms of sleep, and break
The fetters of repose;—
Walk at the dewy dawn abroad,
And hold sweet fellowship with God.

"Morn is the time to pray;
How lovely and how meet,
To send our earliest thoughts away,
Up to the mercy-seat!—
Ambassadors, for us to claim
A blessing in our Master's name."

GREGORY I.

550–604.

The name of Gregory has long been given to a peculiar style of Church Song. The Gregorian Chant dates from his Pontificate, and marks a special epoch in the musical history of the Church. His father, Gordianus, was a senator, and cardinal deacon, of Rome. His mother, Sylvia, was distinguished for her devotion to the Church. They were in easy circumstances.

Gregory was born at Rome, about 550, and is reputed to have been the great-grandson of Pope Felix II. Having pursued the study of law, he obtained from the Emperor, Justin, the post of prefect of the city. After the death of his father, he renounced the world, and assumed the habit of a monk. His worldly substance he devoted to the construction of six monasteries in Sicily, and to the conversion of his own house, on the Cælium Hill, also into a monastery.

He was ordained one of the seven deacons of Rome (581) by Pope Pelagius II., who sent him, as his nuncio, to the court of the Emperor, Tiberius, at Constantinople. On his return (584), he was appointed the Pope's Secretary. In 590, he completed his "Libri Moralium," or Comments on the book of Job, which he had begun while abroad. The same year, during the prevalence of the great plague, of which Pelagius died, he instituted the singing of processional litanies through the streets of the city. Chosen the successor of Pelagius, he accepted the Pontificate, ap-

parently, with great reluctance. Six years later (596), he sent Augustine and his fellow monks as missionaries to Britain.

He was passionately devoted to sacred music, and sought, in every possible way, to improve the mode of singing in the churches. He restored the purity of the Ambrosian Chant. He made large collections of church music, and to the four pure, or simple, tones of Ambrose, added four subordinate tones. An order of service, consisting of Psalms, Responses, and Masses, was introduced, and has been perpetuated until now. He banished the floral song of the Milan school, and substituted the plain song. He founded, also, an "Academy of Music," which flourished for 300 years. The Gregorian style of music underlies the whole fabric of Lutheran and Anglican church melody. It is based on the very nature of things, and commends itself by its simplicity, its richness, and its devoutness.

He was one of the best of the Popes. He adopted the title of "Servus servorum Dei," in rebuke of John, the Patriarch of Constantinople, who called himself the "Œcumenical Patriarch" of the Church. He was a faithful preacher of the Gospel, a thorough scholar, a profound thinker, a genuine reformer, and had the reputation of being a truly holy man. His life was worn out with the unceasing labors and vexatious cares and anxieties of his great office, and he died, March 12, 604.

He wrote, in addition to his "Libri Moralium" in 35 books: forty Homilies on Ezekiel; "Libri Regulæ Pastoralis," in three parts; four books of Dialogues; twelve books of Letters; an "Exposition of the Canticles"; and a "Commentary on the Gospels." It is not without reason, that he is known in history, as "Gregory, the Great," and is regarded as "the last of the classical doctors of the Church."

Ten Latin hymns are attributed to him, by Daniel,—"Thesaurus Hymnologicus," I. 175–183. The hymn,

"Rex Christe, Factor omnium," etc.,

["O Christ, our King, Creator, Lord!"—Tr. Ray Palmer.]

is in six four-line stanzas, and is entitled,—"In Passione Domini (al., In Coena Domini)." It has frequently been transferred into German. Luther regarded it as superior to all hymns, but made no version of it. Frequent versions have, also, been made of it, in English. The well-known hymn,

"Veni, Creator Spiritus," etc.,

has by Mone, and others, been ascribed to Gregory; but more properly is referred to RABANUS MAURUS (q. v.).

JOSEPH GRIGG.

1720 (?)–1768.

The following account of Mr. Grigg is taken from Wilson's "History and Antiquities of Dissenting Churches and Meeting Houses, in London, Westminster, and Southwark, including the Lives of their Ministers, four Volumes; London, 1810":—

"After the removal of Mr. Gibbons, Mr. Joseph Greig was, for a short time, assistant to Mr. Bures, at Silver Street; but, upon the death of the latter, he retired from this service. Mr. Greig married a lady with considerable property, the widow of Colonel Drew. After this, he retired to St. Albans, and lived upon his estate, without any ministerial charge; but he assisted his brethren occasionally, and preached most frequently for Dr. Fordyce. Mr. Greig died, we believe, at Walthamstow, on the 29th of October, 1768. He was a man of considerable talents, possessed of a lively genius, and had a turn for poetry. The late Mr. Joseph Fawcett, the pulpit orator, was his nephew."

Very little further information, after considerable research, has been obtained of the particular incidents of Mr. Grigg's life. Dr. Belcher speaks of him as having

been, in youth, "a laboring mechanic." Mr. Gibbons, afterwards the Rev. Dr. Thomas Gibbons, left Silver Street Church, in October, 1743; and Mr. Thomas Bures, the pastor of the church, died in October, 1747. It was, therefore, about four years (1743–1747) that Mr. Grigg held this position. Two of his hymns are dated, 1744, and 1745, respectively, and were written, consequently, during his London ministry. He was, of course, a Dissenter, as the Silver Street Church was of the Presbyterian order.

He published (1756) a Fast Sermon, "On the Threatened Invasion of 1756," appending a hymn of five stanzas, exhibiting considerable poetic power. The same year, several of his productions appeared in Elizabeth Harrison's "Miscellanies on Moral and Religious Subjects in Prose and Verse." Nothing is heard from him after this until 1765, when he published, anonymously, a Tract, with the title,—"Four hymns on Divine Subjects, wherein the Patience and Love of our Divine Saviour is displayed." The same year, and the next, he contributed twelve hymns to the *Christian's Magazine.*

In a volume of "Poems on Various Subjects, chiefly Sacred: By the late Mr. Thomas Greene, of Ware, Hertfordshire; London, 1780," is found an Elegy, "On the Death of the Rev. Mr. G—g," written in 1768, and containing forty lines, commemorative of his virtues. Mr. Greene says:

> "What melancholy news is this I hear?—
> News, that demands a tributary tear:
> The pious Gregg has bid our world adieu,
> Who long dispensed delight and profit too.
> Death has, in silence, sealed th' instructive tongue,
> That used to captivate the listening throng;
> No more he stands to plead a Saviour's Name,
> And these cold hearts of ours with love inflame;
> No more he shows the path where duty lies,—
> That path of pleasure leading to the skies.
> . . . . . .
> Now he enjoys that ever-growing bliss
> Which used to move those preaching lips of his;
> Now he can sing till countless years are fled
> Without his old complaint—'Alas! my head!'"

It is probable, that the allusion in the last line discloses the cause of his declining a pastoral charge. Report, however, makes him a pastor of a Presbyterian Church at Walthamstow (near London), where he died. A sixpenny tract was published in 1806, entitled, "Hymns [19] by the late Rev. Joseph Grigg, Stourbridge." This is the only intimation of his having had any connection with that village,—in Worcestershire.

Mr. Daniel Sedgwick, of London, among his Reprints of English Hymn-Writers and their Hymns, issued an edition of Grigg's "Hymns [40] on Divine Subjects," with his "Serious Poems" [17] and a "Sketch of the Author." The familiar hymn, beginning with

"Behold! a stranger 's at the door,"

in the original, contains eleven stanzas, of which the first four, the eighth, and the ninth are generally retained. In the *Gospel Magazine*, for April, 1774, appeared five stanzas of his popular hymn,

"Jesus! and shall it ever be," etc.,

with the heading,—"Shame of Jesus conquered by Love. By a Youth of Ten Years." The original (written probably about 1730) contains seven stanzas. Six of these, with an added stanza, appeared (1787) in Rippon's Selection, where the hymn is ascribed to "Gregg. Altered by B. Francis." It is this altered form (the added stanza omitted) that is now in common use.

His Fast-Day Hymn (1756) is subjoined:

"Shake, Britain! like an aspen, shake!
Behold thine all, all, all 's at stake!
Lo vice in arms! thy potent foe:
Not France can strike so sure a blow.

"By more than Jonah warned, beware!
Yet let not Nineveh despair;
Melt, every heart! stream, every eye!
Such penitence shall melt the sky.

"Vice, at the sight, shall faint away:
And virtue, smiling, chide dismay:
Still France might rage our Isle to gain,
But hell should help our foes in vain.

"Plenty shall crown the holy land,
And crown it for no foreign hand;
The British born shall die as free,
And slaves and tyrants die to see.

"Britain shall feel, and feeling own
God is her shield, and God alone;
And heart and voice and life shall sing
To God, the universal King."

ARCHER THOMPSON GURNEY.

1820——.

Mr. Gurney is an Englishman of a good family. Favored with a good education, he studied for the law, and was for some years a barrister of the Middle Temple. At an early age, he appeared in print as a worshipper of the Muses. His "Faust: a Tragedy. Part II. Rendered from the Original German of Goethe," was published in 1842; and "Love's Legend, etc.: Poems," in 1845. "King Charles, the First: a Dramatic Poem in Five Acts," blank-verse, written in true cavalier style, and much commended by the Ritualists, appeared in 1846. A second edition came out in 1852.

His tastes at length led him to abandon the law for divinity. After a brief course of study, he was ordained, by the Bishop of Exeter, October 21, 1849, a deacon; and, September 22, 1850, a priest. He was appointed one of the Bodleian Lecturers at Exeter. In March, 1852, he became the Curate of St. Mary, Crown Street, Soho Square, London. Having,

also, served as Curate at Buckingham, for four years, he was appointed (1858) Chaplain of the English congregation, Cour des Coches, Paris, where he continued for twelve years, resigning the post in 1870.

His publications have been frequent. Since his ordination to the ministry, he has sent forth: "Poems, Spring" (1853); "The Transcendentalists" (1853); "Songs of the Present" (1854); "Iphigenia at Delphi," a tragedy (1855); "The Ode of Peace" (1855); "Songs of Early Summer" (1856); "Absolution, its Use and Abuse" (1858); "Sermons at Paris" (1860); "Gideon" (1860); "Restoration, or The Completion of the Reformation" (1861); "A Book of Praise" (1862); and "Reasons for Living and Dying in the Communion of the Church of England." In his "Book of Praise," appeared 147 of his own hymns. Eight of his hymns were included (1865) in Shipley's "Lyra Messianica."

His hymn on "The Two Advents," of which all but the last stanza is subjoined, fairly exhibits his style:

"Thanks and praise and joy and blessing
Yield we, Lord! for thy dear Word;
There the key of life possessing,
Hear we all that prophets heard,
All that sages
Sought with eager hope deferred.

"They, with longing expectation,
Hailed the advent of their King;
We receive that glad salvation,
And with joyous hearts we sing—
'Alleluia!
Death in him hath lost its sting!'

"But a wondrous consummation
We await in faith sincere,
When, with mighty acclamation,
Radiant legions shall appear
Round the presence,
And our God descends to cheer."

JOHN HAMPDEN GURNEY.

1802–1862.

Mr. Gurney was an eminently useful minister of the Church of England, of evangelical sympathies. He was the eldest son of Sir John Gurney, one of the Barons of the Court of Exchequer. He was born, August 15, 1802, in Serjeants' Inn, Fleet Street, London. As might have been expected from his father's position, he was trained for the law, and educated at Trinity College, Cambridge. He graduated, A.B., in 1824, and A.M., in 1828.

Having devoted himself to the Church, Mr. Gurney was, in 1827, ordained a deacon; and, in 1828, a priest. He first served as a curate to the Rev. Robert Henry Johnson, Rector of Lutterworth, Leicestershire. In the cradle of the Reformation, where John Wickliffe (1324–1387) preached the Gospel, died and was buried, he chose, notwithstanding several flattering offers of settlement, to remain, making full proof of his ministry, seventeen years.

At length, in 1844, he accepted the district rectory of St. Mary's, Marylebone, London, and held it till death, though offered the rectory of the mother church. Blessed with affluence, he employed his wealth in munificent contributions to the cause of his Lord and Master. He took a prominent part in Tract, Bible, and Missionary Associations, and showed a most commendable public spirit in advancing the welfare of the people. He brought with him from Lutterworth, and displayed throughout his ministry in London, an untiring activity and energy, together with a glowing zeal for the promotion and extension of the Redeemer's kingdom.

He prepared, in 1851, a compilation of "Psalms and Hymns for Public Worship, selected for some of the churches in Marylebone," to which he contributed thirteen hymns from his own pen, of such excellence as to cause regret that he had not more frequently exercised his poetic

gifts. In 1853, he published "Church Psalmody: Hints for the Improvement of a Collection of Hymns, published by the Society for Promoting Christian Knowledge," of whose Committee he was an active member. His principal literary work was a First, Second, and Third Series of "Historical Sketches" (1852, 1855, 1858). In each of the years, 1845, 1856, 1857, 1858, he published a small volume of Sermons. "The Grand Romish Fallacy" appeared in 1854; "Grave Thoughts," etc., in 1855; and his "Chapters from French History," in 1862.

He died, greatly lamented, March 8, 1862. On the occasion of his burial, the excellency of his private character, and his great public services as a clergyman, were highly commended in a sermon by the Rev. Dr. Edward M. Goulburn, the Master of Rugby School, and, since 1866, Dean of Norwich. "The Pastor's Last Words, being the last Four Sermons preached by John H. Gurney," came out soon after his decease.

The following are the first four stanzas of a hymn consisting of six stanzas in the original:

"Yes, God is good; in earth and sky,
From ocean-depths and spreading wood,
Ten thousand voices seem to cry,—
'God made us all, and God is good.'

"The sun that keeps his trackless way,
And downward pours his golden flood,
Night's sparkling hosts, all seem to say,
In accents clear, that God is good.

"The merry birds prolong the strain,—
Their song with every spring renewed;
And balmy air, and falling rain,
Each softly whispers,—'God is good.'

"I hear it in the rushing breeze;
The hills that have for ages stood,
The echoing sky and roaring seas,
All swell the chorus,—'God is good.'"

JEANNE MARIE BOUVIER DE LA MOTTE GUYON.

1648–1717.

The poet Cowper was requested (1783) by his friend, the Rev. William Bull, to put a few of Madame Guyon's "Les Cantiques Spirituels" "into an English dress." It served to amuse the poet, in his chronic melancholy, and made the English world acquainted with something of the glowing enthusiasm of this remarkable lover of Jesus.

Madame Guyon was born, April 13, 1648, at Montargis, France. Her father, Claude Bouvier, was the Lord Proprietor of La Motte Vergonville. She exhibited, from her earliest years, the most serious inclinations, resulting in a strong desire to enter a convent. But she was overruled by her parents, and given in marriage, March, 1664, before she was sixteen years of age, to Jacques Guyon,—a man twenty-two years her senior, and every way uncongenial. Her piety was tried severely in the school of affliction. Two of her five children died in infancy. Her beauty was marred by small-pox, six years after her marriage. On her recovery, she subjected herself to great religious austerities and mortifications. Her husband died, July 21, 1676, and she devoted herself, with remarkable energy and discretion, to the care of her estate, and the education of her three children. The latter object led her to Paris in 1680.

Through the correspondence of M. Lacombe, a Barnabite priest, she was led to entertain more cheerful views of religion, and to make an unreserved consecration of her all to the glory of God. Having provided for two of her children, she took the other with her to Geneva. At the instance of D'Arenthon, Bishop of Annecy, she took up her abode (July, 1681) in a religious house at Gex, France, near Geneva, and engaged in mission work among the Protestants of that province. Her refusal to endow the house, with what

property remained to her, provoked the Bishop, and caused her withdrawal, after an eight months' residence, to Thonon, the monastic residence of Lacombe, who had become her confessor. She resided successively, at Turin, Grenoble, Marseilles, Nice, Genoa, Vercelli, and then at Grenoble again; everywhere giving instruction in her peculiar views, and gaining numerous adherents. She returned (1686) to Paris, after five years' absence, during which she had written, "Les Torrents Spirituels" and "Moyen court et très facile pour l'Oraison," explanatory of her special tenets in respect to the "Prayer of Silence" and "Quietism" in general. About this time, also, she wrote, and soon after published, her "Explication Mystique du Cantique des Cantiques."

At Paris, she became an object of great interest, and was sought out by the Duchess of Beauvilliers, the Duchess of Bethune, the Countess of Guiche, the Duchess of Chevreuse, and others, who encouraged her in holding frequent gatherings for prayer and conversation. But persecution followed her here as well as abroad. In January, 1688, she was imprisoned in the convent of the "Filles de la Visitation," Paris. At the expiration of eight months, she was released, at the intercession of Madame Maintenon, who, shortly after, with Fénelon, the renowned Archbishop of Cambray, became a great admirer of her doctrine, and gave her a retreat in a Ladies' Institution that she had established at St. Cyr. Here she wrote an apology for her "Short and Easy Method of Prayer"; but its publication stirred up her adversaries anew. At the suggestion of several of her best friends, she now submitted her books to the judgment of Bossuet, the eloquent bishop of Meaux. A royal commission, consisting of Bossuet, Bishop (afterwards Cardinal) Noailles, Trouson, Superior-General of the St. Sulpice Brothers, and Fénelon, was ordered (1694) to try her case.

The major part of the commission condemned numerous portions of her writings; and, in 1695, she was again incarcerated, first in the Castle of Vincennes, then in the Con-

vent of the Ladies of St. Thomas of Vaurigard, and, in 1698, in the Bastille. During the rigors of her imprisonments, which lasted nearly seven years, and to alleviate her severe sufferings, she wrote, at intervals, the most of her "Poésies et Cantiques Spirituels," which were published after her decease. In the Convocation of the Clergy, at St. Germain-en-Laye, in 1700, her innocence of criminal conduct, charged upon her by her enemies, was established; and, in 1702, she was released from the Bastille, and permitted to retire to the home of her children at Diziers. The last twelve years of her life were spent in acts of piety, and in the cultivation of an all-absorbing divine love, at the city of Blois, near the residence of her children. She died in the full exercise of this love, and in the experience of unspeakable joy, June 9, 1717, in her seventieth year.

Besides the works already specified, she wrote 20 vols. of "Explanations and Reflexions in respect to the Interior Life," on "The Books of the Old and New Testament." Also, a volume of "Christian and Spiritual Discourses," and 3 vols. of her "Autobiography." Four volumes of her "Lettres Chrétiennes," were included in her "Works" posthumously published.

Prof. Thomas C. Upham, D.D., of Brunswick, Me., published, in 2 volumes, New York, 1847, her "Life, and Religious Opinions and Experience," in warm admiration of her eminent spirituality and the perfection of her "Interior Life." The spirit and style of her "Spiritual Songs" are well set forth in Cowper's translation of the 95th "Cantique" of her second volume. It is entitled,—"Aspirations of the Soul after God":

"My Spouse! in whose presence I live,
Sole object of all my desires,
Who know'st what a flame I conceive,
And canst easily double its fires;
How pleasant is all that I meet!
From fear of adversity free,
I find even sorrow made sweet,
Because 'tis assigned me by thee.

"Transported I see thee display
Thy riches and glory divine;
I have only my life to repay,
Take what I would gladly resign:
Thy will is the treasure I seek,
For thou art as faithful as strong;
There let me, obedient and meek,
Repose myself all the day long.

"My spirit and faculties fail;
Oh! finish what Love has begun;
Destroy what is sinful and frail,
And dwell in the soul thou hast won:
Dear Theme of my wonder and praise!
I cry,—Who is worthy as thou?
I can only be silent and gaze;
'Tis all that is left to me now.

"Oh! glory, in which I am lost,
Too deep for the plummet of thought!
On an ocean of deity tossed,
I am swallowed, I sink into nought:
Yet, lost and absorbed as I seem,
I chant to the praise of my King;
And, though overwhelmed by the theme,
Am happy whenever I sing."

CHRISTOPHER NEWMAN HALL.

1816——.

Newman Hall, the people's preacher, was born, May 22, 1816, at Maidstone, on the Medway, Kent, England. His parents, John Vine Hall, and Mary Teverill, were members of the Independent Church under the care of the Rev. Edmund Jenkins. When Newman was five years old, his father became widely known by the publication of an exceedingly popular and useful tract, called "The Sinner's

Friend." A letter from a younger sister, at a later period, was the immediate occasion of bringing the son to a saving knowledge of the Gospel.

He was educated at the grammar-school of Totteridge, Hertfordshire, and at Highbury College, London, graduating, A.B., at the London University, in 1841. He obtained the Law-Scholarship of the University, and took the degree of LL.B., in 1856. Having accepted (1842) a call to the new Albion Chapel (Independent) at Hull, he was ordained, July 13, 1842; and, shortly after, married a daughter of William Gordon, M.D., of Hull. He entered, with characteristic energy, into the work of gathering souls into the garner of his Lord, and with remarkable success. While at Hull, he wrote, and, May 9, 1848, published, that stirring Baxterian tract, called,—"Come to Jesus," of which millions of copies, in about thirty different languages, have been circulated, resulting in the salvation of multitudes.

On the death of his father-in-law, February, 1849, he published "The Christian Philosopher triumphing over Death: A Narrative of the Closing Scenes of the Life of the late William Gordon, M.D., F.L.S." After a visit to the Continent in the spring of 1853, he published (1854) "The Land of the Forum and the Vatican; or, Thoughts and Sketches during an Easter Pilgrimage to Rome."

In the summer of the following year (July 2, 1854), he succeeded the Rev. James Sherman, as pastor of Surrey Chapel, Blackfriars' Road, London,—widely known by the incumbency of the eccentric Rowland Hill. Here he labored many years with the most exemplary zeal, activity, and energy, as well as masterly ability, in the prosecution of the great work of evangelizing the London poor. He instituted and sustained a system of out-door, as well as in-door preachings, lectures, pastoral visitations, and other religious and benevolent agencies, that made Surrey Chapel a radiating centre of mighty influences for good to London and the whole kingdom.

After the example of his two predecessors, Hill and Sherman, he prepared and published (1857) a Hymn-Book

for Surrey Chapel, with the following dutiful Dedication to his revered mother, then in her seventieth year:

"Mother! to thee, of right, this book belongs:
For, seated on thy knee, an infant weak,
With lisping tongue, I learned from thee to speak
'In psalms and hymns and spiritual songs.'
Oft didst thou stroke my head and kiss my cheek,
And weep for joy to hear thy child repeat
How the good Shepherd came from heaven to seek
His wandering lambs; and how his hands and feet
Were pierced with nails; while he, the sufferer meek,
Prayed for his foes, then mounted to his throne.
With themes like these my years have still upgrown,
Through thy persuasive teaching, tender care,
Thine and a loving father's life of prayer.
The book I offer thee is thus thine own."

He prepared, also, a book of "Seventy Scripture Chants," for the use of his congregation. His father died, September 22, 1860, and, in 1865, Newman published, "Hope for the Hopeless: An Autobiography of John Vine Hall, Author of 'The Sinner's Friend.'"

He was honored, in 1866, with the degree of D.D., by Middlebury College, Vt.; and the same year, he was chosen the Chairman of the Congregational Union of England and Wales. He visited the United States in 1867, meeting with a cordial reception; and, in 1873, he repeated the visit.

Some years since, the ground lease of Surrey Chapel having expired, the congregation put up a new building on Westminster Bridge Road, called Christ Church, where Mr. Hall still ministers. The tower of the new church bears the name of Lincoln Tower, in recognition of the contributions from American friends.

In addition to the works already named, he published (1857) in opposition to F. D. Maurice, a volume on "Sacrifice, or Pardon and Purity through the Cross"; also, a volume of sermons, entitled "Homeward Bound"; "Notes of a Journey from Liverpool to St. Louis"; and (1871) a

volume of poetry, called, "Pilgrim Songs in Cloud and Sunshine." An ardent opposer of Intemperance, he has printed several small works on "Teetotalism"; and has, also, contributed frequently to the various religious periodicals of the day.

WILLIAM HAMMOND.

——1783.

Of the early life and nativity of Mr. Hammond, almost nothing is left on record. He entered St. John's College, Cambridge, in 1735, and graduated, A.B., in 1739. In the Preface to his book of "Hymns," written in 1745, he says: "I have been in great bondage and captivity myself (it is now about five years since the Lord set my soul at liberty) and therefore I can sympathize with those who are in that miserable condition. The hymns of this kind were mostly written from my own experience." It was in 1740, therefore, that he came into the full experience of the saving grace of the Gospel, probably under the preaching of Whitefield, with whose connection he now identified himself, and under whose auspices he began to preach. During the next five years, he exercised his ministry at Cambridge, Bristol, London, and elsewhere.

He published, in 1744, "Medulla Ecclesiæ"; reprinted in 1779, with an Introduction, by Wm. Mason, the Author of "The Spiritual Treasury"; and reissued, New York, 1816, with the title,—"The Marrow of the Church: The Doctrines of Christ's Righteousness Imputed, and Regeneration fairly stated and clearly demonstrated from the Homilies, Articles, and Liturgies of the Church of England. . . . . Being the Substance of several Discourses delivered at Cambridge, Bristol, etc." In the Preface, he intimates, that once he

had been "in great doubt and concern about the Trinity."

The next year (1745) he published, at London, a volume of "Psalms, Hymns, and Spiritual Songs," containing 161 hymns, some of them of considerable length, and much above the hymnology of the period. "Nothing," he says, "but the importunity of Christian friends, and a desire to edify the Church of Christ, extorted these hymns from me." Four highly practical Sermons are appended to the volume. His hymns beginning

"Lord! we come before thee now,"

and

"Awake and sing the song,"

are universal favorites.

During these early years of his ministry, he was associated with the Rev. John Cennick, with whom he subsequently became attached to the Moravian Connection—"The United Brethren." Gadsby says, that "he wrote his autobiography in Greek, but it was never published." It ought to be recovered, if possible; as it would, doubtless, supply the missing links in his history. He died, at an advanced age, in 1783, and his remains were interred in the Moravian burying-ground, Chelsea, London, on the ancient estate of Sir Thomas More, subsequently the Duke of Beaufort's. Of his later ministry, no record has been obtained.

The stanzas that follow are from a hymn of twelve stanzas, on Heb. x. 22:

"Now prepare your hearts to sing
Glory to our God and King;
Now a shout of triumph raise,
Fill the heaven with Jesus' praise.

"Hallelujah to the Lamb!
All aloud his love proclaim;
He for sinners freely died,
He for me was crucified.

"Now my doubts and fears are o'er,
I distrust his grace no more:
Clouds and storms are fled away,
I behold the gospel-day.

"Earth below and heaven above
Wonder at his boundless love;
All admire his grace and power,
Bless the Lord for evermore."

HENRY HARBAUGH.

1818–1867.

This eminent scholar, poet, and divine, was of German descent. His great-grandfather came from Switzerland, in 1736, and settled in Pennsylvania. His father was a resident of Waynesborough, Pa., where, October 28, 1818, the son was born, and trained. His advantages of education were quite limited, and, as he grew up, he served on his father's farm until his nineteenth year, when he removed West, and learned the carpenter's trade.

Desirous of obtaining a liberal education, he taught school a few months in the winter, and the remainder of the year attended an academy. He entered Marshall College, Mercersburgh, Pa., in 1840, and, at the same time, pursued the study of theology. He came thus under the influence of the Rev. Dr. John W. Nevin, President of the College, and the originator of the "Mercersburgh System of Theology," which he heartily adopted.

He entered the ministry of the German Reformed Church in 1843, and was ordained to the pastoral charge of the Church of Lewisburgh, Union Co., Pa. Here he remained seven years, and then (April, 1850) became the pastor of the First German Church of Lancaster, Pa., remaining there ten years. In 1860, he took charge of St. John's (German) Church, Lebanon, Pa., whence he was called (January 1,

1864) to the Professorship of Theology in the Mercersburgh Theological Seminary. The honorary degree of D.D. was conferred on him (1860) by Union College, N. Y. He died, December 28, 1867, at Mercersburgh, Pa.

He was a diligent and laborious student, a graceful and powerful writer. His contributions to *The Mercersburgh Review* and other periodicals were frequent. In 1850, he edited *The Guardian*, a monthly magazine, and was the editor of *The Mercersburgh Review* at the time of his decease. He published: "Heaven; or An Earnest and Scriptural Inquiry into the Abode of the Sainted Dead" (1848); "The Heavenly Recognition; or An Earnest and Scriptural Discussion of the Question, 'Will we know our Friends in Heaven?'" (1851); "The Heavenly Home; or The Employments and Enjoyments of the Saints in Heaven," and "Union with the Church" (1853); "The Birds of the Bible" (1854); "The Life of the Rev. Michael Slatter" (1857); "The Fathers of the German Reformed Church in Europe and America" (1857–1858); "The True Glory of Woman, as Portrayed in the Beautiful Life of the Virgin Mary," and "Plea for the Lord's Portion of a Christian's Wealth, in Life by Gift, in Death by Will" (1858); a choice volume of "Poems" and "The Golden Censer" (1860); "Hymns and Chants" (1861); and "Christological Theology" (1864). He, also, contributed the "German Clerical Biography" to "McClintock's Cyclopædia."

The following brief poem on "Matins and Vespers" is taken from his volume of original "Poems," published in 1860:

"Pray in the morning hour;—
Grace, like the light and dew,
Is richest on the spirit shed,
When thoughts are fresh and new:
The rising sun lights up the heavens
Before he shines below;
So first on God, and then on earth,
Your morning thoughts bestow.

"Pray in the evening hour;—
Grace, like the golden light,

That opens when the sun is set,
  Will smile upon the night:
The light still lingers on the sky,
  When all is dark below;
So last on God, and not on earth,
  Your evening thoughts bestow."

SAMUEL YOUNG HARMER.

1809——.

Mr. Harmer is a Methodist preacher. His father, Samuel Harmer, belonged to the Society of Friends; and his mother, Margaret Young, was a Presbyterian. He was born, December 9, 1809, at Germantown, Pa. His educational advantages were limited to the common school. He united with the Methodist Episcopal Church in 1827, and took an active part, for many years, as teacher and superintendent in the Sunday-School of the church. Having proved his gifts as an exhorter, he was licensed, in 1842, as a local preacher. He entered the itineracy in 1847, and, in April of that year, was ordained a deacon, at Wilmington, Del., by Bishop Morris. He exercised his ministry, for several years, in and about Philadelphia. In April, 1855, he was ordained an elder by Bishop Scott. He removed to Iowa, in 1857, where he has laboriously and successfully labored in the ministry of the Gospel.

The hymn beginning

"In the Christian's home in glory,"

of which he is the author, was written (1856), while he resided in Philadelphia, for a Camp-Meeting Collection, which the Rev. John Gladding was then compiling. The Rev. William McDonald, of Boston, Mass., made some alterations in the hymn (accepted by the author), and set the words to the music as now generally sung.

JOSEPH HART.

1712–1768.

Joseph Hart, to whom the Church is indebted for many valuable hymns, was born (1712) of pious parents, in London, England. He "imbibed the sound doctrines of the Gospel from infancy," and was often seriously impressed, even from childhood. His education was specially good and liberal, enabling him to become a classical teacher.

At the age of twenty-one, he became greatly anxious about his spiritual condition. He strove "to commend [himself] to God's favor, by amendment of life, virtuous resolutions, moral rectitude, and a strict attendance on religious ordinances." He fasted, prayed, and wept; but was often brought into bondage by fleshly lusts. Seven years were passed in this manner, before he obtained a hope of forgiveness.

A relapse followed. Giving way to pride and self-conceit, he adopted extreme Antinomian views, and indulged in gross sensuality and vice. "For," he says, "having, as I imagined, obtained by Christ a liberty of sinning, I was resolved to make use of it; and thought the more I could sin without remorse, the greater hero I was in faith. . . . . In this abominable state, I continued, a loose backslider, an audacious apostate, a bold-faced rebel, for nine or ten years; not only committing acts of lewdness myself, but infecting others with the poison of my delusions. I published several pieces on different subjects, chiefly translations of the ancient heathens, to which I prefixed Prefaces, and subjoined Notes, of a pernicious tendency." One of these publications was a "Translation of Herodian's History of his Own Times" (1749).

In 1741, his parents, on the opening of Whitefield's Tabernacle, Moorfields, London, became stated attendants there. That same year, their son, having himself become an occasional hearer of Whitefield and the Wesleys, published

a pamphlet, entitled,—"The Unreasonableness of Religion, being Remarks and Animadversions on the Rev. John Wesley's Sermon on Rom. viii. 32." Not long after, he removed to Sheerness, Kent. Here he exerted an influence so pernicious, by his example and teachings, that Mr. William Shrubsole, of the Dock Yard, and Minister of Bethel Chapel, after much entreaty prevailed on him to return to London, in order that the nuisance might thus be abated.

At length, in 1751, in his fortieth year, he was led to see the enormity of his principles, and to abandon his immoralities. He now received the true doctrine of the Gospel, and became strictly correct in conduct. He resorted to daily prayer, and the reading of the Scriptures in their original tongues as well as in English. For five years he continued this course with no lively sense of divine love. Two years of despondency followed. All this while he was an attendant of the Tabernacle and Tottenham Court Road Chapel. A sermon on Rev. iii. 10, that he heard on Whit-Sunday, 1757, at the Moravian Chapel in Fetter Lane, brought light and grace to his soul, and put a happy end to his life-long perplexities.

He now became a thorough convert, a consistent and happy Christian. He entered upon, and continued to the end to live, a new life to the glory of God. He had long been accustomed to write in verse. He delighted now in the composition of hymns and spiritual songs, expressive of his new experience. In the spring of 1759, he published 119 "Hymns, etc., composed on Various Subjects, with a Preface, containing a Brief Account of the Author's Experience, and the Great Things that God hath done for his Soul." A second edition, with a "Supplement" of 82 additional hymns and 7 doxologies, was published in 1762. The fourth edition (1765) contained, also, an "Appendix" of 13 hymns.

Numerous editions of this book have been published. An American edition was printed (1798) by Shepard Kolloch, Elizabeth Town, N. J. It has been highly extolled and prized by distinguished preachers. The Rev. John

Towers, his successor in the ministry, says of it,—"Herein the doctrines of the Gospel are illustrated so practically, the precepts of the word enforced so evangelically, and their effects stated so experimentally, that with propriety it may be styled a treasury of doctrinal, practical, and experimental divinity." It is used extensively to this day in some parts of England. A few of his hymns have become great favorites everywhere, and are found in the most of the modern Compilations.

"Come, ye sinners! poor and wretched," etc.,

has done good service, everywhere, especially in revivals of religion. The passion hymn, the eighth stanza of which begins with

"Many woes had Christ endured,"

has the ring of the mediæval Latin hymns, full of penitence, faith, and holy trust in the bleeding Lamb of God. It has twenty-three stanzas in the original.

"Come, Holy Spirit! come," etc.,

(nine stanzas in the original) was, doubtless, suggested by

"Veni, Sancti Spiritus," etc.,

the production of Robert II., king of France (997–1031).

Soon after the publication of his Hymns, and because of it, he was sought out by the Rev. Andrew Kinsman, of Plymouth, and urged, though in his forty-eighth year, to undertake the work of the ministry. He complied, and preached his first sermon, in "the Old Meeting-House," St. John's Court, Bermondsey, London. Early in 1760, the old wooden meeting-house in Jewin Street, originally built (1672) for the celebrated William Jenkyn, was procured by his friends, and a church gathered there, to which he ministered for the next eight years, crowds gathering to hear his fervid and eloquent discourses. Here God gave him many seals to his ministry. His last years were attended with considerable physical

suffering. He died, in the midst of his labors and successes, May 24, 1768, in his fifty-sixth year. At his burial in Bunhill Fields, about 20,000 people are said to have been present. He left a wife and six children. One of his sons, who at his marriage had changed his name to inherit property, became a successful barrister, was made a baronet by George IV., and was appointed Lord Chancellor of Ireland.

The following hymn is styled—"The Paradox":

"How strange is the course that a Christian must steer!
How perplexed is the path he must tread!
The hope of his happiness rises from fear,
And his life he receives from the dead.

"His fairest pretensions must wholly be waived,
And his best resolutions be crossed;
Nor can he expect to be perfectly saved,
Till he finds himself utterly lost.

"When all this is done, and his heart is assured
Of the total remission of sins,
When his pardon is signed, and his peace is procured,
From that moment his conflict begins."

THOMAS HASTINGS.

1784–1872.

The cause of Sacred Music in America is under great obligations to the late Dr. Thomas Hastings. Few men have labored so long, so earnestly, so intelligently, so devoutly, and so successfully, for the improvement of "the service of song" in the worship of God. To him, and the late Dr. Lowell Mason—"*par nobile fratrum!*"—more than to all others, is to be attributed the great advance made in the character of this part of public worship during the last half

century. They may properly be regarded as the founders of the prevailing psalmody of America.

Thomas Hastings was the son of Seth Hastings, M.D., and was born, October 15, 1784, at Washington, Litchfield Co., Conn., where the first twelve years of his boyhood were spent. In the winter of 1796, his father, in company with several of his neighbors, removed to Oneida Co., N. Y., and located in the town of Clinton, a remote settlement, quite on the frontiers of civilization. Here the son became inured to hardship in the clearing of the forests, and the subjugation of the virgin soil to the plough. His opportunities of education were quite limited and remote—a daily walk of six miles in cold and storm and drifting snows, being required for two winters, in order to Academic schooling. Having an acute ear for music, and a corresponding passion for the art, he began the study of the science "with a sixpenny gamut of four diminutive pages," under a not very competent teacher. He next mastered an old book of psalmody, and at length became the chorister of the village church. An elaborate treatise on music, bought at auction, came into his hands, and was thoroughly studied and apprehended.

Having reached the age of manhood (1805), he offered himself as a singing-school teacher, but, because of his imperfect sight (he was an *albino*), fruitlessly. The following winter (1806–7), however, he taught a singing-school at Bridgewater, Oneida Co., and another at Brookfield, Herkimer Co.; and thus began the work of his life. Years passed on, and other openings offered. One year was given to business pursuits, and four years to the care of his father's farm. In 1816, he gave himself to the profession of music. A Musical Society ("the Handel and Burney") had been formed in Oneida Co. Under their patronage, Mr. Hastings and Prof. Seth Norton compiled two pamphlet numbers of sacred music, which were subsequently enlarged, and, having been united with the "Springfield Collection," edited by Col. Solomon Warriner, were published (1822) as "Musica Sacra." His "Musical Reader" was issued in 1817.

A winter (1816–7) spent in Troy, N. Y., served to develop a remarkable fluency in public speaking, and he became a popular Lecturer on Music. He wrote, also, for the periodical press; and, in 1822, published at Albany, N. Y., "A Dissertation on Musical Taste," by which he became extensively known as a musical author.

From Troy he removed to Albany, and became the precentor of the Rev. Dr. Chester's church. Thence, in the autumn of 1823, he removed to Utica, N. Y., to become the editor of a religious periodical. He continued to edit the *Western Recorder* from January, 1824, until the latter part of 1832, advocating in its columns, with marked ability, his views of Sacred Music, and taking frequent opportunities to lecture, by invitation, in various places, on his favorite theme. An Address, which he delivered before the General Assembly of the Presbyterian Church, at Philadelphia, May 23, 1829, was published shortly after in the *Biblical Repertory*. He prepared (1830), for the American Sunday-School Union, "The Union Minstrel, for the Use of Sabbath Schools and Juvenile Classes." The Rev. Joshua Leavitt, of New York, had just published "The Christian Lyre, a Collection of Hymns and Tunes," which had appeared weekly in successive Numbers of the *New York Evangelist* (of which he was the editor), designed for "Prayer-Meetings, and Revivals of Religion." It had been received with great favor, and extensive patronage. To counteract what was thought to be the injurious tendency of this publication in the matter of musical taste, Mr. Hastings, conjointly with Lowell Mason, of Boston, issued (1830) a similar serial, that was published collectively (1831) as "Spiritual Songs for Social Worship."

The fame of Mr. Hastings, as a successful teacher of Sacred Music, had now become wide-spread. Several churches of New York City united (1832) in a request that he would remove to New York, and make it the centre of his operations. He complied, and, removing thither, November, 1832, found a wide field for his art among the churches of the metropolis. A year later, he became the chorister of

the Bleecker Street Presbyterian Church. He published (1834) "The Mother's Hymn-Book [145 hymns] . . . . for the Use of Maternal Associations"; and, shortly after, his "Mother's Nursery Songs." He became the editor (1836) of a periodical called *The Musical Magazine*, from the 24 Numbers of which, he compiled (1837) his "Musical Miscellany." "The Christian Psalmist," a hymn-book containing, in addition to Watts' Psalms, 643 hymns from Watts and others, was compiled, and published (1836), by the Rev. William Patton, D.D., of New York, and himself,—great liberties having been taken with the originals.

He prepared and published (1837) "The Manhattan Collection of Psalm and Hymn Tunes and Anthems, ... under the special Patronage of the New York Academy of Sacred Music," of which he was one of the most active and influential members. Three years later (1840), under the same Patronage, he issued "The Sacred Lyre." Both of these works were received with much favor. To these he now added "The New York Academy Collection of Anthems." In 1842, he edited, for the American Tract Society, a volume of "Sacred Songs for Family and Social Worship," containing 183 Tunes; and, subsequently, their "Songs of Zion."

With the late William B. Bradbury, a much younger man, and an ardent lover of sacred song, he united in the compilation and publication of "The Psalmodist" (1844), "The New York Choralist" (1847), "The Mendelssohn Collection" (1849), and "The Psalmista" (1851). These Collections met with a large patronage.

He now gathered together the hymns that during the previous forty years he had composed, many of them to meet special wants, either of occasions or tunes, and published them (1850) in a volume, entitled, "Devotional Hymns [199] and Religious Poems." One of the latter contains nearly 1,000 lines.

He edited (1852), "The Presbyterian Psalmodist" (a collection of about 500 tunes) and the "Juvenile Psalmodist," for the Presbyterian Board of Publication. He, also, assisted

Messrs. Bradbury and Root, in the compilation (1853) of "The Shawm, a Library of Church Music." In 1854, he published the entertaining "History of Forty Choirs," with the most of which he had been previously connected. He also published a Sunday-School Hymn and Tune Book. He united with his son, the Rev. Thomas S. Hastings, D.D., in the compilation and publication (1858) of "Church Melodies, a Collection of [871] Psalms and Hymns with appropriate Music." Finally, he gathered together such of his hymn tunes and other musical compositions as he desired to preserve, gave them a careful and thorough revision, and then (1860) issued them in a volume, entitled, "Hastings's Church Music," 235 pieces—not more than half, probably, of what he had composed. Among his publications were a volume on "Sacred Praise," and another on "Prayer." He was the author of about 600 hymns.

Dr. Hastings continued, for forty years, to reside in New York, contributing constantly to the periodical press. He was greatly beloved and universally honored as a noble Christian man, as well as an accomplished musician. He died, at his home, May 15, 1872, in his eighty-eighth year.

The following is the 118th of his "Hymns," called "The Mount of Privilege":

"My soul upon the mount would stand,
Once more to view the promised land,
The land of thy abode,
Where trees with fruit immortal grow,
And rivers of salvation flow
Forth from the throne of God.

"Oh! that my soul were filled with thee,
With visions of thy majesty
And condescending love;
Then would my cheerful spirit, Lord!
Be ready, at thy heavenly word,
To take its flight above."

WILLIAM HENRY HAVERGAL.

1793–1870.

William Henry Havergal, the eminent musician of the Church, was the son of William Havergal, of High Wycombe, Buckinghamshire, England, where he was born, January 18, 1793. He was fitted for the University, at the Merchant Taylors' Grammar-School, London. He entered St. Edmund Hall, Oxford, in 1811, graduating, B.A., in 1815, and, M.A., 1819. He was ordained a deacon in 1816, and a priest in 1817. He held, for several years, two curacies successively, in Gloucestershire.

He was preferred (1829) to the Rectorship of Astley, on the Severn, Worcestershire; and (1842) to the Rectorship of St. Nicholas in the city of Worcester. He was made (1845) Honorary Canon of Worcester Cathedral. Impaired health constrained him, in 1860, to resign the living of St. Nicholas, and to accept the Perpetual Curacy of Shareshill.

Throughout his ministry he cultivated the Art and Science of Music, in which he became a great proficient. He composed both music and poetry with remarkable facility. Dr. Lowell Mason, of Boston, an eminent musical critic, who visited Worcester, in January, 1852, says of him: "He is well known by numerous sacred songs, published with piano-forte accompaniment. But it is metrical psalmody and the chant in which he is most interested, and in which he has produced some very fine specimens. He only devotes odds and ends of time to music, and never writes music when he is able to write sermons; but it has been when weary with the labors of the day, or when travelling, that he has composed most of his popular and excellent tunes." He describes the musical service in Mr. Havergal's church as excellent in all particulars, and far in advance of anything that he heard in England.

Mr. Havergal competed successfully, in 1836, and again in 1841, for the Gresham Prize Medal, given for the best

composition of a church service of music, or anthem. In the Prize Anthem for 1841 (No. XI. of the Gresham Compositions), he introduced "the Old Hundredth Tune," with marked effect. He published (1844) an edition of "Ravenscroft's Psalter," of 1611; and (1847) his "Old Church Psalmody,"—"probably," says Bishop Wainwright, of New York, "the best book of the kind which has appeared since the days of Ravenscroft."

Two volumes of his "Sermons on Historical Subjects from the Old and New Testaments" appeared in 1853; "A History of the Old Hundredth Psalm Tune with Specimens," in 1854, of which a New York edition was issued the same year; "Memorial Notices of J. Davies," in 1858; "A Hundred Psalm and Hymn Tunes," original, in 1859; and "Charles and Josiah, or Friendly Conversations between a Churchman and a Quaker," in 1862. He published altogether about fifty musical works, besides occasional sermons and contributions to musical and religious periodicals. He wrote, also, about a hundred hymns, some of which were included in the Rev. William Carns Wilson's Collection of Hymns (1838), and the most of them in the "Worcester Diocesan Hymn Book."

Mr. Havergal was the father of Miss Frances Ridley Havergal, whose numerous poetical and prose works have been received with such marked favor. He died, at Leamington, April 19, 1870, in the seventy-eighth year of his age.

The following hymn was composed (1859) "for a special prayer-meeting for missionary laborers, held in his schoolroom":

"Remember, Lord! thy word of old,
The promised flood of grace;
When earth thy blessing shall behold,
As streams in every place.

"The barren wild, and thirsty soil,
Thy Spirit, Lord! await;
Oh! pour it forth, and crown our toil
In every heathen gate.

"Where thorns and briers clothe the ground
And withering idols reign,
There let thy Spirit's dew abound,
And Eden bloom again.

"O Holy Ghost! on every heart,
In every land, descend;
Thy fertilizing gifts impart,
And bring a glorious end."

THOMAS HAWEIS.

1732–1820.

The Rev. Thomas Haweis, LL.B., M.D., was born (1732) at Truro, Cornwall, England, of an ancient and honorable family. His mother, Mrs. Bridgeman [Willyams] Haweis, was the granddaughter of Hester, the eldest sister of the last Baron Sandys, whose husband, Col. Humphrey Noye, was the Attorney General of King Charles I. The family were thorough Jacobites.

Young Haweis was favored with abundant educational advantages; but, being of a gay and jovial disposition, he consorted much with an older scholar, afterwards well known as the comic actor, Samuel Foote. In his fourteenth year (1746) he was brought under the influence of the Rev. Samuel Walker, who at that time became the Curate of St. Mary's Church, Truro; and, in the second year of his curacy, adopted the views, and became an earnest advocate, of the evangelical party in the Church of England. Through the faithful preaching of Mr. Walker, young Haweis became a happy subject of divine grace.

He had chosen, on leaving school, the medical profession, and had been apprenticed to a gentleman in Truro, with whom he remained the required time. He had now developed such oratorical gifts, accompanied with such true re-

ligious ardor, that, by Mr. Walker's advice and encouragement, he abandoned medicine for theology. The consent of his family having been secured, he entered the University of Oxford as a student and gentleman-commoner of Christ Church College, removing afterwards to Magdalen Hall. He associated with a godly band of students, in meetings for prayer and study of the Scriptures, and in evangelical efforts for the conversion of their young companions in study. He maintained, through his whole college course, the strictest habits of piety and devotion.

Shortly after his graduation, he was appointed (1757) the Curate of the Church of St. Mary Magdalen, Oxford, and ordained by Dr. Thomas Secker, then Bishop of Oxford. He soon attracted, by the fervor of his preaching, large and admiring audiences, particularly of collegians, and many were savingly profited by his ministrations. On the other hand, he was reproached and defamed as a Methodist, and at length, after several years of service, deprived of his curacy, by the Rev. Dr. John Hume, who had succeeded Dr. Secker, as Bishop of Oxford. For a short time afterwards, Dr. Haweis became an assistant to the Rev. Martin Madan, then in charge of the Lock Hospital Chapel, London. In 1763, he became the Rector of All Saints' Church, Aldwinkle, Northamptonshire. The circumstances of the case were quite remarkable.

Mr. Kimpton, the previous incumbent, had, by pecuniary embarrassments, become the inmate of a prison. To prevent the living from lapsing into the hands of the bishop, he was, at the solicitation of Mr. Madan, induced to present it to Dr. Haweis, nothing having been said or intimated about the purchase of the advowson, or any pecuniary compensation. Shortly after, Mr. Kimpton received an offer of a thousand guineas for the advowson, and immediately demanded of Dr. Haweis either to relinquish the presentation, or to render an equivalent compensation. Under the advice of distinguished friends, the demand was declined. A bitter pamphlet war followed, and much scandal ensued. Lady Huntingdon, at length, to put an end to

it, sent Mr. Kimpton £1,000, and purchased the perpetual advowson of the living. Dr. Haweis, it was admitted, had acted in good faith and honor, in the whole unhappy affair.

His ministry was attended by the happiest results. The people were attracted to his church from all the country round about. Many of the most profligate characters were reclaimed, and large accessions were made to the number of communicants. He retained the position from the year 1763, to the end of his long life, honored, faithful, and highly useful. Lady Huntingdon appointed him one of her chaplains, and he ministered frequently in her chapels. "By birth, education, and habit, a gentleman, his society was courted by the first circles." By the suavity of his disposition, and the urbanity of his manners, he made himself acceptable and attractive among all classes. He was exceedingly catholic in his principles, and co-operated frequently with evangelical Dissenters, in their benevolent schemes for the spread of the Gospel. He united with them (1795) in the formation of the London Missionary Society, of which he continued a most earnest promoter to the day of his death. He was appointed, by the will of Lady Huntingdon, her executor and one of her Trustees; and he faithfully administered the trust, involving the management of her numerous chapels throughout the kingdom. He took the degree of LL.B. in 1772, at Cambridge University.

His writings are more practical and useful than profound and erudite. He published (1762) "Evangelical Principles and Practice," a volume of 14 sermons. While at Oxford, he had delivered a course of Catechetical Lectures, on successive Sunday afternoons, a part of which he published (1764), as "The Communicant's Spiritual Companion; or, An Evangelical Preparation for the Lord's Supper." It has been frequently republished both in Great Britain and America. This was followed, in 1765, by his "Evangelical Expositor; or, A Commentary on the Holy Bible: Wherein the Sacred Text is inserted at Large, the Sense explained, and the more difficult Passages elucidated—with Practical

Observations," etc.; in 1775, by "An Improvement of the Church Catechism"; and in 1791, by "Essays on Christianity," and "A Short Account of the Last Days of Lady Huntingdon."

Shortly after the decease of the excellent Countess, he compiled, and published (1792), his "Carmina Christo; or, Hymns to the Saviour: Designed for the Use and Comfort of those who worship the Lamb that was Slain." It contained 141 original hymns, and was printed in the square form peculiar to Lady Huntingdon's Collection, so as to form a Supplement to it. A seventh Edition, "very considerably enlarged," containing 256 hymns, was published in 1808. A very few only, less than a score, have become at all popular, or acceptable among the churches.

He ventured (1795), with inadequate qualifications, on "A Translation of the New Testament from the Greek." "A Life of the Rev. W. Romaine" was published in 1797. His "Letters and Particulars relating to the Life of John Newton," appeared in 1799. "An Impartial and Succinct History of the Rise, Declension and Revival of the Church of Christ, from the Birth of our Saviour to the Present Time," written in the interests of the London Missionary Society, followed in 1800. This was severely criticised by Dean Isaac Milner, of Cambridge, and an unpleasant pamphlet controversy followed. His latest work (1812) was entitled, "A View of the Present State of Evangelical Religion throughout the World."

Several years before his decease, having become somewhat infirm by reason of his advanced age, Dr. Haweis retired from the active duties of his charge, and made his home at Bath, where, full of peace and comfort, he died, February 11, 1820, in his eighty-ninth year. His piety and poetry are both exemplified in the following hymn, entitled "Mourning after Christ":

"If Jesus withholds the sweet sense of his grace,
And, hiding in darkness, conceals his bright face,
There is not a spot, in the regions of space,
Can cheer me, removed from his sight:

But when, o'er the mountains of dark unbelief,
My Lord, as the roe, bounds to bring me relief,
How quickly are fled all my sorrows and grief!
His presence is joy and delight.

"Ah! come then, dear Lord! to thy mourner return;
Laid low at thy footstool, my soul do not spurn,
But speak the kind word, and my spirit shall burn—
A flame, kindled up from thine own:
Encircle me round with the arms of thy love,
Thy truth and thy faithfulness ever to prove,
Till safe I am lodged in thy bosom above,
With thee to sit down on the throne."

GEORGE HEATH.

George Heath was a Unitarian minister. He was educated at the Dissenting Academy in Exeter, England, of which the Rev. Micaiah Towgood was, at the time, one of the principal Tutors. Mr. Heath became (1770) the pastor of the Presbyterian Church of Honiton, in Devonshire. He proved unworthy of his office, and ultimately lost his position by bad conduct. He died in 1822.

In 1784, he published his "Hymns and Poetic Essays, Sacred to the Worship of the Deity, to which is added Elegies." The familiar hymn,

"My soul! be on thy guard," etc.,

is from this Collection. In 1797, he also published, "A History of Bristol."

REGINALD HEBER.

1783–1826.

The poetic beauty of Bishop Heber's hymns is universally conceded. A few of them occupy a high rank as

sacred lyrics. His "Missionary Hymn" is found in all modern Collections, and is sung all over the Christian world where the English language is used.

Reginald Heber bore his father's name, and partook of his spirit and principles. The father was the son of Thomas Heber and Elizabeth Atherton, and inherited a handsome estate, including the patronage of the rectories of Marton in Yorkshire, and Hodnet in Shropshire. He resided in the parish of Malpas, Cheshire, of which he was co-rector with Dr. Townson. His first wife, Mary Baylie, was the mother of Richard Heber, who inherited, as the eldest son, the family estates, and was noted as a bibliomaniac, the sale of whose library of 150,000 volumes, in 1834, occupied 216 days. His second wife, Mary, the daughter of the Rev. Cuthbert Allanson, D.D., was the mother of Reginald, Thomas, and Mary. The father was a graduate of Brazenose College, Oxford, and the author of several poems. The son, Reginald, was born, April 21, 1783, in the Malpas Rectory.

Young Reginald had every advantage in securing the best possible education. His father was his first instructor. At seven years, he versified, in English, Phædrus, the Latin fabulist. At eight, he was sent to Dr. Kent's grammar-school, in Whitchurch; and at thirteen, to the Rev. Mr. Bristow's select school at Neasdon. Here he contracted a life-long friendship for his classmate, the philanthropical John Thornton. Four years (1800) later he entered Brazenose College, Oxford, his father's Alma Mater, of which his brother, Richard, was at the time a Fellow.

His college course was highly honorable. In his first year, he gained the Chancellor's prize for the best Latin verse, by his "Carmen Seculare." He took (1803), also, a special prize for the best English verse, by his "Palestine," which was received with great applause, and highly commended on its publication. At his graduation, he gained, also, by his "Sense of Honor," the University Bachelor's prize for the best English prose essay. He was chosen, at the same time, a Fellow of All Souls College.

In 1804, his father died, and the family removed to Hodnet. The next year, he accompanied his friend Thornton on a Continental tour, returning home in September, 1806. His brother, Richard, now presented him with the living of Hodnet, and he was ordained early in 1807. A busy and successful ministry followed. In April, 1809, he married Amelia, the youngest daughter of Dean William D. Shipley, and granddaughter of the Bishop of St. Asaph. The brothers Hare were cousins of Mrs. Heber; and Stoke, the parental home of Mrs. Augustus William Hare, is but two miles from Hodnet. In "The Memorials of a Quiet Life," vol. i., chap. 2, an interesting account is given of life at Hodnet Rectory.

In February, 1809, he published "Europe: Lines on the Present War." The same month he wrote to his friend Thornton, "My Psalm-singing continues bad. Can you tell me where I can purchase Cowper's 'Olney Hymns,' with the music, and in a smaller size without the music to put in the seats? Some of them I admire much." It was thus that Heber was led into the composition of hymns, and the preparation of a hymn-book,—a design that was postponed by advice of the Archbishop of Canterbury. Some of his hymns were contributed to *The Christian Observer*, in 1811 and 1812.

A new edition of his Poems, with Translations of Pindar and several occasional pieces, was issued in 1812. Two years later, he was appointed, by the Heads of Colleges at Oxford, to deliver the Course of Eight Divinity Lecture Sermons, on the Bampton Foundation. The Lectures were delivered, in the spring of 1815, at St. Mary's, Oxford, and published (1816) with the title, "The Personality and Office of the Christian Comforter Asserted and Explained." The book was somewhat severely criticised by *The British Critic* and *The Christian Observer*.

The death of his only child, at the age of six months, in December, 1818, gave occasion to the hymn beginning with

"Thou art gone to the grave, but we will not deplore thee."

A Royal Proclamation (February, 1819) called for contri-

butions, in all the churches and chapels of the kingdom, for "The Society for Propagating the Gospel." The Dean of St. Asaph (the father of Mrs. Heber) appointed the last Sunday in May (30th), Whit-Sunday, for a Collection at the parish church of Wrexham, of which he was the Vicar. Heber had, in 1817, been appointed a prebend of St. Asaph, and was to preach, on the evening of the same Sunday, the first of a course of Sunday evening Lectures in the church of Wrexham. The two divines were at table with a few friends, the evening previous, at the vicarage, when the Dean, well aware of the poetic abilities of his son-in-law, bade him write "something for them to sing in the morning," in connection with the Dean's missionary sermon. Heber obeyed, and, retiring to another part of the room, presently produced, and read to the company, a hymn of four stanzas, beginning with

"From Greenland's icy mountains."

The next morning it was sung for the first time to the old ballad tune, "'Twas when the seas were roaring" (so says tradition), in the beautiful church of Wrexham. The collection amounted to £34. This one hymn has done more to immortalize the name of Heber than anything else from his pen.

In a letter, written a fortnight later, he says: "I have been for some time engaged in correcting, collecting, and arranging all my hymns, which, now that I have got them together, I begin to have some high church scruples against using in public." Notwithstanding these scruples, he continued his compilation during the next three years, prevailing on his gifted friend, the Rev. Henry Hart Milman, to contribute to it several admirable hymns. He now presented a masterly, but ineffectual, plea to the Bishop of London for an ecclesiastical approval of his design. It was not, therefore, until after his decease that the book was published (1827), by his widow, with the title, "Hymns Written and Adapted to the Weekly Service of the Year."

In 1822, he edited "The Whole Works of Jeremy Tay-

lor," to which he prefixed "A Life of the Author." For several previous years, he had been a contributor to the London *Quarterly Review*, and a writer of fugitive poems and songs. He obtained (April, 1822) the Preachership of Lincoln's Inn, London, calling him to the city for about three months in the year, and adding about £600 to his annual income.

He was appointed (January, 1823) Bishop of Calcutta, a preferment urged upon him but declined the year before, on account of his wife and only child, but now accepted as a divine call to the missionary work. In February, he received the degree of D.D. from the University of Oxford; June 1, he was consecrated, by the Archbishop, at Lambeth, and, June 18, he sailed for India, arriving in October. His ministry, as a colonial bishop, was eminently successful, and won for him an honorable fame. On one of his extensive visitations, in the very midst of life and health, he died of apoplexy, occasioned by a cold bath, April 3, 1826, at Trichinopoly, having nearly completed the forty-third year of his age.

His "Journey through India," in two large volumes, was published in 1828, and has frequently been republished. "The Life of Reginald Heber, D.D., Lord Bishop of Calcutta, by his Widow," appeared in 1830; followed, in 1837, by his "Parish Sermons," in three volumes.

An eminent physician of Calcutta, intimately acquainted with him, gave it as his opinion that, at the best, owing to organic disease, he could have lived but for a few years, and that "he was cut off by a sudden and merciful stroke, ... in the meridian of his reputation and Christian utility, leaving behind him no recollection but of his amiable manner, his sweetness of temper, his goodness of heart, his universal charity, his splendid and various talents, and all his deep devotion to the duties of his sacred calling."

The three hymns, beginning with

"Hosanna to the living Lord!"

"The Lord will come, the earth shall quake,"

"Brightest and best of the sons of the morning!"

were contributed, with five others, to *The Christian Observer*, and published in the October and November Numbers for 1811, with a preliminary statement (signed "D. R.," the finals of his name), in which he says of them, that they are part of a series "intended for the use of his own congregation; [that] no fulsome or indecorous language has been knowingly adopted; no erotic addresses to Him whom no unclean lip can approach; no allegory ill-understood, and worse applied." Three other hymns were contributed to *The Christian Observer* in 1812. Fifty-nine hymns are ascribed to his authorship, a few only of which have become extensively popular. His "Mariners' Hymn" was written for the "Fourth Sunday after Epiphany," and is here given as a specimen of his style:

"When through the torn sail the wild tempest is streaming,
When o'er the dark wave the red lightning is gleaming,
Nor hope lends a ray the poor seaman to cherish,
We fly to our Maker,—'Help, Lord! or we perish!'

"O Jesus! once tossed on the breast of the billow,
Aroused by the shriek of despair from thy pillow,
Now, seated in glory, the mariner cherish,
Who cries, in his danger,—'Help, Lord! or we perish!'

"And, Oh! when the whirlwind of passion is raging,
When hell in our heart his wild warfare is waging,
Arise in thy strength thy redeeméd to cherish,
Rebuke the destroyer,—'Help, Lord! or we perish!'"

OTTIWELL HEGINBOTHOM.

1744–1768.

This youthful poet is to be numbered among the early-called. Scarcely had he begun to preach the Gospel that he greatly loved, ere he was taken to his reward. Tyerman, in his "Life and Times of the Rev. John Wesley" (II. 188),

speaks of an Ottiwell Higginbotham, a man of considerable property, who lived at Marple, near Stockport, in 1754. He was numbered with the followers of Wesley, and was, in all probability, the father of the young preacher.

The hymnist was born in 1744, and, at an early age, became a student at Daventry. Here he enjoyed the instructions of the Rev. Dr. Caleb Ashworth, a man of great abilities and piety. In his nineteenth year, he was invited to preach as a candidate at Sudbury, Suffolk; and subsequently he was chosen their pastor by a divided vote. His ordination was deferred with the vain hope of conciliating the minority, and eventually occurred, November 20, 1765. The opposition withdrew, organized a new church, and built a new house of worship. The sensitive constitution of the young pastor was fatally affected by these contentions. His health declined, and he fell (1768) a victim to consumption, having lived scarcely twenty-four years.

His hymns, though not of the highest order, are very pleasing, and well adapted for congregational worship. The themes, in several cases, appear to have been suggested by some of Dr. Watts' hymns. An edition of 25 "Hymns by the late Rev. Ottiwell Heginbothom, of Sudbury, Suffolk," was privately printed in 1799. Some of them had previously appeared in the first volume of *The Protestant Dissenters' Magazine*, for 1794. The following are the first four of eight stanzas on "the Country, in the Spring," written at "Daventry, April 19, 1761, when the author was a student in the Academy at that Place," in his seventeenth year:

"While Nature's charms arise in grand array,
And vernal beauties deck the smiling year,
Fair Caelia wisely takes the rural way,
Where new delights in various dress appear.

"In the sweet groves, and the delicious vales,
Her richest blessings liberal Nature hides;
There the cool rivulets, and the balmy gales,
And virtue there with solitude resides.

"Not there ambition dwells, nor haughty power,
Nor flattering fortune, treacherously kind;
True pleasure grows; nor fades the lovely flower;
For virtue cheers the self-possessing mind.

"From field to field, with fresh delight, we pass,
And pure affections raise the sacred flame;
The wholesome herbage, and the pearly grass,
Exalt the mind and tell the Former's name."

FELICIA DOROTHEA [BROWNE] HEMANS.

1794–1835.

Mr. Browne, the father of Mrs. Hemans, the gifted poetess, was a Liverpool merchant of Irish birth, and of some prominence. Her mother, Miss Wagner, was the daughter of the Imperial and Tuscan Consul, at Liverpool,—a gentleman of German and Italian descent. Seven children were the fruit of the marriage, of whom Felicia was the fifth. She was born, September 25, 1793, at Liverpool, England. In her seventh year, Mr. Browne, in consequence of commercial reverses incident to that revolutionary period, removed to Gwrych, near Abergele, North Wales. Here, for nine years, in a secluded vale, shut in by a picturesque mountain range, but in full view of the "solemn sea," and within sound of its "far-distant murmurs," in the midst of wild and romantic scenery, and the charms of cultivated nature, with the ample resources of a well-selected library, the fair girl grew to womanhood.

From her childhood, she was trained almost wholly by her godly mother, a lady of superior talents and education. Her development in knowledge and varied accomplishments was early and rapid. Her fondness for poetry was a perfect passion. At six years of age, she had devoured Shakespeare's plays; and, as she advanced in years, she

reveled in the glowing imagery of the poets of the previous age. At eleven, she spent a winter with her parents in London, and repeated the visit, for the last time, the following winter. She preferred her own "green land of Wales," to all the pomps and gaieties of the town. Her time, in the city, was well improved, in forming an acquaintance with the best works of art.

She had begun, as early as her eighth year, to express herself in verse; and, in her fifteenth year, she ventured to put the fruits of her early musings to press, with the title,—"Early Blossoms of Spring: Poems written between the Age of Eight and Fifteen Years." One of her brothers was serving in the army with Sir John Moore, in Spain; giving occasion to her "England and Spain; or Valor and Patriotism" (1808). At this period, she is said to have been "a lovely girl, with golden ringlets shading a fair face of radiant and changeful expression,—a dream of delight, a vision of beauty, a creature all poetry, romance, and enthusiasm." Captain Hemans, of the King's Own (4th) Regiment, attached also to the army in Spain, was, at this juncture, introduced, and won her affections, previous to his embarkation for Spain, where he remained for three years.

The next year (1809), her father removed to Bronwylfa, near St. Asaph. Having already acquired the French and Italian, she now pursued the study of the Spanish, Portuguese, and German languages. Drawing and music were, also, studied and practised with delight. A visit to Conway and its ivy-mantled Castle, served further to cultivate and inspire her imagination. The blind harper of Conway deeply interested her, and occasioned the following strains:

> "Minstrel! whose gifted hand can bring
> Life, rapture, soul from every string,
> And wake, like bards of former time,
> The spirit of the harp sublime,—
> Oh! still prolong the varying strain,
> Oh! touch th' enchanted chords again.
> Thine is the charm, suspending care,

The heavenly swell, the dying close,
The cadence melting into air,
That lulls each passion to repose;
While transport, lost in silence near,
Breathes all her language in a tear."

In her nineteenth year, she published "The Domestic Affections, and other Poems"; and the same year was married to Captain Hemans. The first year of her married life was spent at Daventry, Northamptonshire, a flat country, which she gladly exchanged, the following year, for the hill-country of Flintshire,—returning soon after to Bronwylfa, with her husband and first-born son. Living here with her mother (her father having entered into business at Quebec in America), she found time for study, as well as the care of her increasing household. She now published (1816), "The Restoration of the Works of Art to Italy," and (1817) "Modern Greece" and "Tales and Historic Scenes."

Her marriage was, to say the least, a misfortune. Her husband was not worthy of her. His health began to decline, and he found it convenient to avail himself of the milder climate of Rome, leaving his wife and five sons at home. He never returned. They corresponded regularly, but never met again.

She now devoted herself to the training of her boys, and the pursuit of literature. "Translations from Camoëns and other Poets" appeared in 1818. She obtained the prize of fifty pounds offered for the best Poem on "The Meeting of Wallace and Bruce on the Banks of the Carron," though a host of others competed for it. This, and her "Stanzas on the Death of the Princess Charlotte," were printed in *Blackwood's Magazine*, the latter, April, 1818, and the former, September, 1819.

Encouraged by good old Dr. Luxmore, Bishop of St. Asaph, with whom and his family she had long been on terms of endearing intimacy, she wrote, and published in 1820, her beautiful poem, "The Sceptic." The same year, to her great delight and advantage, she made the acquaint-

ance of Reginald Heber, whose father-in-law, Dean Shipley, resided at Bodryddan, in her immediate neighborhood, and had, for years, shown her much genuine courtesy and kindness. "I am more delighted with Mr. Heber," she says, "than I can possibly tell you; his conversation is quite rich with anecdote, and every subject on which he speaks had been, you would imagine, the sole study of his life." She was then writing a poem on "Superstition and Revelation," which, as far as written, she submitted to Heber's judgment. It was left in a fragmentary state at her death.

She contended successfully, in 1821, for the prize offered, by the Royal Society of Literature, for the best poem on "Dartmoor." She wrote, in 1823, "The Vespers of Palermo," a Tragedy, the performance of which at Covent Garden, in December, proved a failure; but at Edinburgh, in the following April, a great success, bringing her into correspondence with Sir Walter Scott, who wrote for it an epilogue. "The Voice of Spring" and "The Siege of Valencia," were also written in 1823. She now became a contributor to Campbell's *New Monthly Magazine*. "De Chatillon; or The Crusaders," a Tragedy, was written in 1824, and "The Forest Sanctuary," her longest poem, in 1824–5.

From Bronwylfa, she removed, in 1825, with her children, sister, and mother, to a house belonging to her brother, at Rhyllon, a quarter of a mile distant. Her "Lays of Many Lands," the most of which had appeared in the *New Monthly*, appeared in 1826. This was followed by the lingering illness, and death (January 11, 1827), of her greatly beloved mother. A deeper tone of sadness, and a higher style of piety, now pervaded the productions of her pen. She began herself to decline in health, and to suffer from acute disease. Still she wrote. Her "Records of Woman" appeared in 1828. She now left, with many regrets, her mountain home, and took up her abode at Wavertree, near Liverpool—the eldest two of her sons having been sent to join their father in Italy.

She visited Scotland in the summer of 1829, receiving everywhere, as a literary celebrity, the most flattering attentions, and forming a most pleasant acquaintance with Jeffrey, Basil Hall, Mackenzie, Alison, and especially with Sir Walter Scott, whose hospitality she greatly enjoyed. The following winter she wrote the principal lyrics, in her "Songs of the Affections," published in 1830. A part of the next summer she spent at Ambleside, and made the acquaintance of the poet Wordsworth. In the autumn she again visited Scotland, returning to Liverpool, by way of Dublin and Wales. In the following spring she removed to Ireland, and after a sojourn with her brother, Col. Sir Henry Browne, K.C.H., at Kilkenny, she took up her abode, in the autumn (1831), at Dublin.

Mrs. Hemans had now become a confirmed invalid, as well as a mature Christian. More and more she gave herself to the cultivation of her spiritual nature, in which she found great assistance and encouragement from the warm friendship of Archbishop Whately and his family. Her "Hymns for Childhood," which had been published by her admiring friend, Prof. Norton, in 1827, at Boston, Mass., were now (1834) published for the first time in England. Her "National Lyrics" followed soon after, and a volume of Sacred Poetry, entitled, "Scenes and Hymns of Life."

Her work was now almost done. In great debility she passed the ensuing winter, as a welcome guest in the hospitable abode of Archbishop Whately,—Redesdale, seven miles from Dublin. In March, 1835, she returned to her city home, where, in patient resignation and blissful hope, she lingered a few weeks, and then, May 16, 1835, quietly yielded up her spirit, in the forty-second year of her age.

Miss Jewsbury (Mrs. Fletcher), who formed her acquaintance in 1828, said of her, she "was totally different from any of the women I had ever seen, either in Italy or in England. She did not dazzle, she subdued me. Other women might be more commanding, more versatile, more acute; but I never saw one so exquisitely feminine. . . . She was a Muse, a Grace, a variable child, a dependent

woman, the Italy of human beings." Mrs. Grant, of Laggan, addressed her (1827) by letter, and said: "Praised by all that read you, loved by all that praise you, and known, in some degree, wherever our language is spoken."

Her hymn beginning

"He knelt—the Saviour knelt and prayed,"

was contributed, in 1825, to a Holiday Annual, called "The Amulet." Her last poem, the "Sabbath Sonnet," was composed, Sunday, April 26, about three weeks before her death, and dictated to her brother, as follows:

"How many blesséd groups this hour are bending,
Through England's primrose meadow-paths, their way
Toward spire and tower, 'midst shadowy elms ascending,
Whence the sweet chimes proclaim the hallowed day!
The halls, from old heroic ages gray,
Pour their fair children forth; and hamlets low,
With whose thick orchard blooms the soft winds play,
Send out their inmates in a happy flow,
Like a freed vernal stream. *I* may not tread
With them those pathways—to the feverish bed
Of sickness bound; yet, O my God! I bless
Thy mercy, that with Sabbath peace hath filled
My chastened heart, and all its throbbings stilled
To one deep calm of lowliest thankfulness."

The remains of Mrs. Hemans were interred in St. Anne's Church, Dublin; and over her grave the following lines, from one of her own sweet poems, were inscribed:

"Calm, on the bosom of thy God,
Fair spirit! rest thee now!
E'en while with us thy footsteps trod,
His seal was on thy brow:
Dust to its narrow house beneath!
Soul, to its place on high!
They, that have seen thy look in death,
No more may fear to die."

LUISE HENSEL.

1798——.

Miss Hensel was the daughter of a Lutheran clergyman, who resided at Linum, in Brandenburg, Germany, where, March 30, 1798, she was born. She was sent (1810) to Berlin, to complete her education, residing there until 1819. She united with the Roman Catholic Church in 1818, and obtained the position of governess in a boarding-school, at Aix-la-Chapelle. Thence she returned to Linum, to reside with her widowed mother, who died in 1835. During this period she wrote the most of her forty-four hymns. The one beginning

"Immer muss ich wieder lesen,"

["Ever would I fain be reading,"—Tr. Miss Winkworth.]

was printed anonymously in 1829. Her hymns breathe a sweet Christian spirit of humility, and exhibit traits of genuine Christian experience.

JAMES HERVEY.

1714–1758.

Mr. Hervey has small claims to be classed among the Poets of the Church. He was not a composer of hymns. All that he wrote in this line was in the form of a few brief translations from the classics. He was a profuse and exceedingly florid writer, and had imagination enough to have excelled in poetry, had he cultivated it.

He was the son of a clergyman, residing at Hardingstone, England, and holding the living of Collington. James was

born, February 26, 1714; and, at seven years of age, he was sent to the Rev. Mr. Clarke's free grammar-school at Northampton. He entered Lincoln College, Oxford, in 1731. John Wesley was then a Fellow of the College, and Hervey joined the praying band, organized by the brothers Wesley, and identified himself (1733) with the revival movement, out of which sprang the Wesleyan denomination. From this time until his graduation, he became a diligent student.

At the close of 1736, he was ordained a deacon, and, for a short time, served as the Curate of Weston Favell, of which parish his father had become the Rector. He became, in 1737, the Curate of Dummer; then, for two years (1738–1739), he enjoyed the hospitality of his friend, Paul Orchard, at Stoke Abbey, Devonshire, obtaining, in 1740, the Curacy of Bideford. Here he remained two and a half years. In 1741, he exchanged his Arminian for Calvinistic views of the doctrine of Justification, and made a renewed consecration of all his powers to the service of his Divine Redeemer.

While in Devonshire, he had occasion to make an excursion in the adjacent county of Cornwall. Stopping at a considerable village, called Kilkhamton, he strolled, quite naturally, into the fine old church built several centuries before,—a light and handsome edifice of three aisles, the arches sustained by slender and elegant pillars, and the floor everywhere covered with monumental inscriptions. Then and there he conceived the idea of his "Meditations among the Tombs,"—a book that was probably written at Bideford. Among the tomb-stones that suggested his pious "Meditations," was one in honor of "Sir Bevil Granville, slain in the civil wars, at an engagement with the rebels," at the battle of Lansdown. His reflections on this tomb are closed with these stanzas:

"Make the extended skies your tomb;
Let stars record your worth:
Yet know, vain mortals! all must die,
As nature's sickliest birth.

"Would bounteous Heaven indulge my prayer,
I frame a nobler choice;
Nor, living, wish the pompous pile,—
Nor, dead, regret the loss.

"In thy fair book of life divine,
My God! inscribe my name:
There let it fill some humble place,
Beneath the slaughtered Lamb.

"Thy saints, while ages roll away,
In endless fame survive;
Their glories, o'er the wrongs of time,
Greatly triumphant live."

The word "slaughtered" in the last line of the third stanza alludes to the "slaughtered" knight, Sir Bevil. A change in the Rectorship closed his Curacy at Bideford, and he returned, in 1743, to Weston Favell, and again became his father's Curate. Having added to his "Meditations," spiritual "Reflections on a Flower-Garden," and "A Descant upon Creation," he published them (1746) in one volume. The book was received with extraordinary favor. A reflection on the admirable adjustment of form and color to the times and seasons, leads him to plead for contentment with the allotments of Divine Providence. In a marginal note, he quotes a quatrain from Juvenal as follows:

"Permittas ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt dii:
Carior est illis homo, quam sibi."

Of these lines he then gives the following paraphrase:

"Since all the downward tracts of time
God's watchful eye surveys,
Oh! who so wise to choose our lot,
And regulate our ways?

"Since none can doubt his equal love,
Unmeasurably kind,
To his unerring gracious will
Be every wish resigned.

"Good when he gives, supremely good,
Nor less, when he denies;
E'en crosses, from his sovereign hand,
Are blessings in disguise."

These three stanzas, slightly altered, the second and third transposed, with the one referred to above attached, were arranged by the Rev. Dr. William B. Collyer (1812), or some earlier compiler, into an acceptable hymn as now found in many Collections. Collyer includes also the fourth stanza of the former hymn.

A second volume of a similar character, entitled,—"Contemplations on the Night, and the Starry Heavens; with a Winter Piece," appeared in December, 1747. His health now seriously declined; and in June, 1750, he was sent by his family to London, where he continued until April, 1752, when, having recovered from an alarming illness, and his father having died, he returned home, took the degree of A.M., at Cambridge University, and succeeded his father in the two livings of Weston Favell and Collingtree.

His "Remarks on Lord Bolingbroke's Letters on the Study and Use of History," appeared in November, 1752; his "Theron and Aspasio," in three volumes, followed in January, 1755; and his "Aspasio Vindicated" was nearly ready for the press, when, having long been subjected to wasting disease, in great debility, but in the fullest and sweetest assurance of faith and hope, Mr. Hervey died, December 25, 1758.

He was one of the godliest men of his day, and of most exemplary life. He was in full sympathy with the apostolic Whitefield, Lady Huntingdon, Henry Venn, William Romaine, and their associates. His "Meditations," "Reflections," and "Contemplations," have been immensely popular, and are still great favorites. His "Works," in six volumes, have been frequently published.

JOHN WILLIAM HEWETT.

Mr. Hewett is a clergyman of the Church of England, and an eminent teacher. He entered Trinity College, Cambridge, in 1845, and graduated, A.B., in 1849, and A.M., in 1852. He became an author while an undergraduate. Much addicted to antiquarian research, he edited, in 1848, the "Sealed Copy of the Prayer-Book of 1662"; "Liber Precum Publicarum"; a "Brief History and Description of the Conventual and Cathedral Church of Holy Trinity, Ely"; a "Brief History and Description of the Cathedral Church of St. Peter, Exeter"; and "The Arrangement of Parish Churches Considered."

He was ordained, by the Bishop of Chichester, a deacon, June 3, 1849, and a priest, May 26, 1850. He was chosen a Fellow, and appointed Tutor, of St. Nicholas' College, Shoreham, in 1849; and, in 1853, became the Head-Master of All-Saints' Grammar-School, and Curate of the Church of Bloxham, Oxfordshire. In 1857, he obtained the Curacy of St. George's, Whitwick, Leicestershire; and, in 1871, he became the Curate of St. Paul's, Bunhill Row, London.

"Verses by a Country Curate," from his pen, appeared in 1859. Several of the hymns in this work have come into use, among them, the one beginning

"In the name of God, the Father."

Six of his hymns are found in Shipley's "Lyra Messianica" (1865). They pertain to the ritualistic school of hymnology. He has given much time and care to the preparation of a "Bibliotheca Sacra Parvulorum," including a contribution to Hymnology in "Hymnorum Latinorum Delectus." The following lines are from his version of "Hæc est sancta solemnitas solemnitatum":

"Hail the holy day of days!
High the song of triumph raise;
To the Saviour's glory tell
How the cross hath vanquished hell,

And the empire, old and strong,
Satan's power had held so long.
By the precious blood are we
Now redeemed of Christ, and free ;
High thanksgiving, therefore, raise,
Sing the great Redeemer's praise.
King of kings ! thy saints unite
To the choir of angels bright ;
Hear them when they make their prayer,
For thy worship is their care ;
Show them, Lord ! thy tender grace,—
All the sweetness of thy face."

ROWLAND HILL.

1744–1833.

The eccentric, yet godly and highly honored, Rowland Hill was among the most useful of the apostolic men who took part in promoting the "Great Revival of the Eighteenth Century." He was the sixth son of Sir Rowland Hill, Bart., and Jane, the daughter of Sir Brian Broughton, Bart., of Broughton, England. Hawkstone, the residence of Sir Rowland, is in the chapelry of Weston, parish of Hodnet, the home, for many years, of Heber. "Beautiful for situation," "Nature has lavished her choicest beauties on that lovely spot." "So commanding is the situation of this enchanting ground, that, from the lofty column erected to the memory of a distinguished ancestor of the Hills—the first Protestant Lord Mayor of London—the eye can wander at pleasure over fifteen counties."

In this charming locality, Rowland was born, August 23, 1744, and spent his early boyhood. In the midst of the gaieties to which he was accustomed from infancy, he became, when quite young, the subject of serious impressions, occasioned by the frequent reading of Dr. Watts' Hymns, given him by a devout lady. He was fitted for the Uni-

versity at the Royal Free Grammar-School, at Shrewsbury; and, from 1761, at Eton College. His eldest brother, Richard, had become a decided and zealous Christian; and a letter of godly counsel from Richard, about this time, was the means of Rowland's conversion. To the elder brother, and his no less pious sister, Jane, Rowland was greatly indebted for constant advice in the way of godliness during his student's course.

He entered St. John's College, Cambridge, October, 1764. His piety made him a marked man in the midst of prevailing ungodliness. Berridge, the godly Vicar of Everton, soon found him out, and encouraged him to persevere in the ways of holiness. Rowland spent his Sabbaths, ordinarily, at Everton, and imbibed much of Berridge's spirit, and not a little of his eccentric style of speech and address. He engaged, also, in evangelical labors for the poor, visiting the sick, the inmates of the workhouses, the prisoners, and others. He embraced every opportunity, moreover, to expound the Scriptures in the hamlets and villages about Cambridge. He sought counsel of Whitefield, and was greatly cheered by his spiritual and animating letters. A praying-band was formed in the University, six of whom, in 1768, were expelled from College, because of their "enthusiasm." Rowland, though in this respect the greatest "sinner" of them all, escaped, and graduated, A.B., in 1769.

He would gladly have taken orders. But the church authorities declined to lay their ordaining hands on one so addicted to irregularities as the baronet's son. Four times he was refused. Yet he preached, wherever, in town or country, he could gather the people to hear. During the winter, he pursued his studies at Hawkstone, his paternal home. The rest of the year he ranged over the country, seeking to save the lost. At length, through the influence of Mr. Tredway, who had married Rowland's sister, and whose sister about this time was married to Rowland, he was ordained a deacon, June 6, 1773, by the Rev. Dr. Edward Willes, Bishop of Bath and Wells, having received an appointment to the Curacy of Kingston in that diocese.

He built himself a house at Wotton-under-Edge, midway between Bristol and Gloucester, and radiated thence, with wonderful success, all over Gloucestershire, Somersetshire, Wiltshire, and Wales, extending his circuits to Bristol and London, and far away to the West, through Devonshire and Cornwall.

At length, having often addressed great crowds on Blackfriars Road, Surrey, he determined to build a chapel in that neighborhood; and "Surrey Chapel," half a mile from Blackfriars Bridge, called, on account of its octagonal form, "The Religious Round-House," was opened, June 8, 1783. Alternating between Surrey Chapel in the winter and Wotton in the summer, with frequent preaching rambles elsewhere, this extraordinary man continued, for fifty years longer, doing his Master's work, and leading a great multitude to Christ. Never having attained to the priesthood, he occupied a position of great catholicity; "theoretically a churchman, and practically a Dissenter,—a Dissenter within the Church, a Churchman among Dissenters." He espoused the cause of the poor; organized and patronized Societies for their relief; took a most active part in founding the "London Missionary Society," the "Religious Tract Society," and the "British and Foreign Bible Society"; preached and labored for them; and delighted in seconding and fostering every godly enterprise for the good of the poor and the salvation of the lost. He was one of the earliest patrons of Sunday-Schools, and eagerly embraced opportunities for their advancement.

But, as long as he lived, he was intent on seeking out the lost sheep. Once and again he visited Scotland; repeatedly he went to Ireland; and Wales was often cheered by his presence, and enlivened by his preaching. He was wont to describe himself facetiously, as "the Rector of Surrey Chapel, Vicar of Wotton-under-Edge, and Curate of all the Fields, Commons, etc., throughout England and Wales." His ministry was prolonged for sixty-six years, during which time he had preached more than 23,000 times, averaging nearly one sermon daily for the whole period.

Notwithstanding this incessant activity as a preacher, he found opportunity for the frequent use of the press. He published: "Imposture Detected and the Dead vindicated" (1777); "Answer to J. Wesley's Remarks upon the Defence of the Character of Whitefield and others" (1778); "Aphoristic Observations proposed to the Consideration of the Public respecting the Propriety of admitting Theatrical Amusements into Country Manufacturing Towns" (1790); "Expostulatory Letter to W. D. Tattersall, A.M., in which the bad Tendency of the Admission of Stage Amusements is seriously considered" (1795); "Journal of a Tour through the North of England, and Parts of Scotland, with Remarks on the present State of the Church of Scotland" (1799); "Extract from a Journal of a second Tour from London through the Highlands of Scotland, and the North-Western Parts of England" (1800); "A Plea for Union and a free Propagation of the Gospel, being an Answer to Dr. Jamieson's Remarks on the Author's Tour" (1800); "Village Dialogues, 2 vols." (1801), to which a third volume was added in 1824; "Apology for Sunday-Schools" (1801); "Cowpock Inoculation vindicated" (1806); "A Warning to Christian Professors" (1806); "Investigation of the Nature and Effects of Parochial Assessments being charged on Places of Religious Worship" (1811); "Letter on Roman Catholic Emancipation" (1813); besides several occasional Sermons.

As early as 1774, he put forth a "Collection of Psalms and Hymns," chiefly for the use of the Poor. Another "Collection" appeared in 1783, the year of the opening of Surrey Chapel, and, in 1796, still another "Collection," "chiefly intended for Public Worship." The latter contains 302 hymns, of which some, as he says in his Preface, "are by no means the better for being new." "Divine Hymns for the Use of Children" appeared in 1790, of which a new edition, "principally intended for the Use of Sunday-Schools," prepared for the Southwark Sunday-School Society, containing 264 hymns, was issued in 1819. In the Preface to this book, he says, that his earlier hymns 'had passed under the correcting pen of the inimitable

Cowper,—a liberty I presumed to request from an acquaintance with that great and truly good man in the younger part of my life."

As years declined and strength decayed, he abated nothing of his fervid zeal, though more and more restricted in its exercise. He continued in active service until a very few days before his decease. As the day of his departure drew near, his happy spirit hailed its approach, and, full of the triumphs of an assured hope of immortality, he ceased from labor, April 11, 1833, and entered into rest, in the eighty-eighth year of his age.

One of the wittiest men that ever entered a pulpit, he was yet one of the most serious. His preaching was full of similes, metaphors, lively narratives, parabolical illustrations, quaint sayings, and even humorous conceits; yet with all, and through all, he sought to win souls to Christ in and by the Gospel. He was a Calvinist, and yet none labored more than he to bring souls to Christ, the Master,—and none with greater success. The following stanzas from his hymn on "A Prayer for the Promised Rest," which he regarded as the best among the many that he wrote, exhibit something of the depth of his piety, and the singleness of his trust in divine grace:

"Dear Friend of friendless sinners! hear,
And magnify thy grace divine;
Pardon a worm that would draw near,
That would his heart to thee resign:—
A worm, by self and sin oppressed,
That pants to reach thy promised rest.

"With holy fear and reverend love,
I long to lie beneath thy throne;
I long in thee to live and move,
And charge myself on thee alone:
Teach me to lean upon thy breast,
To find in thee the promised rest.

"Take me, my Saviour! as thine own,
And vindicate my righteous cause;

Be thou my portion, Lord! alone,
And bend me to obey thy laws;
In thy dear arms of love caressed,
Give me to find thy promised rest."

AUGUSTUS LUCAS HILLHOUSE.

1792–1859.

Mr. Hillhouse was of Irish descent. His great-grandfather, Rev. James H. Hillhouse, came from County Derry, Ireland, in 1720, to Connecticut, and, in 1722, became, until his death (1740), the first pastor of the second Congregational Church of New London, now Montville, Conn. William, the son of James (1727–1816), was, for fifty years, a member of the Connecticut Legislature; also, a Judge, for forty years, of the Court of Common Pleas; and (1783–1786) a member of the Continental Congress;—a sterling patriot, and an exemplary Christian. James, the son of William (1754–1832), was a graduate (1773) of Yale College; a Representative (1791–1794), and a Senator (1794–1810), in the Congress of the United States; a member of the famous Hartford Convention (1814); and Treasurer of Yale College (1782–1832). His wife, a daughter of Col. Melancthon Woolsey, of Dosoris, Long Island, N. Y., was "a lady of great refinement, beauty, and strength of mind and character."

Augustus Lucas, the son of Hon. James Hillhouse, LL.D., was born, in 1792, at New Haven, Conn., about two years later than his brother, the eminent poet, James Abraham. "Constitutionally gentle," says Rev. Dr. L. Bacon, "affectionate, sensitive, full of imagination, he was the idol of his sisters, and the joy and hope of the domestic circle in his father's house." With the very best advantages of education in his boyhood, he entered (1806) Yale College,

where the development "of philosophic and poetic thought, in combination with genuine piety, as evinced in his rapid acquisition of knowledge, gave promise of a bright career of usefulness." He numbered among his classmates such men as Gov. Ellsworth, and Profs. E. T. Fitch, C. A. Goodrich, and S. F. B. Morse. At his graduation (1810), he had become a victim of chronic dyspepsia,—a malady from which he suffered the remainder of his life.

At the close of the war with Great Britain, followed by the general pacification of Europe (1816), he went abroad for his health. Landing at Bordeaux, he travelled through the south of France to Geneva, and thence to Paris, where he met with Robert Haldane, and entered heartily into his evangelizing projects. Fixing his abode in Paris, he united with others of his countrymen in organizing the American Protestant Church, to which, at his solicitation, the Rev. Matthias Bruen, of New York, ministered for a season. "Nothing would have been done at all," says Bruen, "had it not been for Hillhouse, who is a treasure to me of genius, and intellect, and imagination, and Christian principle, so based and combined as it never was in any other mind."

He initiated and zealously prosecuted plans for the spiritual enlightenment of France. He began the publication of a Series of Tracts in French, after the manner of the "Cheap Repository" Series of Hannah More, with whom he put himself in correspondence, and several of whose Tracts he revised and translated for the French market. In 1818, he published an "Essay on the History and Cultivation of the European Olive Tree"; and, in 1819, a Translation, in two large volumes, of Michaux's "Silva Americana."

Early in 1822, he sent home the following hymn, published, originally, in the April Number of the New Haven *Christian Spectator* for 1822. It was written in Paris, and is "the only permanent memorial of his poetic genius that now remains":

"Trembling, before thine awful throne,
O Lord! in dust my sins I own·

Justice and Mercy for my life
Contend!—Oh! smile, and heal the strife.

"The Saviour smiles! upon my soul
New tides of hope tumultuous roll—
His voice proclaims my pardon found—
Seraphic transport wings the sound.

"Earth has a joy unknown in heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye Angels! never dimmed your sight.

"Ye saw, of old, on chaos rise
The beauteous pillars of the skies;
Ye know where Morn exulting springs,
And Evening folds her drooping wings.

"Bright heralds of th' Eternal Will,
Abroad his errands ye fulfill;
Or, throned in floods of beamy day,
Symphonious, in his presence play.

"Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

"But I amid your quires shall shine,
And all your knowledge will be mine;
Ye on your harps must lean to hear
A secret chord that mine will bear."

Of this hymn, Dr. Bacon, somewhat extravagantly, says, it "is unsurpassed in the English, or any other, language. Perhaps it is as near perfection as an uninspired composition can be. The thought, the feeling, the imagery, the diction, and the versification, are all exquisite." It is better as a poem, than as a hymn. It lacks some of the best elements of a *devotional* lyric.

Mr. Hillhouse, in 1823, wrote a work, which he called,—"A Demonstration of the Natural Method in Politics, or the Political Experience of the United States, applied to Europe," an abstract, or extended notice, of which he pub-

lished (1826) in a pamphlet, entitled, — "The Natural Method in Politics, being the Abstract of an unpublished Work." The larger work remained unpublished. It was reconstructed, but never finished, though his heart was set upon it, and it became the one thought and purpose of his remaining days.

The morbid sensitiveness of his highly refined nature, aggravated by the painful malady that had so remorselessly fastened itself upon him, developed itself at length in a sort of monomania, and he became a confirmed recluse. Having continued a resident of Paris nearly forty-three years, without once revisiting America, he died, March 14, 1859, in one of the villages near the great city, whither he had been accustomed to resort during the spring and summer months. In this rural retreat, he made hosts of friends among the poor villagers, who knew him only as "Monsieur Auguste," and greatly mourned his death. His remains were sent home, and deposited in the beautiful cemetery of his native city.

GRACE WEBSTER HINSDALE.

1832——.

Mrs. Hinsdale is the daughter of the late Rev. Prof. Charles Brickett Haddock, D.D. She was born, in 1832, at Hanover, and was named for Grace [Fletcher] Webster, the beloved wife of her father's uncle, Daniel Webster. She spent her youth, and was educated, in her native town. In 1850, she became the wife of Theodore Hinsdale, Esq., a lawyer of the city of New York, and a resident of Brooklyn, N. Y. In 1866, she published "Coming to the King," and later, "Thinking Aloud," one a manual of Prayers, the other a series of meditations on passages in God's word, designed as aids to children in the offices of devotion. These little volumes were subsequently republished

in London. She has contributed frequently, both prose and poetry, to various periodicals, weekly and monthly. Four of her poetic tributes are to be found in Dr. Schaff's "Christ in Song." The following, entitled, "My Heavenly Friend," was written in July, 1868:

"Jesus! the rays divine,
Which from thy presence shine,
Cast light o'er depths profound,
Which in thy word are found,
And lead me on.

"The love within thine eye
Oft checks the rising sigh;
The touch of thy dear hand
Answers my heart's demand,
And comforts me.

"Yes, Lord! in hours of gloom,
When shadows fill my room,
When pain breathes forth its groans,
And grief its sighs and moans,
Then thou art near.

"Oh! will it always be
That thou wilt comfort me?
When friends are far away,
Wilt thou, my Saviour! stay,
And soothe my pain?

"Jesus! thou art my life;
No more I dread the strife;
The rays of light divine,
Which from thy presence shine,
Fall o'er my heart."

OLIVER WENDELL HOLMES.

1809——.

Dr. Holmes has acquired a brilliant reputation as an essayist, an author, and a poet. His hymns are few, but

good; his poetic vein runs rather in another line. He is the elder son of the Rev. Abiel Holmes, D.D., LL.D. (well known as the author of the "American Annals," 2 vols., 1805), and Sarah, the daughter of the Hon. Oliver Wendell, of Boston. His father was (1792–1832) pastor of the First Congregational Church, of Cambridge, Mass., where, August 29, 1809, the son was born, and named for his maternal grandfather. His paternal grandfather, David Holmes, was an army surgeon and physician, in the French and Revolutionary Wars, having died during the latter, in 1779.

In the literary atmosphere of Cambridge, young Holmes enjoyed every advantage for the highest intellectual culture. He fitted for College at Phillips Academy, Exeter, N. H.; entered Harvard College, Cambridge, in 1825; and graduated, A.B., in 1829. One year was given to the study of law, during which he wrote twenty-five poetic pieces for *The Collegian*, a periodical published by the college boys at Cambridge. He then began the study of medicine, and in 1833 contributed other productions of his muse to *The Harbinger*, Boston. The same year he visited Europe, and prosecuted his medical studies at Paris. He returned in 1836, and took the degree of M.D. at Harvard. His first volume of "Poems" appeared in 1836. He was appointed (1838) Professor of Anatomy and Physiology in Dartmouth College, N. H.; and, the same year, he published his "Boylston Prize Dissertations." In 1840, he married a daughter of the Hon. Charles Jackson, of Boston, whither he removed and commenced the practice of medicine. In 1842, he published his "Lectures on Homœopathy," etc.; and, in 1848, his "Report of Medical Literature." In 1847, he became Professor of Anatomy and Physiology in Harvard University, which position he occupied until 1882, when he was appointed Emeritus Professor of Anatomy, "in consideration of his valuable services to the Medical School during the past thirty-five years."

Besides several medical publications, he has been a constant contributor to the Magazines and Reviews,—the *Knick-*

erbocker, the *North American*, and, notably, the *Atlantic*, of the latter Magazine, begun in 1857, he may properly be regarded as the chief founder, and from its beginning, the chief attraction. "The Autocrat of the Breakfast Table," "The Professor at the Breakfast Table," and "The Poet at the Breakfast Table," three brilliant Series of Essays, appeared first in *The Atlantic*. In 1843, appeared his "Terpsichore"; in 1846, his "Urania"; and, in 1850, his "Astraea." His "Poems" have been frequently republished both in England and America. His "Elsie Venner" appeared in 1861; his "Guardian Angel," in 1867; and his "Mechanism in Thought and Morals," in 1871.

He has also distinguished himself as a public lecturer. His course of lectures on "The English Poets of the Nineteenth Century," delivered in 1852, gave great satisfaction. Many of his shorter poems have been produced almost impromptu, on festive, social, and prandial occasions. They abound in fine conceits, terse and epigrammatic sayings, caustic wit, and broad humor. "His fancy teems with bright and appropriate images, ... woven into his plan usually with exquisite finish and grace. His artistic merits are very great; his versification is never slovenly, nor his diction meagre or coarse; and many of his shorter pieces are inwrought with so much fire and imagination as to rank among our best lyrics." So says Prof. Bowen. His friend Lowell, in his "Fable for Critics," quaintly and humorously says:

> "You went crazy last year over Bulwer's New Timon:
> Why, if B., to the day of his dying, should rhyme on,
> Heaping verses on verses, and tomes upon tomes,
> He could ne'er reach the best point and vigor of Holmes.
> His are just the fine hands, too, to weave you a lyric
> Full of fancy, fun, feeling, or spiced with satiric,
> In so kindly a measure, that nobody knows
> What to do, but e'en join in the laugh, friends and foes."

His "Hymn of Trust" is a fair specimen of his lyric art:

> "O Love divine! that stooped to share
> Our sharpest pang, our bitterest tear,

On thee we cast each earth-born care;
We smile at pain while Thou art near!

"Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering,—Thou art near!

"When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murm'ring wind, the quivering leaf,
Shall softly tell us,—Thou art near!

"On thee we fling our burdening woe,
O Love divine, for ever dear!
Content to suffer, while we know,
Living and dying,—Thou art near!"

HENRY JOY McCRACKEN HOPE.

1809–1872.

Mr. Hope was the son of James Hope, and was born (1809) near Belfast, Ireland. At a suitable age he was bound as an apprentice to the art and business of book-binding. In 1846, he entered the finishing department of the stationery establishment of the Messrs. Chambers, at Dublin, and continued to be thus employed until his death. He was, from an early period of his life, deeply interested in religion. The hymn, beginning

"Now I have found a Friend,"

seems to have been his only production of the kind made public. It was printed, in 1852, for circulation among his personal friends. He died, January 19, 1872, at Shanemagowston, Dunadry, County Antrim, Ireland.

JOSIAH HOPKINS.

1786–1862.

The Rev. Dr. Hopkins was the son of Ebenezer Hopkins and Rachel Mead, residents of Pittsford, Vermont, where, April 25, 1786, he was born. His educational advantages were quite limited. Having determined to devote himself to the work of the ministry, he studied (1808), for a short time, under the direction of his pastor, the Rev. Holland Weeks; and, then, with the Rev. Lemuel Haynes, the famous mulatto pastor of the West parish in the adjacent town of Rutland. He was licensed to preach the Gospel, by the Pawlet Association, at their spring meeting (1809) in Granville, N. Y. A short service as a missionary in the towns on the west border of Lake Champlain, N. Y., was followed by a call to the pastoral charge of the Congregational Church of New Haven, Addison Co., N. Y., where he was ordained, June 14, 1809.

Though in a remote rural parish, he made such full proof of his ministry, that he was soon known as an uncommonly thoughtful and judicious preacher. Students from the neighboring College of Middlebury, Vt., after their graduation, were accustomed to resort to Mr. Hopkins for instruction in theology. For this purpose, he prepared an admirable course of theological lectures, which he published, in 1825, with the title,—"The Christian's Instructor, containing a Summary Explanation and Defence of the Doctrines and Duties of the Christian Religion." It has passed through several editions.

A more extended field was opened for him, and, August 20, 1830, he was dismissed from his Vermont charge (where he had been favored, in 1816, and in 1822, with precious revivals of religion), to accept a call to the pastorate of the First Presbyterian Church of Auburn, N. Y., as the successor of the Rev. Dirk C. Lansing, D.D. He was installed at Auburn, September 28, 1830. He continued in this re-

sponsible post, useful and honored, until April, 1846, when, his health having been so seriously impaired that he could no longer occupy the pulpit, he resigned his charge. After a short residence at Chagrin Falls, Ohio, he returned to New York, and found a home at Seneca Falls, ministering, as health permitted, to the Church at Union Springs. He died, June 27, 1862, at Geneva, N. Y.

He married, first, Miss Oriel Dyke, of Chittenden, Vt.; and, after her decease, Miss Lavinia Fenton, of Rutland, Vt. In connection with Mr. Henry Ivison, Jr., then of Auburn but now of New York, he compiled, and published, in 1847, a Selection of "Conference Hymns Adapted to Religious Conferences, and Meetings for Prayer. To which is Added a Selection of the most favorite Melodies in Common Use." The honorary degree of D.D. was conferred on him, in 1843, by Middlebury College, Vt.

JOSEPH HOSKINS.

1745–1788.

Mr. Hoskins was a Baptist minister, at Bristol, England. The year after his decease, appeared "Hymns on Select Texts of Scripture, and Occasional Subjects. By the Rev. Joseph Hoskins, Late Minister of the Gospel at Castle Green Meeting, Bristol. Carefully corrected and revised By the Rev. James Moody, of Warwich, And the Rev. Mr. Bottomley, Bristol, 1789." From the "Preface," it seems, "that the whole of the compositions [384] were written in about the last three years of his life." All that is known of his personal history is gathered from an Epitaph, designed for his tombstone in "the Baptist Burying Ground" at Bristol, and prefixed to his volume of "Hymns":

"Here lie interred the Mortal Remains of the Rev. Joseph Hoskins, the lively, active, and successful Minister of

the Church of Christ assembling in Castle-Green, in this City: Who (by the blessing of God on his labors), in the course of ten years that he presided over the Church as a faithful Pastor, raised it, from a low and languid estate, to a truly respectable and flourishing condition. Fully to declare the sweetness of his manners and deportment, the warmth and steadiness of his friendship, his zeal and alacrity to do good to the bodies and souls of men, would require more room than this Monumental Table will admit. The soundness of his doctrine, clearly and experimentally delivered, and finely illustrated from Scripture; the melody of his voice, the justness of his action, joined to a free and native eloquence which God had given him, made him a great and an agreeable preacher; whilst the boldness of his address, and the closeness of his application, forced (as it were) conviction on the souls of men;—and that amazing gift in prayer, with which God had blessed him, raised him to the highest pitch of admiration.

"That the great Master of Assemblies held him in his hand as a star of the first magnitude, cannot justly be denied: He lent him to the churches as a bright and shining light for a season; He has now withdrawn him to realms of light and bliss above, where the shafts of envy and detraction cannot reach him. He died on the 28th day of September, 1788, aged 43 years."

Twenty-one of his hymns are found in Dobell's Selection.

WILLIAM WALSHAM HOW.

1823——.

The poetry of Mr. How is of a good order, and his sacred lyrics have been well received. He is a native of Shrewsbury, Shropshire, England, and the son of William Wyberg How, Esq., Solicitor, of Nearwell. He was born, De-

cember 13, 1823. He was fitted for the University, at the Royal Free Grammar-School of that town, then under the care of the Rev. Benjamin Hall Kennedy, D.D. He entered Wadham College, Oxford, in 1841, and graduated, B.A., in 1845. Appointed the Curate of one of the churches of Kidderminster, Worcestershire, he was ordained a deacon, December 20, 1846, and a priest, December 19, 1847, by the Bishop of Worcester. In 1851, he obtained the Rectory of Wittington, near Oswestry, Shropshire.

He published: in 1852, "Daily Family Prayer, chiefly from the Prayer Book"; in 1859, "Plain Words, or Six Short Sermons," and, in 1861, a "Second Series"; in 1860, "Psalm LI., a Course of Seven Sermons"; and, in 1861, "Prayers for Schools." In connection with the Rev. Thomas Baker Morrell, he compiled, and published (1854), a volume of "Psalms and Hymns," of which a later edition (1872) contains a "Supplement" and "Church Hymns." The following is one of his hymns for children:

"Lord! this day thy children meet
In thy courts with willing feet;
Unto thee this day they raise
Grateful hearts in hymns of praise.

"Not alone the day of rest
With thy worship shall be blessed;
In our pleasure and our glee,
Lord! we would remember thee.

"All our pleasures here below,
Saviour! from thy mercy flow;
But, if earth has joys like this,
What shall be our heavenly bliss?

"Make, O Lord! our childhood shine
With all lovely grace, like thine;
Then, through all eternity,
We shall live in heaven with thee."

JOSEPH HUMPHREYS.

1720——(?)

Mr. Humphreys was the son of the Rev. Asher Humphreys, Rector of Barton, Hertfordshire, and subsequently of Burford, Oxfordshire. He was born, October 28, 1720, at Burford. At the age of ten, he was sent to a grammar-school at Fairford, Gloucestershire. His father died in 1732, and he was sent, at the age of twelve, to a theological school in London. In 1738, having become a convert to the doctrines of the Wesleys, he began to preach at the Foundry, London, also at Bristol and elsewhere. He attached himself particularly to John Cennick, and accompanied him frequently on his evangelistic tours. For his irregularities in these respects, he was expelled, December 25, 1739, from the school.

Following the example of Cennick, he separated, April, 1741, from the Wesleys, and attached himself to Whitefield. Shortly after, he published, at Bristol (1741), "A Letter to the Religious Societies, in Testimony against the Errors of Universal Redemption and Sinless Perfection." The same year, he preached for the Moravians at Deptford, West Greenwich. He was, also, one of the four principal contributors to *The Weekly History*, just then established, in the interest of the new religious movement. Several of his "Letters to John Wesley," in opposition to his peculiar views, are printed in this Journal.

He now published (1742), at Bristol, "An Account of Joseph Humphreys' Experience of the Work of Grace upon his Heart." He was a frequent preacher at the Bowling Green, Bristol, and the Tabernacle, London. In January, 1743, he united with several clergymen and lay-preachers in organizing, near Cardiff, Wales, the first Calvinistic Methodist Society in the Principality. Attached to Cennick's "Sacred Hymns," Part II., published in 1743, are six hymns, introduced with this remark,—"These were

done by Mr. Joseph Humphreys." Among these is the familiar hymn,

"Blesséd are the sons of God," etc.

In the modern form common to all the Collections, the refrain to each stanza is taken (as arranged by Martin Madan, 1760) from the latter half of the last stanza of the original, without change in the text.

Wesley, in his diary for April 3, 1746, says: "I spent an agreeable hour with our old fellow-laborer, Mr. Humphreys. I found him open and friendly, but rigorously tenacious of the unconditional decrees." From "The Centenary Services of Bristol Tabernacle" (1753), it appears that he continued to preach at Bristol many years. Among those who ministered at the Tabernacle after its erection in 1753, "honorable mention is made of Mr. Humphreys, who seems to have been a prudent and zealous man." His later history is involved in much obscurity. John Wesley, in his Journal, for September 9, 1790, says of him: "In a while he renounced Mr. Whitefield, and was ordained a Presbyterian minister. At last he received Episcopal ordination. He then scoffed at inward religion, and, when reminded of his own 'Experience,' replied, 'that was one of the foolish things which I wrote in the times of my madness.'" Possibly this statement should be taken with considerable allowance, as a matter of rumor. Gadsby says: "He died in London, and was buried in the Moravian Cemetery at Chelsea." The following hymn, found in Dobell's, Bickersteth's, and Spurgeon's Collections, is in his usual vein:

"Come, guilty souls, and flee away
To Christ, who heals our wounds;
This is the welcome Gospel day,
Wherein free grace abounds.

"God loved the world, and gave his Son
To drink the cup of wrath;
And Jesus says—he'll cast out none
That come to him by faith.

"Then, wandering souls! to God return,
Free pardon he will give;
Look on your piercéd Lord, and mourn,
And endless life receive."

JOB HUPTON.

1762–1849.

The "Hymns and Spiritual Poems" of Job Hupton were reprinted (1861) by Daniel Sedgwick, of London, with a brief Memoir. Mr. Hupton was born, March, 1762, on the borders of Needwood Forest, near Burton-upon-Trent, Staffordshire. He was trained, by a godly mother, to fear the Lord. Yet, notwithstanding occasional serious impressions, he allowed himself to be led astray by profane companions. From an early age until he attained his majority, he labored at the forge.

He was converted (1784), in his twenty-third year, at Walsall, near Birmingham, by means of a sermon preached by the Rev. John Bradford, Curate of Frilsham, Bedfordshire, a very popular clergyman, who ministered frequently in Lady Huntingdon's chapels, and particularly at Birmingham. He determined to study for the ministry, and spent a short period at the college in Trevecca, Wales. He was then employed, for several years, as an itinerant preacher in Lady Huntingdon's Connection. In September, 1794, having adopted the views of the Baptists, he became the pastor of a Baptist church, in the rural parish of Claxton, Norfolkshire. His ministry was protracted more than sixty years. He died, October 19, 1849, in the eighty-eighth year of his age.

He was accustomed to write, occasionally (1803–1809) for the *Gospel Magazine*, both in poetry and prose. His prose articles were gathered, and issued (1843) in a volume with the title, "The Truth as it is in Jesus,"—a service, similar

to that rendered by Mr. Sedgwick (1861) in respect to his poems. His versification was quite respectable. Some of his poetry has genuine merit, as in his "Praise to Jesus," of which the first two stanzas are here given:

"Jesus, the Saviour, praise,
Who left his throne above;
Bring him, ye saints! your choicest lays,
For all his love:
For his belovéd bride,
That he might make her free,
He hung, and bled, and groaned, and died,
On yonder tree.

"Jesus, the Saviour, praise,
Who rose and left the dead,
And lives, through everlasting days,
Our glorious Head:
All power to him belongs;
All grace in him abounds;
Praise him in grateful, cheerful songs,
With sweetest sounds."

WILLIAM HURN.

1754–1829.

Mr. Hurn was born a Churchman, became, and for a long term of years continued, a clergyman of the Church of England, and then, for conscience' sake, attached himself to the Dissenting ministry. He was born, December 21, 1754, at the fine old manor-house of Breccles Hall, in the southern part of Norfolkshire. In early youth he gave evidence of more than ordinary mental power. Though not a University graduate, his early education was superior. At the age of twenty-three (1777), he was appointed the Classical Tutor of the Free Grammar-School, Dedham, Essex, of which the Rev. Dr. Grimwood was the Principal. He entered the

army in 1779; but, having determined to seek the ministry, he resigned his commission the next year.

He was ordained by the Rev. Dr. Philip Yonge, the Bishop of Norwich, to the diaconate, in 1781, and to the priesthood, in 1782. He officiated successively, for five years (1781–1785), in the parishes of Beighton, Broome, Rattlesden, and Stowmarket, Suffolkshire. In 1786, he became, for the first time, a subject of divine grace, and devoted himself to the great work of saving souls, becoming a resident on his cure at Rattlesden. In 1788, he was appointed a Chaplain of the Duchess Dowager of Chandos; and, in 1789, married Sarah, a daughter of Thomas Wharrie, Esq., of Hull. The next year, he was presented to the Vicarage of Debenham, Suffolk. Having cultivated this field most faithfully and successfully for twenty-four years, he took (1814) the adjacent Curacy of Ashfield-cum-Thorpe, in order to extend his usefulness.

Having for twenty years been troubled in respect to the secular character of the Established Church, he, at length, October 13, 1822, withdrew from it, and resigned his living. In April, 1823, he accepted an invitation to supply the Dissenting chapel at Woodbridge, about ten miles east of Ipswich, in the same county, and in July following became the pastor of the congregation. Here for six years and more he labored with great fidelity and acceptableness, until, after a short illness, he died, October 9, 1829, in great peace of mind, and full of hope.

During his Tutorship at Dedham, he published a descriptive poem, entitled, "Heath Hill." After he entered the ministry, he published (1784) a lyric poem, called "The Blessings of Peace." Besides five single sermons, printed occasionally, he gave to the press (1823) "A Farewell Testimony," being his "Two Discourses" at Debenham, on withdrawing from the "Establishment," with large additions. After his removal to Woodbridge, he published (1827) "A Glance at the Stage by the Light of Truth," and (1828) "A Scriptural Guide to the Knowledge of the Gospel, in the Form of Catechism."

At an earlier period (1813), while at Debenham, he had compiled and published a volume of "Psalms and Hymns: the greater Part Original, and the Selected Compositions altered with a view to Purity of Doctrine and general Usefulness." After his removal, he put forth (1824) a second edition, with the title, "Hymns and Spiritual Songs, with metrical versions from the Psalms, designed to teach the Christian Doctrine according to the Analogy of Scripture, by combining Knowledge and Practice, or the Duties with the Principles of the Gospel; containing 420 original compositions."

He left in manuscript a carefully prepared work (published, 1830), entitled, "Reasons for Secession from the Church of England." "Brief Memorials of William Hurn" appeared in 1831, edited by his two adopted daughters, Esther Cooke and Ellen Rouse. The following stanzas from one of his hymns (1813) are pleasing specimens of his manner and spirit:

"There is a river, deep and broad,
Its course no mortal knows;
It fills with joy the Church of God
And widens as it flows.

"Clearer than crystal is the stream,
And bright with endless day;
The waves with every blessing teem,
And life and health convey.

"Along the shores, angelic bands
Watch every moving wave;
With holy joy their breast expands,
When men the waters crave.

"Flow on, sweet stream! more largely flow,
The earth with glory fill;
Flow on, till all the Saviour know,
And all obey his will."

ABIGAIL [BRADLEY] HYDE.

1799–1872.

Mrs. Hyde was the wife of a Congregational minister of New England. She was born, September 28, 1799, at Stockbridge, Mass. Her parents were Asahel Ives Bradley and Abigail Rogers. She was religiously trained, and in her thirteenth year was admitted to the church under the pastoral care of the venerable Dr. Stephen West, one of the acutest theologians of the Hopkinsian school. During the next two years, she was favored with the ministry of the Rev. Dr. Lyman Beecher, while at school on Litchfield Hill, Conn. She was distinguished even then for her intelligent and consistent piety.

She was married, September 28, 1818, to the Rev. Lavius Hyde (1789–1865). Her husband's first pastoral charge was (1818–1822) at Salisbury, Conn. He was settled successively at Bolton, Conn. (1822–1830); at Ellington, Conn. (1830–1835); at Wayland, Mass. (1835–1840); at Becket, Mass. (1841–1849); and again at Bolton, Conn. (1849–1860). Their next residence was at Vernon, Conn. (1860–1865), until the death of Mr. Hyde. The years of her widowhood were passed among her four surviving children (other four having died), and chiefly at the home of her only son, in Andover, Conn., where, April 7, 1872, she died in peace.

Mrs. Hyde in early life had developed a considerable facility in the poetic art. After a visit, in 1821, to the Rev. Elias Cornelius and wife, at Salem, Mass., where she had been deeply interested in the recital of Dr. Wolffe's labors in Palestine, she wrote a poem on the theme, that found a place in the columns of the *Religious Intelligencer*. Two hymns were taken from this poem, for a Collection of "Monthly Concert Hymns" compiled by Leonard Bacon, then a student at Andover Theological Seminary. On their removal to Bolton, Mrs. Hyde found there the Rev. Asahel Nettleton (the eminent revivalist), just recovering from a

severe attack of typhus fever, and occupying himself, as strength permitted, in the compilation of "The Village Hymns." At his solicitation, she wrote and contributed, in addition to the two just referred to (Nos. 463, 470), seven hymns, Nos. 42, 303, 333, 335, 337, 449, and 482.

The following stanzas are from her poem on Palestine:

"Israel! 'tis thine accepted day,
Thy God himself prepares the way;
Behold his ensign from afar,—
Behold the light of Jacob's Star!
That Star, which once on Bethle'm rose,
A token on thy mountain glows;
The morn of earth's best jubilee
Sheds its sweet early light on thee.

"And Thou, who once, on Israel's ground,
A homeless wanderer wast found,
Redeemer! on thy heavenly throne,
Still call that ancient church thine own:
Bid her departed light return,
Thy holy splendor round her burn;
From prostrate Judah's ruins raise
A living temple to thy praise."

THOMAS JERVIS.

1748–1833.

Thomas Jervis was the son of the Rev. Thomas Jervis, a Presbyterian minister settled at Ipswich, England, who died there, March 21, 1797, in his seventy-third year. The son was born in 1748, and, at an early age, was sent to the school of the Rev. Dr. David Jennings, in London; and, at his death (1762), to his successors, Rev. Drs. Savage, Kippis, and Rees. At the age of twenty-two, he was appointed Classical and Mathematical Tutor in the Academy at Exeter, Devonshire. Shortly after, he was chosen the pastor

of the Presbyterian Church at Lympstone, and joint minister of Topsham. Two years later (1772), having been appointed Tutor to the two sons of the Earl of Sherburne (afterwards Marquis of Lansdowne), he became a resident at Bowood Park, Wiltshire, the Earl's country-seat. The Rev. Dr. Priestly, also, was attached to the household as Librarian.

On the removal (1783) of the Rev. Dr. Rees to the Old Jewry, London, Mr. Jervis was prevailed upon to accept a call, as his successor, to the pastorate of St. Thomas' Presbyterian Church, London. Twelve years later, he succeeded the Rev. Dr. Kippis (who had just died) as pastor of the Presbyterian Church, Prince's Street, near Westminster Abbey,—a position of considerable prominence. In 1808, he accepted a call to the Mill Hill congregation of Leeds, Yorkshire. At the end of ten years, he retired from active service, to his wife's home, Fryerning, Essex, where he died, in 1833. He had married Frances Mary, a daughter of the Rev. Dr. John Disney, who survived him.

Mr. Jervis was an Arian, if not a Socinian. In 1811, he published a volume of "Sermons on Various Subjects." In 1795, he united with the Rev. Drs. Kippis and Rees, and the Rev. Thomas Morgan, in the compilation and publication of "A Collection of Hymns and Psalms for Public and Private Worship," designed for Anti-Trinitarian congregations. A new and improved edition was issued in 1797. It contained 690 hymns, much modified in many cases. The names of the authors, so far as known, are attached to the hymns, with a list of the authors prefixed to the Collection. Sixteen of the hymns are credited to Mr. Jervis, and in none of them is there even the most distant allusion to the Saviour. They are thoroughly Deistic. The following hymn on "Gratitude to God" is a fair specimen of the whole:

"Great Source of all that we enjoy,
From whom our comforts flow!
To thee, who dost our souls reclaim,
Eternal thanks we owe.

"Though the vast debt we ne'er can pay
Of gratitude and love,
Yet grant us, Lord! thine aid divine,
Thy goodness to improve.

"Be this, on earth, our chief delight,
Our feeble songs to join;
In heaven we'll celebrate thy praise
In anthems more divine."

SAMUEL JOHNSON.

1822–1882.

Samuel Johnson was a native and resident of Salem, Mass. He was the son of Dr. Samuel and Anna D. Johnson, and was born, October 10, 1822. He was fitted for college in the private schools of Salem, entered Harvard College in 1838, and graduated, A.B., in 1842. He studied for the ministry in the Cambridge Divinity School, and finished his theological course in 1846. Among his classmates were Octavius B. Frothingham and Samuel Longfellow. Mr. Johnson, in 1853, gathered a congregation at Lynn, Mass., "on a Free Church basis," independent of all existing denominations. He retired from this connection, in 1870, and returned to his native place, occupying his time in literary pursuits, and lecturing and preaching, occasionally, to audiences and congregations of radical sentiments. He died in 1882, in his sixtieth year.

Mr. Johnson took an active part in the great Social and Religious Discussions of his day. He contributed largely and ably to *The Radical*, on "religious, moral, political, and æsthetic" themes; and wrote a number of essays for the "Free Religious Association," of Boston. He published, in 1868, "The Worship of Jesus, in its Past and Present Aspects"; and, in 1872, "Oriental Religions, and their Relation to Universal Religion. India,"—the first of

a series on the General Topic. Soon after completing his theological course, he and his classmate, Samuel Longfellow, compiled and published (1846) "A Book of Hymns, for Public and Private Devotion"; also, in 1864, a volume called "Hymns of the Spirit." Several of his own hymns are found in these Collections. From the latter volume are taken the following stanzas, from a hymn on "The Conflict of Life":

"Onward! onward! though the region
Where thou art be drear and lone;
God hath set a guardian legion
Very near thee;—press thou on!

"Upward! upward! Their hosanna
Rolleth o'er thee,—'God is love'!
All around thy red-cross banner
Streams the radiance from above.

"By the thorn-road, and none other,
Is the mount of vision won;
Tread it without shrinking, brother!
Jesus trod it;—press thou on!"

EDMUND JONES.

1722–1765.

Edmund Jones was the son of the Rev. Philip Jones, of Cheltenham, Gloucestershire, where he was born, in 1722. Much of the boyhood of Edmund was spent at Upton-on-Severn, Worcestershire, where his father had become the pastor of a Baptist church.

He made an early profession of religion at Upton, and was sent to the Baptist College at Bristol, then under the care of the Rev. Bernard Foskett, of Broadmead. When only in his twentieth year (1741), he was invited to supply the Baptist Church of Exeter, Devonshire, and, in 1743, was

ordained their pastor. In common with many of the Baptist churches of that period, the Church of Exeter had till then opposed the introduction of "the service of song" into public worship. Mr. Jones effected a revolution in this respect. His hymn, and the only one extant, so far as known, from his pen,

"Come, humble sinner! in whose breast," etc.,

was probably one of several that he then introduced into his own church. It was included in Dr. Rippon's Selection (1787) with the author's name.

Dr. Belcher and Mr. Miller erroneously refer the hymn to Rev. Edmund Jones, of Trevecca, Wales,—a very different man. Parkinson (in a marginal note connected with this hymn, in his Selection, New York, 1817) says correctly: "Mr. Jones was a truly worthy pastor of the Baptist Church at Exeter, Devon: he departed this life on April 15, 1765, aged 43."

THOMAS JAMES JUDKIN.

1788–1871.

Mr. Judkin was, for more than forty years, a highly popular and very useful clergyman in London, England, the place of his nativity. His father was a respectable tradesman, in comfortable circumstances, who did business in Bishopsgate Street. Sir William Curtis, an eccentric alderman of considerable notoriety, took a fancy to the boy and showed him much kindness. He went so far as to be at charges for his education, sending him to the University of Cambridge, where he provided amply for him. Judkin entered Caius College in 1811; and graduated, A.B., in 1815, and A.M., in 1818.

Having served several years in subordinate positions as a

curate, Mr. Judkin was, in 1828, appointed to the Perpetual Curacy of Somers Town, St. Pancras Parish, London, and very soon took a high rank, as a popular evangelical preacher, and a laborious, faithful, and successful pastor. Here an overflowing congregation gathered about him, among whom he had many ardent admirers. He accustomed himself to frequent services, ordinarily preaching thrice on the Sabbath, and once during the week, besides meeting the children of his charge twice a week for the practice of sacred music. He had great skill both in painting and music—being passionately fond of them both, and of the kindred art, poetry.

Shortly after his induction, he published (1831) a volume of "Church and Home Psalmody," containing about 200 Hymns and 100 Psalms, of his own composition. It was adopted by his congregation for the services of public worship. Three years later (1834), he put forth an enlarged edition, containing nearly 600 original Psalms and Hymns, with the title,—"Church and Home Melodies; being a New Version of the more devotional parts of the Psalms; together with a Version of the Collects, and Original Hymns; for Congregational and Domestic Purposes." None of them exceed four stanzas. Repeated editions, with enlargements, followed. He published, also, in 1856, "By-gone Moods; or Hues of Fancy and Feeling, from the Spring to the Autumn of Life"; containing about 270 original Sonnets, written at various periods of his life. He died in 1871, having reached his eighty-third year.

The following Advent Hymn is the 165th of his Collection:

"There's music in the heaven amid the stillness of the night,
While shepherds are abiding yet, to watch their fleecy care;
The clouds are rolling rapidly, and, in the bursting light,
To golden harps are caroling the angels bright and fair.

"Oh! listen to the choral song which hails a Saviour's birth,
That fills those humble watchers' hearts with wonder and with love;
'Good tidings of great joyfulness to all who dwell on earth,
And glory in the highest be to God enthroned above!'

"The world, that had been travailing so long in pain and woe,
Hath heard, amidst its guilty fears, a voice which soothes to rest;
And God the Father's gracious face, with cloud obscured till now,
Shines through the image of his Son, the blessing and the blessed.

"With the music of the angels be the music of my heart,
And let the shepherd's gratitude my every power inflame;
And with the anthems of the Church, my soul! bear thou thy part,
For all thy mercies shown to thee in Christ's redeeming name."

SARAH [HALL] BOARDMAN JUDSON.

1803–1845.

Mrs. Judson was the eldest child of Ralph and Abiah Hall, of Alstead, New Hampshire, where she was born, November 4, 1803. Her parents were in humble circumstances, and subsequently removed to Danvers, Mass., and thence to Salem, Mass. They had many children, and much domestic care was consequently devolved on Sarah. Yet she found time for mental improvement, and obtained an education much beyond her station. Both in prose and poetry, she took frequent opportunity of exercising her power of literary composition, and excelled in both. In her seventeenth year, she became a member of the First Baptist Church of Salem, Mass., and entered upon a career of exemplary piety, and Christian activity, as a Sunday-School Teacher and Tract Distributor.

She was married, July 4, 1825, to the Rev. George Dana Boardman, of Livermore, Me., and embarked with him, on the 16th of the same month, at Philadelphia, for Calcutta, on their way to Burmah as missionaries. On account of the Burmese war, they were compelled to remain at Calcutta nearly eighteen months. Mrs. Boardman was regarded by the English residents, "as the most finished and faultless specimen of an American woman that they had

ever known." She was of medium stature, and had a fine form, a soft blue eye, and a lovely face.

They resided successively, after their arrival (April, 1827) in Burmah, at Amherst, Maulmain, and Tavoy. Three children were born to them, of whom the second only (George Dana) survived the perils of infancy. Mr. Boardman himself became a victim to the climate, and died, February 11, 1831. She remained at her post, continuing her missionary work at Tavoy.

In April, 1834, she became the second wife of the Rev. Adoniram Judson, D.D. She now entered on a career of eminent usefulness as the fitting companion of her distinguished husband; aiding him in his translations of the Scriptures, the Pilgrim's Progress, religious tracts, and devotional poetry. She prepared a hymn-book, and several volumes of Scripture Questions for Sunday-Schools, and a series of Sunday Cards. Eight children were the fruit of her second marriage. Early in 1845 she began to exhibit symptoms of alarming disorder, and Dr. Judson embarked with her and some of their children for the United States. On the way, her health declined rapidly, and she breathed her last at the island of St. Helena, September 1, 1845.

JOHN KEBLE.

1792–1866.

The Rev. John Keble, the well-known author of "The Christian Year," was the second child and elder son of the Rev. John Keble, Vicar (1782–1834) of Coln St. Aldwyn's, Gloucestershire, England, where he resided on his own estate, and where the son was born, April 25, 1792. Having been thoroughly prepared under his father's instruction, the boy entered Corpus Christi College, Oxford, on a Scholarship, 1806, and graduated (double first class), B.A., 1810,

and M.A., 1813. He was chosen, April, 1811, Probation Fellow of Oriel College. In 1812, he took the Chancellor's prize for an English Essay, on "Translation from the Dead Languages"; also, the prize for a Latin Essay, on "A Comparison of Xenophon and Julius Cæsar as Military Historians" of their own "campaigns." He was appointed, in 1814, Examining Master for three years.

He was ordained, by the Bishop of Oxford, a deacon, Trinity Sunday, 1815, and priest, Trinity Sunday, 1816. At his first ordination he entered on the Curacy of East Leach and Burthorpe, two hamlets near Fairford. At the end of three years he accepted (1818) a Tutorship in Oriel College, and continued there five years; when, his mother having died, he returned to his Curacy that had been temporarily served by his brother, Thomas, and to which the hamlet of Southrop was now annexed. The newly-appointed Bishop of Barbados, William Hart Coleridge, offered him, in 1824, an Archdeaconship, with a salary of £2,000, but family reasons constrained him to decline the offer. The following year, at the instance of Sir William Heathcote, one of his pupils, he was appointed the Curate of Hursley, near Winchester, Hampshire. The sudden death of a dearly-beloved sister, in September, 1826, brought him back to Fairford, and he became his father's Curate.

For many years, he had been at work on "The Christian Year." Some of the lyrics had obtained circulation, in manuscript, among his personal friends. The work had been subjected to the criticisms of the Rev. Drs. Whately and Arnold, among others, and had undergone frequent revision and polishing. He, at first, intended to continue this process through life; but, at the urgent solicitations of friends, he arranged the hymns in the order of the Festivals and Fasts, or Holy Seasons, of the Church, and published the book anonymously, in 1827, with the title,—"The Christian Year: Thoughts in Verse for the Sundays and Holydays throughout the Year."

To the liturgy-loving people of the Church of England, the work was a benison of peculiar value. It met with a

rapid sale. Edition after edition followed in quick succession. It became a household book of sacred verse, and took its place by the side of "The Book of Common Prayer." Editions were multiplied also in America. In the line of sacred lyrics from the pen of a single author, it has been the greatest success of the century. Keble lived to revise for the press the ninety-sixth British edition. It is still among the most saleable books of the kind—having never been superseded.

His election as Professor of Poetry in Oxford University followed in 1831, as a matter of course. By appointment of the Vice-Chancellor, he delivered, July 14, 1833, the Summer Assize Sermon, which was published with the title,—"National Apostasy." It was a vigorous protest against the Suppression of the Irish Sees. "I have ever considered and kept the day," says John Henry Newman, "as the start of the religious Movement of 1833." Newman regarded Keble as "the true and primary author of that Movement afterwards called Tractarian." Early in the autumn of 1833, he held frequent conferences, at Oriel College, with Newman, Froude, and Percival, in respect to measures for reviving the ecclesiastical spirit of the Church. An Association was formed, an Address issued, and the publication of a series of cheap and popular Tracts—afterwards widely known as "Tracts for the Times"—undertaken. Of these Tracts, Keble wrote Nos. 4, 13, 40, 52, 54, 57, 60, 89. To the new "Movement," he gave, as an originator and leader, the whole weight of his character and influence.

On the death of his father, January 24, 1835, he succeeded to the Vicarage; and, October 10, at Bisley, near Fairford, he married Charlotte, the youngest daughter of the Rev. George Clarke, deceased,—the sister of his brother's wife. This living was exchanged, March, 1836, for the Vicarage of Hursley, Hampshire, to which he was presented by Sir William Heathcote. His Visitation Sermon, the next autumn, in the Cathedral at Winchester, excited a great commotion among the clergy present. Many of them re-

garded him as "almost a Papist." The sermon was published with the title,—"Primitive Tradition recognized in Holy Scripture." A reply was issued by the Rev. Dr William Wilson, and the positions of the Sermon were successfully as well as elaborately controverted by the Rev. William Goode, in his "Divine Rule of Faith and Practice." The same year, Keble published a new edition of Hooker's works, with a labored "Preface," in favor of the controverted doctrines and usages. At the close of the year, the "Lyra Apostolica" was reprinted from the *British Magazine*, Keble having been one of the seven contributors. The following year (1838), he united with Drs. Newman and Pusey in editing the "Library of the Fathers."

His next important production was "The Psalter, or Psalms of David; in English Verse,"—a new version, on which he had been at work, for years, with the hope of supplanting both "The Old" and "The New Versions." It proved a complete failure. His Professorship terminated in 1841; and, three years later, he published his "Prælectiones Academicæ," in two volumes. His "Lyra Innocentium" followed in 1846; "Sermons, Academical and Occasional," in 1847; "A Very Few Plain Thoughts on the proposed addition of Dissenters to the University of Oxford," in 1854; two pamphlets on "the Eucharist," in 1857 and 1858; and "The Life of Thomas Wilson, D.D., Lord Bishop of Sodor and Man," in 1863. He contributed, in early life, an admirable article on "Sacred Poetry," to the 32d volume of the London *Quarterly Review*.

He yielded at length to disease, being smitten with paralysis, November 30, 1864. He survived until March 29, 1866, when he died at Bournemouth, in his seventy-fourth year. Mrs. Keble, who had been a great sufferer from her youth, followed him to the world of spirits, on the 11th of the next May.

The following Seed Time Hymn was contributed (1857) to the "Salisbury Hymnal":

"Lord! in thy name thy servants plead,
And thou hast sworn to hear;

Thine is the harvest, thine the seed,
The fresh and fading year.

"Our hope, when autumn winds blew wild,
We trusted, Lord! with thee;
And, now that spring has on us smiled,
We wait on thy decree.

"The former and the latter rain,
The summer sun and air,
The green ear, and the golden grain,
All thine, are ours by prayer.

"Thine too by right, and ours by grace,
The wondrous growth unseen,
The hopes that soothe, the fears that brace,
The love that shines serene.

"So grant the precious things brought forth
By sun and moon below,
That thee, in thy new heaven and earth,
We never may forego."

GEORGE KEITH.

The very familiar and popular hymn, beginning

"How firm a foundation, ye saints of the Lord!"

with two others from the same hand, was contributed (1787) to "A Selection of Hymns from the Best Authors," compiled by John Rippon, D.D. The authorship was designated simply by "K——." In later editions of the "Selection," published after Dr. Rippon's decease, this hymn is attributed to "Kirkham." A Collection of hymns by Thomas Kirkham was published in 1788, but this hymn is not among them. It has been conjectured, but not ascertained, that this hymn, and the two others thus designated, were written by Mr. George Keith, for many years a publisher and bookseller in Gracechurch Street, London, who

married a daughter of the Rev. Dr. Rippon, and officiated as clerk in his place of worship. It is reported, that he was accustomed occasionally to compose hymns suggested by Dr. Rippon's sermons. The other two hymns begin with,

"In songs of sublime adoration and praise,"

and

"The Bible is justly esteemed,"—

both first published in Dr. Rippon's Selection.

THOMAS KELLY.

1769–1855.

Mr. Kelly was the only son of the Rt. Hon. Chief Baron Kelly, one of the Royal Judges. He was born, July 13, 1769, at Kellyville, near Athy, Queens County, Ireland. His youth was passed in the midst of affluence, and he was favored with the very best advantages of social and intellectual training. He pursued a preparatory course of education at the schools of Port Arlington and Kilkenny. He completed his education at the University of Dublin, graduating with distinction.

He now entered, as a student of law, at the Temple, London, and was a welcome visitor at Edmund Burke's. He had, from an early age, been seriously inclined, and, but for his father's wishes, would have sought the ministry. The perusal of one of the excellent works of the evangelical Romaine led him to consider his ways, and to be a Christian indeed. He renounced the world, relinquished the law, and consecrated himself to the service of his Master. He took orders early in 1792, with three others of his University associates of similar views, — John Walker, Henry Maturin, and Walter Shirley (a son of the Hon. and Rev. Walter Shirley), all of whom became useful

ministers of the Gospel. Mr. Kelly's change was a great disappointment and mortification to his parents and kindred. Evangelical religion had but few followers and advocates, at that time, among the gentry and aristocracy of Ireland.

French infidelity had cast its blight over the land. The heart-searching doctrines of the Gospel were seldom proclaimed from the pulpits of the Established Church. Kelly and his three young brethren began their ministry in Dublin, but were regarded by the clergy with suspicion. They obtained the Sunday afternoon service at St. Luke's, and their preaching drew a crowd, to the displeasure of the rector, who soon stopped it. They were permitted to conduct the Sunday morning service at Irishtown ; but Dr. Fowler, the Archbishop of Dublin, closed the pulpits of his diocese against them. They now betook themselves to Lady Huntingdon's Chapels, Plunket Street, and Bethesda, in the vicinity of Rutland and Mountjoy Squares. Alderman Hutton, also, opened his house, Luson Street, near St. Stephen's Green, for Friday evening worship, and Mr. Kelly took charge of the service. He preached, also, at Blackrock. Such was his entrance on a ministerial career, of great labor and service, protracted to extreme old age.

He married, in 1800, Miss Tighe, of Rosanna, County Wicklow, whose mother was the only child of Sir William and Lady Betty Fownes, and inherited their large fortune and estates. At his father's death, Mr. Kelly, also, came into possession of ample wealth. But all his possessions he held in trust for his divine Redeemer. He erected a chapel at Blackrock ; another at Athy, the place of his family residence ; another at Port Arlington ; another at Wexford ; and another at Waterford. These chapels were supplied by godly ministers sent by the Haldanes of Scotland. Disowned by the rulers of the Established Church, he pursued his work independently ; and, eventually, through conviction, became an avowed Dissenter. His chapels and preachers were classified as of "The Rev.

Thomas Kelly's Connection." His winters were spent at Dublin, and his summers at Athy, in both places as a pastor. But his labors were widely extended. He delighted in the work, and embraced frequent opportunities to preach the Gospel in all the surrounding region.

He took a most lively interest in the spread of the Gospel abroad, as well as at home, especially in the work of the London Missionary Society. He was a most diligent and laborious servant of Christ. His varied and extensive learning was employed without pedantry, and with unaffected humility, in the advancement of his Master's cause. His preaching was thoroughly evangelical, and was characterized "by surprising variety, depth, and richness of thought, accompanied by the unction of genuine piety."

He was a poet and musician, as well as a theologian. He wrote hymns, and composed the music for their proper expression. He published (1804) a volume of 96 original "Hymns on Various Passages of Scripture." His third edition (1809) contained 304 hymns; the fifth (1820), 433 hymns; the sixth (1839), 503 hymns; and the seventh (1853), 765 hymns—all original. The hymns and tunes composed for them were, also, published together, as "Kelly's Hymns set to Music by the Author."

He published but little else. His "Andrew Dunn" was written for the "Religious Tract Society," and is an admirable specimen of controversy against Romanism. He wrote for a Dublin periodical a short series of articles, containing incidents in his early life, and entitled, "Reminiscences of the Church." He issued in pamphlet form a few "Thoughts on Imputed Righteousness," and three other pamphlets, at various times, in reply to Canon Stowell, Archbishop Whately, and another clerical writer.

He continued in the exercise of his ministry until October, 1854, when, while preaching to his people in Dublin, he had a slight stroke of paralysis, from which he recovered, though with an evident loss of vigor. In the following spring, an alarming illness supervened, which he bore with great meekness and resignation. He died, May 14, 1855, in his eighty-sixth year.

The following stanzas are from a hymn suggested by Gal. vi. 14:

"Ground of my hope, the cross appears!
I see the 'man of sorrows' bleed;
I bid adieu to guilty fears,
And in his death my pardon read.

"And couldst thou, O my Saviour! die
To rescue me from endless woe?
Enough: there's none more blessed than I,
Since thou couldst love a sinner so.

"I leave the world—its boasted store
Of pleasures that must quickly end;
I prize its vanities no more,
Since I have found the sinner's Friend."

RICHARD KEMPENFELT.

1718–1782.

The beautiful lyric, written by Richard Kempenfelt in 1777,

"Burst, ye emerald gates! and bring," etc.,

seems to have been a premonition and a prophecy of the blissful translation of its author to the better land. Cowper tells the tale in his memorable "Dirge for the *Royal George*":

"Toll for the brave!—the brave that are no more!
All sunk beneath the wave, fast by their native shore!
Eight hundred of the brave, whose courage well was tried,
Had made the vessel keel, and laid her on her side;
A land breeze shook the shrouds, and she was overset;
Down went the *Royal George*, with all her crew complete!

"Toll for the brave! brave Kempenfelt is gone!
His last sea-fight is fought, his work of glory done:

It was not in the battle; no tempest gave the shock;
She sprang no fatal leak, she ran upon no rock;
His sword was in his sheath, his fingers held the pen
When Kempenfelt went down with twice four hundred men!

"Weigh the vessel up, once dreaded by our foes,
And mingle with our cup the tear that England owes;
Her timbers yet are sound, and she may float again,
Full charged with England's thunder, and plough the distant main:
But Kempenfelt is gone, his victories are o'er,
And he and his eight hundred men shall plough the wave no more!"

After varied service, the *Royal George*, in March, 1782, sailed for Brest to keep watch of the enemy, returning to Spithead, Portsmouth, the next August. Kempenfelt was the second in command. The vessel had sprung a leak and was otherwise foul. In order to inspection, she was careened on the 29th of August. The crew and some hundreds of their wives and children were on board. Kempenfelt was at work with his pen in the cabin. A land-squall struck the great hulk; she fell completely over; the sea rushed in at the open ports; she filled and sunk. The rescued numbered about three hundred; the lost—among them Kempenfelt—about eight hundred. The land was filled with mourning.

Admiral Kempenfelt was the son of a Swede (the original of the "Captain Sentry" of *The Spectator*), who entered the British Service, and died in the time of George I., leaving two sons and two daughters. Richard was born in October, 1718. He obtained, January 14, 1741, a Lieutenant's Commission in the British Navy; was made Master and Commander, in 1756; and was promoted, January 17, 1757, to a Captaincy. In the bloody battles of the East India Seas (1758–1759), he distinguished himself as the Captain of the flagship of Admiral Stevens. He took an active part, also (1762), in the capture of Manilla by Sir William Draper; was made Governor of Porte Cavite, and then sent home as bearer of dispatches. In 1779–1780, he held the position of Admiral's Captain of the Grand Fleet. Promoted to an Admiral's post, he was (December, 1780)

put in command of twelve sail of the line, with which he cut off twelve sail of French ships, escorted by twenty-two sail of the line—winning a signal victory.

He was not less a Christian than a sailor. As an humble and devout soldier of the cross he was known and honored in the Royal Navy. He was an admirer of Whitefield and the Wesleys. One of his hymns celebrates a field-preaching occasion in Cornwall, when fifteen thousand were thought to be present (September 14, 1766). His hymns, nine in number, were written mostly in early life. They appeared in a small tract,—as "Original Hymns and Poems. By Philotheorus. Exeter: 1777"; dedicated, as juvenile efforts, "to the Rev. Mr. Fletcher, Vicar of Madeley, in Shropshire." Possibly Fletcher may have been his spiritual father. This tractate has been reprinted, with a brief Preface, by Mr. Daniel Sedgwick, of London.

The following stanzas are from the hymn alluded to in the preceding paragraph, and exhibit no little poetic skill and taste:

"See how the colored vestments mingling please,
And form a garland beautiful and gay;
Which twice ten thousand eyes survey at ease,
Each one conspiring in the august display.

"The flame of prayér kindles through the throng,
And ardent praises stream for sins forgiven;
Hark! now they all united raise the song,
In peals of sacred melody to heaven.

"The female notes ascend the echoing vale,
Shrill as the matin carols of the thrush,
Or modulating as the nightingale,
When the loud clamor of the day is hushed.

"Steal, ye soft notes! to every sinner's soul,
Harmoniously allure the ruffian crowd,
Soften the rude ideas as ye roll,
And pierce the adamantine of the proud."

JOHN KEMPTHORNE.

1775–1838.

The Rev. John Kempthorne was a native of Plymouth, England, and was born, June 24, 1775. He was the son of James Kempthorne, who, on the first day of the present century, was created an Admiral of the British Navy. He was liberally educated, entering St. John's College, Cambridge, in 1792, and graduating, A.B., in 1796, and A.M., in 1799. He was, also, chosen a Fellow of St. John's, and, in 1807, took the degree of B.D. He served, several years prior to 1816, as Curate of Claybrook, Leicestershire.

His first preferment was, in 1816, to the Vicarage of Northleach, Gloucestershire; to which were added: in 1819, the Vicarage of Preston, Gloucestershire; in 1827, the Vicarage of Wedmore, Somersetshire; and, the same year, the Rectory of St. Michael's with the Chaplaincy of St. Mary de Grace, Gloucester. He was made, in 1826, a Prebendary of Lichfield. He occupied, also, for many years the position of Examining Chaplain to the Lord Bishop of Lichfield and Coventry.

He published, in 1816, "The Pastor's Parting Appeal, Exhortations, and Benedictions: a Farewell Sermon, preached in the Parish Church of Claybrook, Leicestershire, on Sunday, June 16, 1816"; and, in 1835, "The Church's Self-Regulating Privilege, a National Safeguard in Respect to real Church-Reform; or, Reasons for reviving Convocations, or restoring Provincial and Diocesan Synods."

In 1809, he published a volume of "Hymns for the Foundling Hospital"; and, in 1810, Select Portions of Psalms, from various Translations and Paraphrases; and "Hymns, from various Authors: many of them considerably Altered, in order to fit them for the Use of Congregations in the Church of England; and the Whole arranged according to her Yearly Seasons." The fifth edition was published in 1829. It was dedicated "to the Hon. and Right Rev-

erend the Lord Bishop of Lichfield and Coventry." It contains 299 Psalms and Hymns intermingled, with a scholarly and able Preface, of fifteen pages, on "The Admissibility of Hymns, and the supposed exclusive Authority of the Old and New Versions. The alterations are frequent and considerable." He says: "The object nearest the Editor's heart is the promotion of Congregational Singing." The Collection is preceded by an "introductory hymn," the first two stanzas of which are as follows:

"Great God, the Life of all our joys!
Whilst now thy name our song employs,
Thy needful gifts impart;
Pure thoughts, to grateful worship given,
Affections sweet, and fixed on heaven,
The music of the heart.

"As in the sacred work we join,
Thy glory be our whole design,—
Thy glory, not our own:
Help us to sing with awe profound;
In self-abasing notes to sound
A Saviour's praise alone."

He departed this life, at the Rectory of St. Michael's, Gloucester, November 6, 1838, in the sixty-fourth year of his age.

THOMAS KEN.

1637–1711.

In confirmation of "the universal popularity of the two beautiful hymns for morning and evening, by Bishop Kenn," beginning

"Awake, my soul! and with the sun,"

"Glory to thee, my God! this night,"—

Bishop Heber said, that they were then "more generally

sung, by a cottage fire-side, than any other compositions with which [he was] acquainted," and that they were, "in country parishes, almost universally used." A few years later, James Montgomery said: "Bishop Kenn has laid the Church of Christ under abiding obligations by his three hymns, Morning, Evening, and Midnight. Had he endowed three hospitals, he might have been less a benefactor to posterity. . . . The well-known doxology,—

'Praise God from whom all blessings flow,' etc.,

is a masterpiece at once of amplification and compression." No one stanza of English verse has been so often, so universally, and so heartily, sung in the worship of God.

Thomas Ken was a nonjuring bishop of the seventeenth century. Born, July, 1637, he came upon the scene of active life, in the midst of the civil conflict that rent asunder the Church and Commonwealth of Great Britain, in the days of the Great Protector. His father, Thomas Ken, was a barber-surgeon, and an attorney of Furnival's Inn, residing at Little Berkhampstead, Hertfordshire, where the son was born. His mother, Martha Chalkhill, was his father's second wife, and he was her younger son. She died when he was four years old: and his father, ten years later. When he was in his ninth year, his elder sister, Anne, became the wife of the well-known Izaak Walton, who was more than forty years his senior, and became to him, after the decease of his parents, a wise and loving guardian and counselor.

At the age of thirteen, he was sent to "Wykeham's School near Winchester," then under the wardenship of that eminent Presbyterian divine, Rev. John Harris, D.D., who had just been a member of the Westminster Assembly of Divines; and, of course, had "taken the covenant." Having become a superannuate, he left Winchester at eighteen, and, in 1656, was entered a student of Hart Hall (now Magdalen Hall), Oxford. In 1657, he was admitted Probationary Fellow of New College, as a Winchester student. The next year, Cromwell died, and Oxford speedily

relapsed into its former routine, ridding itself, as speedily as it dared, of its recent Puritanism. Ken felt the rebound, and, whatever might have been the effects of his Winchester training, graduated, B.A., May 3, 1661, a thorough High Churchman. Shortly after, he took orders, and became Chaplain to William Lord Maynard, Comptroller of his Majesty's household. Maynard had been a sufferer for his loyalty, and Ken became, more than ever, under such influences, an enemy of Puritanism.

In 1663, he obtained the Rectory of Little Eaton, Essex. Morley, Izaak Walton's bosom-friend, having in 1662 been made Bishop of Winchester, a fellowship in Winchester College was given Ken in 1666, and he was, also, made the Bishop's domestic Chaplain,—Walton having become one of the household, after his wife's death in 1662. The following year, Bishop Morley preferred him to the Rectory of Brixton, Isle of Wight; June 1, 1669, he made him a Prebendary of the Cathedral at Winchester; and, shortly after, he gave him the Rectory of East Woodhay, Hampshire. All these preferments appear to have been given in return for the refuge, shelter, and comfort, accorded to Morley by Ken's sister Anne, at her cottage neat Stafford, in the days of his penury and proscription as a loyalist.

In 1675, Ken compiled and published "A Manual of Prayer for the Use of the Scholars of Winchester College, and all other Devout Christians." To the edition of 1700, for the first time, his three hymns were appended. The same year, being the Pope's Jubilee, he accompanied his nephew, young Izaak Walton, to Rome and back, much to his prejudice among some of his people, who accused him of Papal partialities. In 1679, the Princess of Orange, daughter of James, the King's brother, having desired an English chaplain to be sent to her at the Hague, Charles appointed Ken to the honorable position, having previously made him Chaplain in Ordinary to his Majesty. In September, 1683, he accompanied Lord Dartmouth, as Chaplain of the Fleet, to Tangier. On his return, he remained at Winchester, until the death of his great patron, Bishop

Morley, in October, 1684; and, January 25, 1685, he was consecrated Bishop of Bath and Wells. Twelve days afterwards, February 6th, he stood by the bed of Charles II., as the dissolute monarch breathed his last, giving little heed to the Bishop's pious counsel, "though the most in favor with him of all the bishops."

The next three years were given to the spiritual care of his diocese, sadly in want of his attention; and greatly was it profited by his godly instructions and faithful labors. In May, 1688, he, with six others of the Episcopal bench, asked the King to be released from reading the Royal "Declaration for Liberty of Conscience," and, in consequence, with the other six, suffered a week's imprisonment in the Tower. But a greater trial remained. James, his Royal Master, was (January 28, 1789) deposed by Parliament, and William and Mary called (February 7th) to the vacant throne. Ken, being, as Burnet says, "a man of warm imagination, at the time of the King's first landing, declared heartily for him, and advised all the Gentlemen that he saw, to go and join with him." But, when called to take the oaths, he declined, and eventually (February 1, 1691) was deprived of his bishopric, as a nonjuror.

He found a hearty welcome at Longleat, Wiltshire, the seat of his devoted friend and fellow-collegian, Lord Weymouth. At the decease (November 27, 1703) of his successor, Dr. Richard Kidder, Queen Anne offered to restore him to the See, and, on his declining it, gave him a pension of £200 per annum. For twenty years he continued in his retirement, occupied in literary and benevolent pursuits, and in the cultivation of personal piety. He died, at Longleat, March 19, 1711, and his remains were buried at Frome. He never married.

Burnet, speaking of his earlier life, says, he was "a man of an ascetic course of life, and yet of a very lively temper, but too hot and sudden. He had a very edifying way of preaching; but it was more apt to move the passions, than to instruct. So that his sermons were rather beautiful

than solid; yet his way in them was very taking. The King seemed fond of him; and by him and Turner (Bishop of Ely) the Papists hoped, that great progress might be made in gaining or at least deluding the clergy."

On the other hand, the high-church party represent him as almost a paragon of piety. The following stanza, the first of eleven, addressed to Ken, shows the ordinary estimate of the bishop by "Churchmen":

> "Dead to all else, alive to God alone,
> KEN, the confessor meek, abandons power,
> Palace, and mitre, and cathedral throne,
> (A shroud alone reserved), and, in the bower
> Of meditation, hallows every hour
> With orison, and strews, in life's decline,
> With pale hand, o'er his evening path, thy flower,
> O Poetry! pouring the lay divine,
> In tributary love, before Jehovah's shrine."

Besides his "Manual of Prayers," he published several "Sermons" and Letters; also, "An Exposition of the Church Catechism" (1685); "Directions for Prayer" (1685); and "Prayers for the Use of all Persons who come to the Bath for Cure" (1692). After his decease, appeared (1711) in his name, "Expostulatoria; or, Complaints of the Church of England." His poetical works were published (1721) in 4 volumes, the only complete edition. His poems are none of them of a high order. He is known generally only by his two hymns, Morning and Evening, and his incomparable doxology, attached to each of them.

It is quite certain that Ken was familiar with the writings of Sir Thomas Browne, the well-known author of the "Religio Medici." This admirable work appeared in 1642. It contains a poetical "Colloquy with God," which has not only, as Montgomery remarked in his "Christian Poet" (1827), the general ideas of Bishop Ken's Evening Hymn, but in many cases the same expressions, rhymes, and turns of thought. Sir Thomas' hymn is subjoined, with which Ken's may easily be compared:

"A COLLOQUY WITH GOD."

"The night is come. Like to the day,
Depart not thou, great God! away.
Let not my sins, black as the night,
Eclipse the lustre of thy light.
Keep still in my horizon, for to me
The sun makes not the day, but thee.
Thou, whose nature cannot sleep,
On my temples sentry keep.
Guard me 'gainst those watchful foes,
Whose eyes are open while mine close.
Let no dreams my head infest,
But such as Jacob's temples blest.
While I do rest, my soul advance,
Make my sleep a holy trance,
That I may, my rest being wrought,
Awake unto some holy thought,
And with as active vigor run
My course, as doth the nimble sun.
Sleep is a death. Oh! make me try,
By sleeping, what it is to die;
And as gently lay my head
On my grave as now my bed.
Howe'er I rest, great God! let me
Awake again, at last, with thee;
And, thus assured, behold! I lie
Securely, or to wake or die.
These are my drowsy days. In vain
I do now wake to sleep again.
Oh! come, sweet hour! when I shall never
Sleep again, but wake forever!"

Ken's Evening Hymn contains eleven stanzas besides the doxology. The first stanza of his Morning Hymn is evidently an outgrowth of Browne's. The three hymns, in full, and as written by Ken, are reproduced in Sir Roundell Palmer's "Book of Praise."

WILLIAM KETHE.

The version of "The Old Hundredth Psalm," beginning

"All people that on earth do dwell,"

is a general favorite, not only among the strict "Psalm-singing" churches of Scotland and Ireland, but with the lovers of "Hymns and Spiritual Songs" as well. In the year 1561, the Old Psalter appeared with an addition of twenty-five new versions of Psalms, of which this of the 100th Psalm was one. All the twenty-five were attributed to "W. K." save this one, to which the initials "T. S." (Thomas Sternhold) were prefixed. But Sternhold died in 1549, and shortly after, his friend, John Hopkins, published his thirty-seven versions of Psalms, with the title,—"All such Psalms of David as Thomas Sternholde, late Groome of the King's Majestye's Robes, did in his Lifetime drawe into Englyshe Metre." This version of the 100th Psalm was not of the number. It is said that another edition appeared in 1561, with "W. K." substituted for "T. S." in the case of this Psalm; as was also done in the Scottish Psalter of 1564. The initials "T. S." were not again prefixed. The whole of the twenty-five additions of 1561 should, doubtless, have been credited to "W. K.," as appears from the uniformity of their style.

William Kethe (Kith, Kythe, Keith) was a clergyman, of the Reformation party, and of Scotch descent, preaching in England during the reign of Edward VI. His earliest production extant is a broadside of twenty-two stanzas in ballad style, entitled,—

"Of Misrules contending with Gods Word by name,
And then of ones judgment that heard of the same."

It was printed by "Heugh Syngelton dwellynge over-agaynst the Stiliardes." It exposes the Papists as the promoters of disorder and bad government. The last stanza is subjoined:

"But who shall stand douting, when our noble Kynge
Wyth his faythfull counsaill perceave shall the thinge,
But that they wyll shortly mysrule so represse,
That glad shall the good be to se suche redresse.
Finis. quod Wyllyam Kethe,
Dominus mihi adjutor."

Singleton's first place of business (1553) was—"Tem strete, ouer agaynste the Styliardes, at the sygne of the Dobbel-hood." At the death of King Edward, and the accession of Queen Mary, Kethe fled to the Continent, and found refuge at Frankfort, Germany. While here, the Rev. John Plough, another exile, residing at Basil, wrote a pamphlet against him. He was with John Knox, in 1555, at Geneva. During his exile, he wrote a ballad against the Papists, to be sung to a then well-known air, called, "Tie thy mare, Tomboy"; with the title: "A Ballet declaringe the fal of the whore of babylon, intytuled Tye thy mare tom boye w^{t} other, and there vnto anexid a prologe to the reders." His subscription to the ballad is "William Kythe." It is followed by "An Exortacion to the papists," which is subscribed, "Wylliam Kith." He also wrote "A Seeing Glasse sent to the Nobles and Gentlemen of England," which was printed by Singleton.

On the accession of Queen Elizabeth (1558), he returned to England, and was subsequently settled over the parish of Okeford, Dorsetshire. He served, also, as Chaplain of the English forces at Havre, in 1563. A sermon from his pen is extant, "made at Blandford Forum" (Dorsetshire) 17th January, 1571–2. It is affirmed, that he made several contributions to the Scotch Version of the Psalms. His ballad of "Misrules" was reprinted by the "Percy Society" in 1840. The days of his birth and death have not been ascertained.

FRANCIS SCOTT KEY.

1779–1843.

Mr. Key, the renowned author of "The Star Spangled Banner," was the son of John Ross Key, an officer in the American Army of the Revolution, and a descendant of some of the earliest settlers of Maryland. At the paternal home in Frederick Co., Francis was born, August 1, 1779. He was educated at St. John's College, Annapolis, Md., and, after his graduation, studied law in the same town, with his uncle, Philip Barton Key. In 1801, he commenced the practice of law, at Fredericktown, Md.; but, a few years later, removed to Washington, D. C., and became District Attorney for the Territory. He died, January 11, 1843. He was for many years a devout and exemplary Christian.

"The Star Spangled Banner," as in the case of every genuine song, was the outburst of a sensitive heart glowing with emotion. Key and his friend, Skinner, had been sent with a flag of truce, August 13, 1814, from Baltimore to the British fleet, at the mouth of the Potomac, to obtain the release of prisoners captured in the expedition against Washington. As the enemy were just about to make an attack on Baltimore, the truce-boat was detained with the fleet, under guard. The bombardment of Fort McHenry, begun in the evening, continued through the night. Key and his friends awaited the result with the deepest anxiety. Just before day, the cannonading ceased, and they paced the deck till dawn, eager for the first streak of day to disclose the result. With "the dawn's early light," they caught sight of "the broad stripes and bright stars" of the dear old flag still floating over the fort. As they now made their way back to the city, Key, all aglow with the fervor of the moment, composed and wrote on the back of a letter this grand National Lyric. The same day it was put in print, and circulated all over the city. It was written, and sung then and

now, to the tune of "Anacreon in Heaven." The tune had previously been sung to Thomas Paine's Ode, entitled, "Adams and Liberty," with the chorus,—

> "For ne'er shall the sons of Columbia be slaves,
> While the earth bears a plant, or the sea rolls its waves."

Key's hymn, in seven stanzas,

> "Before the Lord we bow," etc.,

was written for the celebration of the Fourth of July, 1832. He also wrote the following spiritual song, which has been set to appropriate music:

> "If life's pleasures cheer thee,
> Give them not thy heart,
> Lest the gifts ensnare thee
> From thy God to part:
> His praises speak, His favor seek,
> Fix there thy hope's foundation;
> Love him and he Shall ever be
> The Rock of thy salvation.
>
> "If sorrow e'er befall thee,
> Painful though it be,
> Let not fear appall thee,
> To thy Saviour flee:
> He, ever near, Thy prayer will hear,
> And calm thy perturbation;
> The waves of woe Shall ne'er o'erflow
> The Rock of thy salvation.
>
> "Death shall never harm thee,
> Shrink not from his blow,
> For thy God shall arm thee,
> And victory bestow:
> For death shall bring To thee no sting,
> The grave no desolation;
> 'T is gain to die, With Jesus nigh,—
> The Rock of thy salvation."

His "Poems" were published (1857) at Baltimore, with a preface by his brother-in-law, Hon. Roger B. Taney, Chief-Justice of the United States.

WILLIAM KINGSBURY.

1744–1818.

The Rev. William Kingsbury was born, July 12, 1744, in Bishopsgate Street, London. He was piously trained, and from a child was conscientious and devout. At the age of nine years, he was left, with four other children, to the care of a widowed mother, with slender means of support. He was sent, first, to the Merchant Taylors' School, and then, two years later, to Christ's Hospital School, for three years. At the age of fifteen years, he was admitted to the Mile End Congregational Academy, of which the Rev. Drs. Conder, Walker, and Gibbons, were then Tutors. After a season of deep conviction and depression, he was filled (October 7, 1760) with "joy and peace in believing." In February, 1762, he was admitted to the church of the Rev. Dr. Thomas Gibbons, Haberdashers' Hall; and, in August, 1763, at the age of nineteen, preached his first sermon in the church of the Rev. Dr. Walker (another of his Tutors), Bethnal Green. His Academic course was completed in June, 1764.

He had, while a student, supplied the pulpit of the Independent Church at Tooting, Surrey. A few months after graduation, he began to supply the pulpit of the Church at Southampton (where Isaac Watts began his career), and was ordained their pastor, October 8, 1765. The congregation was raised, during his ministry of forty-four years, from a very low, depressed state to a healthful, vigorous, and prosperous condition. He married, November, 1768, a daughter of the Rev. Mordecai Andrews, of London. She was taken from him, by death, in 1788. In addition to his pastoral work, he opened, by the advice of his dear friend, John Howard, the philanthropist, an Academy for young gentlemen. In 1787, he declined the offer of the resident Tutorship of Homerton College.

Mr. Kingsbury was associated with those excellent cler-

gymen, Cardogan, Newton, and Romaine, in the promotion of the various evangelical efforts of the day. He introduced Sunday-School instruction (1786) into Southampton. He was one of the earliest advocates, and in 1795 became one of the Founders, of the London Missionary Society. He was, also, one of the originators and editors of the London *Evangelical Magazine*, to the columns of which he was an occasional contributor.

He was associated, during his later years (1800–1809), in the pastorate, with the Rev. George Clayton and the Rev. Henry Lacy. A paralytic stroke compelled him (July, 1809) to resign his pastoral charge, and to retire to Caversham, near Reading, where, in great comfort, he spent his remaining days, until his decease, February 18, 1818. His second wife had long before become insane. He was, says Dr. Morrison, "one of the brightest ornaments of the ministerial character, that has graced the Church of Christ in modern times;—a man of rare and exalted worth, adorned by equal strength and refinement of mind, and nobly consecrated to the cause of God and souls; yet humble to a proverb." His only publications, besides his contributions to the *Evangelical Magazine*, were occasional Sermons, and the two hymns,

"Let us awake our joys," etc.,

"Great Lord of all thy churches! hear," etc.,

which were contributed to Dobell's Selection of hymns (1806).

ANDREW KIPPIS.

1725–1795.

Poetry was not Dr. Kippis' forte; his prose was better than his verse. He was of Puritan ancestry, and was born, March 28, 1725, at Nottingham, England. His father,

Robert, who was a hosier, died in 1730; and the fatherless child was received into the house of his grandfather, Andrew, at Sleaford, Lincolnshire. He was educated at the grammar-school of this place; and, at the age of sixteen, was induced by the Rev. Samuel Merivale, the pastor of the Independent congregation there, to study for the ministry. He became a pupil of the Rev. Dr. Doddridge, of Northampton; and during his five years' course, rapidly advanced in learning.

His ministerial career began in 1746, when (September) he took charge of a Dissenting congregation at Boston, Lincolnshire. Four years later, he succeeded the Rev. John Mason (author of "Self-Knowledge"), at Dorking, Surrey. Then, in June, 1753, he became the successor of the Rev. Dr. Hughes, as pastor of the Presbyterian Church of Westminster, London, in which position he continued to the end of life. He had, early in his course, abandoned the Calvinism of his ancestors, and become a decided Arian. He devoted himself, during a long life, to the promotion of Literature, Science, and the Arts, as well as Morals and Religion. He made frequent contributions to the columns of the *Gentleman's Magazine*, the *Monthly Review*, and *The Library*. His intelligence, refinement, and great benevolence of manner, made him a great favorite in cultivated circles. He was held, everywhere, in high respect.

In addition to his pastorate, he was appointed (1763) Classical and Theological Tutor in Coward's Academy, Hoxton, London, where he was associated with the Rev. Dr. Abraham Rees, a minister of kindred views. The honorary degree of D.D. was conferred upon him in June, 1767, by the University of Edinburgh. He was, also, chosen (March, 1778) a Fellow of the Society of Antiquaries, and (June, 1779) a Fellow of the Royal Society. As he could no longer, in any sense, be regarded as an orthodox divine, he resigned (1784) his Tutorship in Coward's Academy. Yet, to the last, he cherished the utmost affection for the memory of Dr. Doddridge, wrote a Memoir of his Life, and edited his "Lectures."

He married (September, 1753), on his removal to London, Miss Elizabeth Bott, the daughter of a respectable merchant of Boston, Lincolnshire, and a member of his first pastoral charge. He died of a fever, at his home in London, October 8, 1795, in his seventy-first year, universally lamented.

Dr. Kippis was a most diligent and laborious student. He wrote and published numerous articles in the Annual Registers, Monthly Magazines, and other periodicals, of one of which—*The Library*—he was the editor. He wrote the "Life," and edited the "Works" (1788), in eleven volumes, of the Rev. Nathaniel Lardner, D.D.; also, as before intimated (1794), Dr. Doddridge's "Course of Lectures," with very extensive and valuable additions, in two volumes. He published a volume of his "Sermons on Practical Subjects," in 1791. He undertook a new edition of the "Biographia Britannica," for which he wrote a great many valuable articles, but he died in the midst of the work. Five folio volumes were published (1778–1793) ending with "Fastolff." A section of the 6th volume, from "Featley to Foster," had been printed, at the time of his death. He was probably the only man who had read the whole of "The General Dictionary, Historical and Critical" (London, 1734–1741), ten volumes, folio. Dr. Rees says of him: "The natural powers of his mind were cultivated with an assiduity and perseverance of application, in which he had few superiors, and not many equals."

In connection with the Rev. Abraham Rees, D.D., Rev. Thomas Jervis, and Rev. Thomas Morgan, he compiled, and published, a few months only before his death (1795), "A Collection of Hymns and Psalms for Public and Private Worship." It contained 690 Hymns, much pruned and altered, with the names of the Authors, as far as known, attached. Previous to this, "the generality of the Presbyterian Societies in the Metropolis and its vicinity [had] contented themselves solely with Dr. Watts's Psalms." A second edition was called for in 1797. The Collection "was published with a view to promote just and rational

sentiments of religion [in] social worship and private devotion." Two only of the hymns were from his own pen. The one beginning

"How rich thy gifts, almighty King!"

was written for a "National Thanksgiving." The theme of the other, which is here given, is "The Unknown God":

"Great God! in vain man's narrow view
Attempts to look thy nature through;
Our lab'ring powers with reverence own,—
Thy glories never can be known.

"Not the high seraph's mighty thought,
Who countless years his God has sought,
Such wondrous height or depth can find,
Or fully trace thy boundless mind.

"Yet, Lord! thy kindness deigns to show
Enough for mortal minds to know;
While wisdom, goodness, power divine,
Through all thy works and conduct shine.

"Oh! may our souls with rapture trace
Thy works of nature and of grace,
Explore thy sacred name, and still
Press on to know and do thy will."

LAURENTIUS LAURENTI.

1660–1722.

The author of the hymn beginning

"Ermuntert euch, ihr Frommen,"
("Rejoice, all ye believers!"—Tr. Miss J. Borthwick.)

was born, June 8, 1660, at Husum, in the Duchy of Holstein. His father was an ardent lover of music, and edu-

cated his son, who inherited his tastes, for the musical profession. After a thorough training at Kiel, the son was, in 1684, appointed Precentor and Director of the Choir, at the cathedral church of Bremen. He published, in 1700, at Bremen, his "Evangelia Melodica," consisting of 148 spiritual songs and hymns, arranged according to the different gospels for Sundays and holy days, and adapted to known melodies. His hymns are of the pietist school, and are replete with spiritual fervor, though written with great simplicity. He died at Bremen, May 29, 1722.

RICHARD LEE.

The eucharistic hymn,

"When I view my Saviour bleeding," etc.,

is the product of "a laborious mechanic." It appeared in "Flowers from Sharon; or, Original Poems on Divine Subjects. By Richard Lee. 12mo, 173 pages"; published at London, 1794. These "Flowers," with one or two exceptions, were produced, when the author was but a boy, "between the years of fifteen and nineteen." Several of them were contributed to the *Evangelical Magazine*, Vols. I. and II., for 1793 and 1794, and were published with the signature—"Ebenezer." Mr. Lee, at that time, resided at Leicester Fields, London. In Colburn's Biographical Dictionary of Living Authors (1816), he is called, "a political and religious fanatic." In his "Preface," Lee says: "It is not from a vain supposition of their poetical merit that the ensuing sheets are offered to the public; but from a conviction of the divine truths they contain,—truths which, I own, fallen and depraved reason will always stumble at, and which the unregenerate heart will never cordially receive; but which the Christian embraces, and holds fast as his chief treasure." The hymns exhibit not a little poet-

ical skill, and are written in a devout spirit. They are the product of a thoroughly orthodox mind. His "Song of Praise to the Trinity," which is subjoined, has been extensively used as a Doxology:

"To God, who chose us in his Son,
Ere time its course began;
To Christ, who left his radiant throne,
And died for wretched man;
To God, the Spirit, who applies
The Lamb's atoning sacrifice;

"To the eternal, equal Three,
The undivided One,
Let saints and angels both agree
To give the praise alone;
In earth, in heaven, by all adored,
The holy, holy, holy Lord."

JANE E. LEESON.

Miss Leeson is an English lady, the particulars of whose personal history have not transpired. She is, undoubtedly, attached to the Church of England, and in sympathy with the High Church party. Her publications bear the *imprimatur* of "Burns," or "Masters," London, and are favorably noticed in *The Christian Remembrancer*.

Her first publication appears to have been, "Hymns and Scenes of Childhood; or, A Sponsor's Gift," the third edition of which was published by "Burns, London," and "Dearden, Nottingham," November, 1842. Her "Lady Ella, or the Story of Cinderella," in verse, was issued in April, 1847; her "Songs of Christian Chivalry," in September, 1848; her "Christian Child's Book," in two parts, in October, 1848; also, "The Wreath of Lilies; a Series of Simple Comments for Children, on the Events of our Lord's Life"; her "Chapters on Deacons; being a short Account of the

early and other Deacons, compiled to meet the awakened interest manifested on the subject of the Diaconate," in October, 1849; "The Ten Commandments Explained, in Easy Verse for Children," in November, 1849; "The Story of a Dream," in 1850; and "Paraphrases and Hymns for Congregational Singing," in 1853. All these were published anonymously, and were designed, the most of them, for children.

The hymn beginning

"O Holy Spirit, Fount of love,"

is a translation of Charles Coffin's Breviary hymn, "O Fons amoris!" etc., and was contributed, with several others, by Miss Leeson, to "Hymns for the Use of the Churches," published in 1864.

WILLIAM FREEMAN LLOYD.

1791–1853.

Mr. Lloyd was the well-known Secretary of the London Sunday-School Union. He was the son of pious parents, who died in his younger days, and who resided in the village of Uley, Gloucestershire, England, where he was born, December 22, 1791. Early in life he devoted himself to the cause of Christ, and at fifteen years of age was a Sunday-School Teacher at Oxford, where he then resided. Soon after, he removed to London, and in 1810, not yet twenty years old, he became one of the Secretaries of the Sunday-School Union. In 1816, he was chosen one of the Committee of the Religious Tract Society, serving both Societies for several years.

He originated the *Sunday-School Teachers' Magazine*, and edited, for years, the *Child's Companion* and the *Weekly Visitor*. In his official positions, he was called to edit, also, many of the publications of the two Societies, of

which, several books and tracts were from his own pen. He was also much occupied with compilations and revisions. He completely identified himself with the Sunday-School cause, and was greatly esteemed and honored by the religious circles of the metropolis and elsewhere in Great Britain. He was a brother of the Rev. Samuel Lloyd, Vicar of Horsley, Gloucestershire, at whose house, Stanley Hall, to which he had retired on the loss of his health, he died, April 22, 1853, in the sixty-second year of his age. He published, in 1835, "Thoughts in Rhyme." His poetry is, for the most part, quite commonplace.

MARTIN LUTHER.

1483–1546.

It is not without reason, that Heinrich Heine called the grand old hymn,

"Ein feste Burg ist unser Gott,"

["A mighty Fortress is our God."—Tr. T. CARLYLE.]

"The Marseillaise of the Reformation." It was the battle-song of the Church militant, going forth "conquering and to conquer," in its terrific conflict with the hierarchy of Rome. The date of its composition has not been fully determined. Merle d'Aubigné assigns it to the 3d of April, 1530, when Luther and his coadjutors were setting out for the Diet of Augsburg. But, in refutation of this theory, it is only needful to observe, that it was printed in Joseph Klug's hymn-book that appeared in 1529. It is, therefore, affirmed by Kübler ("Historical Notes," 1865), that the probable date of its composition was April 19, 1529, the day on which the famous Protest, which gave the name "Protestants" to the Reformers, was presented to the Diet of Spires. The earliest date that has been plausibly sug-

gested is November 1, 1527. Either then, or within eighteen months of that time, it sprang forth from the glowing heart of the Great Reformer.

Sacred song was one of the most efficient weapons used by Luther and his friends in the prosecution of their great work of Reform. Jerome, in the fourth century, had written: "One cannot go out into the fields without finding the plougher at his hallelujahs and the mower at his hymns." And Luther determined on a similar movement. In his very childhood, he was wont, with at least three other boys, to go about among the small villages (the four singing in distinct parts), from house to house, begging food. And even at Eisenach, years afterwards, he was still compelled to beg his bread, singing in a choir, from door to door. It was this that attracted the attention of Madame Cotta, and furnished him, at her house, a hospitable home in the days of his penury. His fine alto voice gave him the position of chorister in the monastery at Erfurt; and thus he was led to cultivate the art of which he was passionately fond, and to fit himself for the great work of creating, for Germany and the world, a new and most effective *cultus*—the evangelical *church song*.

To Spalatin, he wrote: "It is my intention, after the example of the prophets and the ancient fathers, to make German psalms for the people; that is, spiritual songs, whereby the Word of God may be kept alive among them by singing. We seek, therefore, everywhere for poets." A poet himself, he wrote thirty-seven hymns, some of them being versions of the Psalms; others, translations of old Latin hymns in use among the people; and others still, original compositions. At first they were printed on leaflets, and scattered far and wide among the people, by whom they were eagerly caught up and committed to memory.

The first hymn-book of the Reformation was the "Erfurter Enchiridion," printed at Erfurt in 1524. It contained a considerable part of Luther's hymns. Three others were issued within the next six or seven years—compiled respectively by Johann Walther, Joseph Klug, and Valentin

Babst. Walther, in 1524, published, in conjunction with Luther, the first Chorale Book of the Reformation. The hymns in these Collections were properly religious ballads, written, many of them, to suit popular melodies, and set, in other cases, to simple and telling tunes composed expressly for them, of which Luther composed a considerable number.

So popular did these hymns speedily become, that not less than "four printers in Erfurt alone," it is said, "were entirely occupied in printing and publishing them." They were sung everywhere, permeating the public mind with the great truths of the Reformed doctrine, and baffling the artifices of the priesthood. Whole villages and towns were thus won over to what was called "the new religion," but which was, in reality, the old doctrine of the Saviour and his Apostles; "and the roads of Germany, which had so lately swarmed with men and women on their way to buy indulgences, now echoed to the joyful stanzas of the Reformers."

Audin, the Catholic, in his "Life of Luther," says, that Luther's hymns "had prodigious success; the Latin hymns ceased all at once, and, in the divine service, nothing else was heard but the harmonious stanzas of the reformer." "Luther," said the Catholics, "has done us more harm by his songs than by his sermons." Cardinal Thomas-à-Jesu wrote, in the sixteenth century: "The interests of Luther are furthered, in an extraordinary degree, by the singing of his hymns by people of every class, not only in schools and churches, but in dwellings and shops, in markets, streets, and fields." The Papacy was powerless before this great outburst of sacred song. A national hymnology—vehement and intensely passionate, richly laden with the great truths of the Gospel, expressed in the rugged and idiomatic tongue of fatherland, level with the popular mind, and adapted to the people's wants—was thus created, of which Martin Luther was confessedly the father and founder, and of which his

"Ein feste Burg ist unser Gott,"

struck the key-note. No other hymnology in the world compares with it in its ample stores, in the abundance of its productions, and in its exuberant wealth of thought and expression. This hymn, born of the great era of the Protestant Reformation, marks, also, a corresponding era in Christian hymnology.

Martin Luther was the son of John and Margaret Luther, and was born at Eisleben, November 10, 1483. The next year, his parents removed to Mansfeld, six miles to the northwest. His father was a mining peasant, and the child was trained among the humblest classes. At the age of fourteen, he was sent to the Franciscan school at Magdeburg, and the next year (1498) to the Latin school at Eisenach. In July, 1501, he was admitted to the University of Erfurt. He entered the Augustinian monastery, in July, 1505; and, May 2, 1507, he was ordained to the priesthood. In the autumn of 1508, he was appointed Professor of Philosophy in the new University of Wittenberg. He visited Rome in 1510; and, in 1512, took the degree of D.D. at Erfurt. In April, 1516, he was made vicar of his order in Saxony and Thuringia, and, in this capacity, visited extensively the various cloisters of his province. In September, 1517, he came in collision with Tetzel, on the subject of Indulgences, and on Saturday, October 31st, at noon, posted, on the door of the Electoral Church at Wittenberg, his 95 theses against the practice. Thus "The Reformation" began.

Three years later, December 10, 1520, he burned the Pope's bull, and so defied Rome. Summoned to the Diet at Worms, he made his appearance there, April 17, 1521; and on his return was seized, May 4th, and concealed, from his foes, in the Castle of Wartburg. The Pope, Leo X., died, December 1, 1521, and Luther returned to Wittenberg, March 7, 1522. He abandoned the cloister in 1524, and married, June 13, 1525, Catharine von Bora. In April, 1529, he joined in the famous "Protest" before the Diet at Spires; and, April, 1530, in the Protestant Confession, before the Augsburg Diet. His friends had now become so numerous,

and were so powerful, as to deliver him from all fear of Rome. His remaining years were spent at Wittenberg in safety and quiet, devoted to the furtherance of the Reformation, by his numerous writings, and from the pulpit. He passed away, in great peace, February 18, 1546, in the sixty-third year of his age.

HENRY FRANCIS LYTE.

1793–1847.

Among her purest, choicest, and most gifted lyric poets, the Church of Christ will ever delight to number Henry Francis Lyte. His contributions to "the service of song in the house of the Lord," and in the domestic sanctuary, have been numerous and excellent. Could he have known how much comfort they would impart to the people of God, and how much inspiration to a holy life, he could not have written as he did, in his "Declining Days,"—

——"'Tis the thought that I—
My lamp so low, my sun so nearly set,
Have lived so useless, so unmissed should die:—
'Tis this I now regret."

It was not in vain that he gave expression to the high and holy aspirations of his gentle and humble spirit, in the following beautiful stanzas, in the same sweet poem:

"Might my poor lyre but give
Some simple strain, some spirit-moving lay,
Some sparklet of the soul, that still might live
When I was passed to clay,—

"Might verse of mine inspire
One virtuous aim, one high resolve impart,—
Light in one drooping soul a hallowed fire,
Or bind one broken heart,—

"Death would be sweeter then,
More calm my slumber 'neath the silent sod,
Might I thus live to bless my fellow-men,
Or glorify my God."

Henry Francis Lyte, though of English parentage, was born, June 1, 1793, at Ednam, near Kelso, Scotland, sometimes called, "The Poet's Corner of Roxburghshire." His father, Capt. Thomas Lyte, was an army officer, and died when Henry was an infant. His godly mother, as he himself testifies, trained him in the paths of holiness:

"In early life to thee I was
Consigned by solemn vow."

She, too, was taken from him at an early age, and he was left with very limited means of support. Through the kindness of friends, he was sent, at nine years of age, to a school at Protoro, Ireland; and, in 1812, he was admitted to Trinity College, Dublin. A scholarship, obtained the next year, and the instruction of a few pupils, with the aid of friends, enabled him to prosecute his college course without serious embarrassment. Thrice he won the prize for the best English poetry. His ode "To a Field Flower,"—

"Hail! lovely harbinger of Spring," etc.,

was written, April 27, 1812, and his "Sad Thoughts,"—

"Yes! I am calm, am humbled now," etc.,

bears date, 1815, and indicates that he had experienced a bitter disappointment in an affair of the heart.

Abandoning his intention to study medicine, he was admitted (1815) to orders in the Episcopal Church. His first Curacy, "dreary" enough, was at Taghinon, in Ireland. Called by a neighboring clergyman to counsel him in prospect of death, for which he found himself wholly unprepared, Lyte was led to look into the grounds of his own hope, and was convinced that his heart had never been savingly renewed. Together they sought and found the Lord.

His friend died in great peace, and he himself lived to serve the Lord in newness of spirit, and with his whole heart, as never before.

His own health gave way, and symptoms of consumption were developed. A trip to the Continent brought relief. On his return, he tried the air of Bristol, and served in two or three Curacies successively. In 1817, he received the appointment of a lectureship in the chapel of ease, in the maritime town of Marazion, just in front of the romantic Mount St. Michael, near Penzance. He now became united in marriage to Anne, the only daughter of the Rev. W. Maxwell, D.D., of Bath. Soon after, he removed to Lymington. Here he wrote his charming "Tales on the Lord's Prayer," published in 1826, and several of his poetic effusions; among the latter,—

"A few brief moons the babe who slumbers here," etc.,

on the occasion of the burial of his infant child, February, 1821.

He next served as Curate of Charlton, Kingsbridge, whence he removed to Dittisham. At length (1826) he was appointed to the Perpetual Curacy of the District Chapel of Lower Brixham, and here, among a sea-faring people having but little refinement and education, he spent his remaining days, faithfully preaching the Gospel, and laboring for their good. Several of his hymns were written for the express benefit of his Sunday and day-schools.

"Jesus! I my cross have taken," etc.,

was written not later than 1825, and probably dates back to the period of his conversion. It was reproduced in the *Home Missionary Magazine*, for 1829, in six double stanzas. In 1833, he gave to the world his "Poems, chiefly Religious," and the following year his "Spirit of the Psalms," mostly original, but some of them only modifications of older versions. Many of them have become great favorites.

To his parochial duties he added the work of teaching. In 1827, two liberated African youths were com-

mitted to his care, to be trained as schoolmasters and catechists for Sierra Leone. Possessed of an extensive library, to which he was continually making valuable accessions, he devoted much time to theological research. At length his health failed, and he was compelled, in 1842, to seek its restoration by travel on the Continent. Again, in October, 1844, he was driven to Italy, where he spent the winter and following year; writing there his "Longings for Home," his "Thoughts in Weakness," and his "Czar in Rome." In 1846, he returned to England, and published the "Poems of Henry Vaughan," to which he prefixed a "Memoir." The next winter was also spent in Italy, the spring of 1847 bringing him back to England, greatly debilitated. He preached, after long silence, to his beloved people, September 4, 1847, and administered the Lord's Supper. The same evening, he placed in the hands of a very dear relative, with an air of his own composing, that precious relic of his last days on earth, the sweet hymn,—

"Abide with me; fast falls the eventide," etc.

A few weeks after, on his way to Rome, he died at Nice, November 20, 1847, in his fifty-fourth year. His remains were buried there, in the English cemetery.

In January, 1850, "The Remains of the late Rev. Henry Francis Lyte, A.M., Incumbent of Lower Brixham, Devonshire; consisting of hitherto unpublished poems, a few Sermons, etc. With a brief Prefatory Memoir," appeared from the press of the Rivingtons. A volume was issued by T. & A. Constable, Edinburgh, 1868, containing the "Miscellaneous Poems," taken from this publication, and the "Poems, chiefly Religious." The following stanzas are taken from his poem on "Evening":

"Sweet evening hour! sweet evening hour!
That calms the air, and shuts the flower;
That brings the wild bird to her nest,
The infant to its mother's breast.

"Yes, lovely hour! thou art the time
When feelings flow, and wishes climb;

When timid souls begin to dare,
And God receives and answers prayer.

"Who has not felt, that evening's hour
Draws forth devotion's tenderest power,—
That guardian spirits round us stand,
And God himself seems most at hand?

"Let others hail the rising day;
I praise it when it fades away,—
When life assumes a higher tone,
And God and heaven are all my own."

ROBERT STEPHENS McALL.

1792–1838.

The Rev. Robert Stephens McAll, LL.D., was one of the most gifted and eloquent of the Dissenting ministry of England, in the early part of this century. He was born at Plymouth, August 4, 1792, and was the eldest son of the Rev. Robert McAll, a minister in Lady Huntingdon's Connection. Soon after the birth of his son, Mr. McAll removed to Gloucester, and continued there several years; after which he became a resident of St. Ives, Cornwall; and in 1813, he took charge of Zion Chapel, London.

Robert obtained the rudiments of education at Gloucester, and the higher branches of learning at Penzance, Falmouth, and Redruth; always taking a stand for proficiency far above his years. In 1806, he studied at Axminster Academy; in 1807, having become a member of his father's church, he studied at Harwich; and, in 1808, at Hoxton Academy. A part of the following year was spent with the Rev. Dr. Wm. Bengo Collyer, at Blackheath Hill, near London. Shortly after, he entered the University of Edinburgh, where he devoted himself chiefly to the study of

medicine. He completed his literary and medical course in 1813, having greatly distinguished himself in all his academical pursuits.

Soon after his graduation, he accepted (1815) a call to the chaplaincy of a congregation, worshiping in the Sunday-School rooms of Macclesfield, Cheshire. He married the youngest sister of John Whitaker, the principal founder of the mission. Great crowds were attracted by the eloquence of the youthful preacher; and, in 1823, he was ordained to the ministry. The next year, St. George's Chapel, a commodious edifice, was erected for the use of the congregation. At the end of two years he accepted a call from the congregation at Mosley Street Chapel, Manchester, and began his ministry there the first Sabbath of January, 1827. Here, too, he attracted the multitude, and speedily acquired the reputation of being one of the most powerful and accomplished preachers among the Independents,—maintaining this high position to the last. The honorary degree of LL.D. was conferred upon him by the University of Edinburgh.

In 1836, his health began to decline; and, early in 1838, his disease assumed a threatening aspect, compelling him to suspend his labors, and seek relief by change of air. A beloved daughter was taken from him by death, and the shock unfavorably affected his own case. At the home of his attached friend, James Knight Heron, Swinton Park, near Manchester, he passed the few last weeks of his life, and, full of peace and hope, quietly departed, July 27, 1838, in his forty-sixth year.

In 1840, appeared his "Discourses on Special Occasions; with a Sketch of his Life and Character," by the Rev. Dr. Ralph Wardlaw; followed, in 1842, by "Four Addresses to the Young," and, in 1843, by a volume of "Sermons, preached chiefly at Manchester." He contributed eight hymns, written in his youth, to the Collection of Hymns, compiled, and published in 1812, by his greatly attached friend, Rev. Dr. Wm. B. Collyer. The following is the fourth of these hymns:

"Why should the Christian waste in sighs
The breath which God hath given,
Whom every passing hour that flies
Bears onward fast to heaven?

"Why should he wish for perfect bliss,
In this dark world forlorn?
Or seek, amidst the wilderness,
A rose without a thorn?

"Why should he grieve and mourn to see
The wicked prosper now?
Their joys are present all, but he
Has all his griefs below.

"But let them triumph in their choice
And think his prospects vain,
The day of death, which blasts their joys,
Shall terminate his pain.

"Our Father God! be ours the grief
Which to thy sons belongs;
And let us share in their relief,—
Their everlasting songs."

ROBERT MURRAY McCHEYNE.

1813–1843.

A career of surpassing loveliness, cut short by disease and death, is presented in the Memoir of Robert Murray McCheyne, by his devoted friend and admirer, the Rev. Andrew A. Bonar. McCheyne was a native of Edinburgh, Scotland, and was the youngest child of Adam McCheyne. He was born, May 21, 1813; and, in October, 1821, entered the High School of Edinburgh, where he continued six years. In 1827, he wrote a short poem, "Greece, but living Greece no more." He entered the University of Edinburgh, November, 1827, and distinguished himself in

all his classes, gaining, also, the prize in the Moral Philosophy Class for a poem, "On the Covenanters."

The decease of his elder brother, David, in July, 1831, led him "to seek a Brother who can not die," and determined him to study for the ministry. In the winter of 1831, he entered the Divinity Hall, and came under the instruction of the Rev. Drs. Chalmers and Welsh. During his divinity course, he not only applied himself most diligently to his studies, but sought, in all possible ways, to cultivate his own piety, and to do good to the souls of the perishing. Music and poetry were his recreation and delight.

He was licensed to preach, July 1, 1835, by the Presbytery of Annan, and in November became the Assistant of the Rev. John Bonar, pastor of Larbert and Dunipace, near Stirling. In August, 1836, he was called to the pastorate of the new Presbyterian Church, St. Peter's, Dundee, and was ordained, November 24, 1836. His preaching immediately arrested attention, and soon drew crowds to hear him. He became exceedingly popular, and calls from other churches were multiplied. But he declined them all, and continued steadfast in his work and abundant in labors, until he was compelled, by symptoms of alarming disease, at the close of 1838, to desist for a season, spending the ensuing winter at Edinburgh.

At the suggestion of the Rev. Dr. Candlish, the General Assembly's Committee for the Conversion of the Jews determined to send a Deputation, on a Mission of Inquiry, to Palestine and other eastern countries. McCheyne and his friend, Rev. Andrew A. Bonar, were associated with the Rev. Drs. Black and Keith. They left their native land early in April, 1839, and returned home in the following November. McCheyne immediately resumed his parochial work, with health improved, but not fully restored. Conjointly with Bonar, he published (May, 1842) the "Narrative of a Mission of Inquiry to the Jews," a third edition of which was issued in 1843. His health again began to fail in the summer of 1842, and continued feeble through the

following winter; and in March, 1843, he was seized with typhus fever, that resulted in his death, March 25, 1843. He had not completed his thirtieth year.

Short as had been his life, the fruits of his ministry were abundant. A large number of souls had been gathered into the communion of his own church; and numbers elsewhere, in Scotland and England, whither he had gone preaching the Word, acknowledged him as their spiritual father. His "Life and Remains" were published in 1844, by Rev. Andrew A. Bonar, and seventeen editions were sold in three years; in twenty-two years, 80,000 copies had been called for in Great Britain alone.

The hymn beginning

"I once was a stranger to grace and to God,"

is thus spoken of in his Memoir: "Mr. McCheyne was peculiarly subject to attacks of fever, and by one of these was he laid down on a sick-bed on November 15th [1834]. However, this attack was of short duration. On the 21st, he writes—'Bless the Lord, O my soul! and forget not all his benefits. Learned more and more of the value of *Jehovah Tzidkenu.*' He had, three days before, written his well-known hymn,

'I once was a stranger,' etc.,

entitled, 'Jehovah Tzidkenu, the Watchword of the Reformers.' It was the fruit of a slight illness which had tried his soul, by setting it more immediately in view of the judgment seat of Christ; and the hymn, which he so sweetly sung, reveals the sure and solid confidence of his soul." The hymn has seven stanzas, in the original.

McCheyne was accustomed to pour forth his emotions in verse, and has left a considerable number of these pious effusions behind him. Fourteen of them are published in his "Remains," as "Songs of Zion." The following was written, at the "Foot of Carmel, June, 1839":

"Beneath Moriah's rocky side,
A gentle fountain springs,

Silent and soft its waters glide,
Like the peace the Spirit brings.

"The thirsty Arab stoops to drink
Of the cool and quiet wave,
And the thirsty spirit stops to think
Of Him who came to save.

"Siloam is the fountain's name,
It means 'one sent from God';—
And thus the holy Saviour's fame
It gently spreads abroad.

"Oh! grant that I, like this sweet well,
May Jesus' image bear,
And spend my life, my all, to tell
How full his mercies are."

MARGARET MACKAY.

The Christian world is indebted to a tombstone in Devonshire, England, for the suggestion that led to the production of the sweet and soothing hymn beginning

"Asleep in Jesus! blesséd sleep."

It was written by Mrs. Margaret Mackay, under the influence of a quiet scene which she thus describes:

"'SLEEPING IN JESUS.'

"This simple inscription is carved on a tombstone in the retired rural burying-ground of Pennycross Chapel, in Devonshire. Distant only a few miles from a bustling and crowded seaport town [Plymouth], reached through a succession of those lovely green lanes for which Devonshire is so remarkable, the quiet aspect of Pennycross comes soothingly over the mind. 'Sleeping in Jesus' seems in keeping with all around."

The hymn was contributed to "The Amethyst; or Chris-

tian's Annual for 1832. Edited by Richard Hine, M.D., and Robert Kaye Greville, LL.D.," and published by "Oliphant, Edinburgh."

Very few particulars of Mrs. Mackay's life have been obtained. Her father, Captain Robert Mackay, on his retirement from active service, settled at Hedgefield, Scotland. She was married to Major William Mackay, of the British Army, in 1820. In addition to her occasional contributions to periodicals, she published: "The Family at Heatherdale" (3d ed., 1854); "Sabbath Musings" (1844); "The Wycliffites, or England in the Fifteenth Century" (1846); "Thoughts Redeemed, or Lays of Leisure Hours" (1854); and "False Appearances, a Tale" (1859). The following stanzas are from her hymn, "To the Holy Spirit":

"Glorious Spirit! from on high,
Sent to show a Saviour nigh,
In the darkest hours of night
Cheer me with thy quenchless light.

"By thy holy office led,
Testify of him who bled;
Testify how Jesus slain,
Rose, revived, and reigns again.

"Turn the sinner from his sin;
Teach him how the crown to win;
Bring him to Immanuel's feet;
Lead him to the mercy seat.

"Bid him hear the Shepherd's voice,
Think of Jesus and rejoice;
Daily, though earth's woes increase,
Thou canst sweetly whisper peace."

JUDITH [COWPER] MADAN.

Mrs. Madan was of a distinguished family. She was the daughter of Spencer Cowper, Judge of the Common

Pleas, who was the second son of Sir William Cowper, Bart., and the brother of William, the first Earl Cowper, Lord Chancellor of Great Britain. She had three brothers —William, John, and Ashley: William was the Clerk of the House of Lords; John was the Rev. John Cowper, D.D., and the father of William Cowper, the poet; Ashley's daughter was the wife of Sir Robert Hesketh, Bart., —the "Lady Hesketh" with whom her cousin, the poet, corresponded so frequently. The daughter of Mrs. Madan was married to Major William Cowper, her cousin, the son of William, and was the "Mrs. Cowper" of the poet's circle of friends. A sister of Mrs. Madan was married to Chief-Justice William de Gray, who, in 1780, was created Lord Walsingham.

Judith Cowper very early became distinguished for her literary proficiency. She excelled particularly in poetry, and frequently indulged in the graceful art. Her "Progress of Poetry," published in 1783, is no mean specimen of poetic ability. She was married (probably about 1725) to Col. Martin Madan. One of her sons, the Rev. Martin Madan, of London, is noticed below. Another son, Spencer, became, successively, Bishop of Bristol, and Bishop of Peterborough.

The hymn beginning

"In this world of sin and sorrow,"

appeared in the second edition (1763) of her son Martin's Collection. It is there entitled, "A Funeral Hymn."

MARTIN MADAN.

1726–1790.

Martin Madan was born in 1726, and was the eldest son of Col. Martin Madan, of the Guards, and Judith Cow-

per (see the preceding sketch). He was trained for the law, was admitted to the bar, and entered upon the practice of his profession with the fairest prospects. At this time, he had but little respect for religion and its ministers. Being in company one evening, at a coffee-house in London, he was commissioned by his gay associates to go and hear John Wesley, and to report to them, for their sport, an account of the man, his manner, and his discourse. As he entered the assembly, Wesley was announcing as his text, —"Prepare to meet thy God!" He was deeply impressed at once, and much more as the preacher proceeded with his discourse. He returned to the coffee-house, and was promptly asked, "Have you taken off the old Methodist?" He replied,—"No, gentlemen, but he has taken me off." He forsook them at once, abandoned his old pursuits of worldly pleasure, and eagerly sought to be reconciled to God.

Madan had married a daughter of Sir Bernard Hale, Chief Baron of the Exchequer in Ireland, and his mother-in-law was on familiar terms with Lady Huntingdon, to whom he was speedily introduced. He was thus brought under the influence of that choice circle of godly ministers and others, of which she was the centre. Classically educated, and highly gifted as a speaker, he ardently sought to serve God in the ministry of the Gospel. This was in the summer of 1750. With some difficulty he obtained ordination. His eloquence drew the attention of the populace, and crowds flocked to hear him. He "was rather tall in stature, and of a robust constitution; his countenance was majestic, open, and engaging, and his looks commanding veneration: his delivery is said to have been peculiarly graceful. He preached without notes; his voice was musical, well-modulated, full, and powerful; his language, plain, nervous, pleasing, and memorable; and his arguments strong, bold, rational, and conclusive."

Madan was appointed to the Chaplaincy of the Lock Hospital, London, and, by his interest among the wealthy, procured the erection of a chapel adjacent to the hospital, where he continued to exercise his ministry to the end of

life. By reason of his high social position, he was, also, appointed the Chaplain of Lord Apsley, afterwards Earl Bathurst, Lord High Chancellor. His services were in great demand everywhere throughout the kingdom, among the adherents of Lady Huntingdon and her chosen preachers. His cousin, William Cowper, the poet, in a letter to Madan's sister, Mrs. Major Cowper, acknowledges (1763) his obligations to him for counsel in his spiritual troubles.

Madan was passionately devoted to music, and took great interest in hymnology. His "Collection of Psalms and Hymns" (1760), was well received, and was frequently republished. In this Collection is found the favorite hymn,

"Now begin the heavenly theme," etc.

It is of uncertain origin, and it can not be traced farther. The authors' names are given to none of the hymns, and it is quite probable that some of them were composed by himself. At all events, he took such liberties with the material in his possession, adding, abridging, and rearranging, as well as modifying, in many cases, that the result, in some instances, was an essentially new hymn. He issued, also, a Tune Book, containing "the Music of the Hymns," commonly known as "The Lock Hospital Collection." Many of the tunes—Bristol, Castle Street, Denbigh, Halifax, Helmsley, Hotham, Huddersfield, Kingston, Leeds, Nantwich, and others—were his own composition. His passion for music became a snare to him, causing him, at length, to give more attention to it than to the preaching of the word. Oratorios were frequently performed, on Sunday evenings, in his chapel; and to such an extent did he carry the practice of Sunday concerts, vocal and instrumental, as to give great offence to the godly. It is to him that his cousin, William Cowper, in his "Progress of Error," written in the winter of 1780–1781, refers when he uses the following language:

"Occiduus is a pastor of renown;
When he has prayed and preached the Sabbath down,

With wire and catgut he concludes the day,
Quavering and semiquavering care away.
The full concerto swells upon your ear;
All elbows shake. Look in, and you would swear
The Babylonian tyrant, with a nod,
Had summoned them to serve his golden god."

As chaplain of the Lock Hospital, the condition of its patients had long excited his attention, and led, finally, to the publication (1780) of his "Thelypthora,"—a book that gave rise to much controversy. He occupied much of his time, the next few years, in the study of the Latin classics; and, in 1789, he published "A New and Literal Translation of Juvenal and Persius; with Copious Explanatory Notes, in two volumes." He departed this life, in 1790, in his sixty-fifth year.

RICHARD MANT.

1776–1848.

To Southampton, England, the home of Isaac Watts, and the birthplace of English hymnology, the church is indebted also for Richard Mant, another sweet singer in Israel. He was of a good family. His maternal grandfather was the Rev. Joseph Bingham, the eminent antiquarian, and erudite author of the "Origines Ecclesiasticæ, or The Antiquities of the Christian Church"—found in almost every theological library of any extent. His father, Richard Mant, D.D., of Trinity College, Oxford, was the Rector of All Saints' Church, Southampton, and was, also, a respectable author. Of his great excellency his son bore efficient witness in one of his early poems:

"Thou gavest me being; sweeter far than this,
Thou gavest me that which makes my being bliss:
Thou didst to holy thoughts my bosom warm,
Thou didst my tongue to holy accents form,

And teach, in dawning reason's infant days,
To lisp the voice of prayer, and thanks, and praise."

The son was born, February 12, 1776, and trained in the grammar-school of which his father was the master, until, at the proper age, he was sent (1789) to the famous Winchester School, and thoroughly fitted for college. He entered Trinity College, Oxford, in 1793, and graduated, B.A., 1797, and M.A., 1801. In 1798, he obtained a fellowship in Oriel College, and won, in 1799, the Chancellor's prize for the best English Essay. He was ordained deacon, in 1802, by Bishop Brownlow North, at Winchester, and began his ministry as his father's Curate. The same year he began his successful career as an author, by editing the poetical works of Thomas Warton, the poet-laureate, and by the publication of a poetic tribute to Joseph Warton,—the familiar friends of his revered father.

A continental tour followed; and, on his return, he was ordained priest by Dr. Randolph, Bishop of Oxford, and accepted the Curacy of Buriton. He took also a few pupils, and, having a small charge, found time for much literary work. In 1804, he published, in verse, "The Country Curate," and, at the close of the year, married Miss Elizabeth Woods, on which occasion he addressed her in a poem, giving the reasons of his choice. The consequent loss of his fellowship drew from him his "Farewell to Oxford." The same year he prepared, for the Christian Knowledge Society, "A Familiar and Easy Guide to the Church Catechism." Two years later (1806), he published his "Poems, in three Parts," and the year following, a volume of "Eight Lectures on the Occurrences of the Passion Week"; also, "The Slave and other Poems."

In 1809, he became the Curate of Mr. Legge at Crawley, and there wrote his "Puritanism Revived, in a Series of Letters from a Curate to his Rector." At the close of the same year, he again became his father's Curate. Early in 1810, he was preferred to the Vicarage of Coggeshall, Essex,—the old charge of that famous Puritan, Dr. John Owen,

and still abounding in adherents to his faith. It was this fact, most probably, that determined him, when appointed (1812) to deliver at Oxford the Bampton Lectures for that year, to take for his theme, "An Appeal to the Gospel; or, An Inquiry into the Justice of the Charge, alleged by Methodists and other Objectors, that the Gospel is not Preached by the National Clergy,"—a production severely criticised by the *Christian Observer*, and several divines of the Church of England. Three volumes of "Sermons for Parochial and Domestic Use" (1813–1815) followed. He became, in 1813, the domestic chaplain of Dr. Charles Manners Sutton, the Archbishop of Canterbury, and, in 1816, was preferred to the handsome living of St. Botolph, Bishopsgate, London, to which was added, in 1818, the Rectory of East Horsley.

While a resident of the metropolis, he was employed, in concert with the Rev. Dr. George D'Oyly, under the auspices of the Archbishop, by the "Society for Promoting Christian Knowledge," in preparing and publishing (1814) a Family Bible with notes, partly original, and partly selected, principally from the soundest divines of the Church of England and Ireland, in 3 vols. "Seven Academical Sermons" came forth in 1816, and "The Book of Common Prayer, Selected with Notes," in 1820. He was elevated to the See of Killaloe and Kilfenora in 1820, and transferred, in 1823, to the See of Down and Connor, to which, in 1842, the See of Dromore was added,—all in Ireland.

Early in 1824, he published "The Book of Psalms, in an English Metrical Version, founded on the Basis of the Authorized Bible Translation, and compared with the Original Hebrew; with Notes Critical and Illustrative." A valuable "Introduction" precedes the Version. The work must have cost him much time and labor. It contains some excellent versification, but, for popular use, falls far behind the Paraphrases and "Imitations" of his townsman Watts. The "Notes" exhibit much scholarship, but the work has had a very limited circulation. "Biographical Notices of the Apostles, Evangelists, and other Saints," followed, in

1828, with original Hymns appended to the several chapters. "The Clergyman's Obligations considered" came out in 1830; "The Gospel Miracles, in a Series of Poetical Sketches," in 1832; "Scriptural Narratives of Passages in our Blessed Lord's Life and Ministry," with Hymns, and "The Happiness of the Blessed,"—also, with Sonnets, in 1833,—the last, a most popular work; "The British Months, a Poem, in 12 Parts," 2 vols., in 1835; "Ancient Hymns, from the Roman Breviary, with Original Hymns," in 1837, some of them very beautiful; and "The Church and her Ministrations, in a Series of Discourses," in 1838. His two volumes of "The History of the Church of Ireland," a valuable work, appeared in 1839, 1841; and his "Primitive Christianity Exemplified and Illustrated by the Acts of Primitive Christians," followed in 1842. "Horæ Ecclesiasticæ, the Position of the Church with regard to Romish Error," he published in 1845; "Religio Quotidiana; Daily Prayer the Law of God's Church, and heretofore the Practice of Churchmen," in 1846; and "Feriæ Anniversariæ; Observance of the Church's Holy Days no Symptom of Popery," two volumes, in 1847. He died, at home, November 2, 1848.

Few men have more industriously, and usefully, labored in literary productions. A complete list of his "Works" occupies nearly four columns of the January Number of the *Gentleman's Magazine*, for 1849. Some of his Poetry is of a high order. The following is on "The Death of the Righteous":

"Wouldst thou the Christian's death triumphant die?
Live thou the Christian's life.—To fight the fight
Of God, supported by the Spirit's might,
And, in the Saviour's name, to fix the eye
Fast on the prize, and strive for mastery;—
To keep the faith's rich jewel, whole and bright;—
Such aim accomplished was the heart's delight
Of dying Paul: such aim be thine to try;
So move thou duly on to reach the goal;
So may God's Spirit with thine own attest

Thy heavenly sonship, and his peace control
Earth's anxious thoughts.—So, meet to join the blessed,
His gentle breath shed comfort on thy soul,
The pledge and earnest of eternal rest."

JOHN MARRIOTT.

1780–1825.

The Rev. John Marriott was the youngest son of the Rev. R. Marriott, D.D., the patron and incumbent of the living of Cottesbach, near Lutterworth, England. There the son was born, in 1780, and obtained his early training. At Rugby, he was fitted for college; and, in 1798, he entered Christ Church College, Oxford, graduating with honors, in 1802. He took orders, in 1803, and served in several Curacies.

He obtained, and held for some years, the position of Domestic Chaplain to the Duke of Buccleuch, and Tutor of his children. At the instance of the Duke, he was presented to the living of Church Lawford, near Rugby, Warwickshire. He published a volume of his Sermons in 1818. The illness of his wife drove him from Warwickshire, and he obtained a Curacy at Broad Clyst, near Exeter, Devonshire. Here, March 31, 1825, he ended his earthly course. A volume of his "Sermons" was published (1838) by his sons. "They are what sermons should be," "plain and practical," "eloquent and touching," and "speak to the heart." The only extant specimen of his poetry is the hymn beginning

"Thou! whose almighty word."

It was written in 1813, and was contributed by his son to Dr. Raffles' "Supplement to Watts" (1853).

JOHN MASON.

——1694.

John Mason was a contemporary of Bunyan and Baxter, Ken and Dryden, Tate and Brady. Of his nativity no particulars are extant. His school-days were passed in the humble parish of Strixton, ten miles east of Northampton, England. He entered Clare Hall, Cambridge, in 1660, and graduated, A.B., 1664, and A.M., 1668. He first served in the ministry as the Curate of the Rev. Mr. Sawyer, in the rural parish of Isham, Northamptonshire. Then he was presented, October 31, 1668, to the Vicarage of Stanton-Bury, Buckinghamshire, where he continued more than five years. Several of his "Letters," written here, were published with his "Remains," and breathe forth a most exalted spirit of piety.

He was presented, January 28, 1674, to the Rectory of Water Stratford, on the upper Ouse, where he continued, through the troublous times of that period, most faithfully serving God, and cultivating the spirit of holiness in himself and all about him, full twenty years, until his death in 1694.

Living in a dissolute and profane period, he left behind him few superiors in things pertaining to God. It is rare to find such a character in any age. Religion was both his business and pleasure; it was the atmosphere in and by which he lived. He sought to diffuse the same spirit all about him, and to make everybody partaker of his joy. Richard Baxter called him "the glory of the Church of England." His "Select Remains," edited by his grandson, Rev. John Mason, can not be read without profit. The style is sententious, antithetic, crisp, and solid, with no redundancy. His poems, while somewhat stiff in their structure, and a little harsh in their flow, partake of the style of his prose.

He published, in 1683:—"Spiritual Songs; or Songs of

Praise to Almighty God, Upon Several Occasions. Together with the Song of Songs, which is Solomon's: First Turn'd, then Paraphrased in English Verse: With an Addition of a Sacred Poem on Dives and Lazarus. To which is Added Penitential Cries." The "Songs" are highly spiritual and devout.

In his first "Song of Praise," the fourth stanza is admirable:

"How great a being, Lord! is thine,
Which doth all beings keep!
Thy knowledge is the only line
To sound so vast a deep:
Thou art a sea without a shore,
A sun without a sphere,
Thy time is now and evermore,
Thy place is everywhere."

In his "Song of Praise for the Evening," beginning with

"Now from the altar of my heart,"

occurs this stanza:

"Man's life 's a book of history,
The leaves thereof are days,
The letters mercies closely joined,
The title is thy praise."

His twenty-fourth "Song," beginning with

"My soul doth magnify the Lord,"

has eleven single stanzas in the original, and is a remarkable effusion of glowing love and holy joy. The following is the first stanza of his second "Song":

"What shall I render to my God
For all his gifts to me?
Sing, heaven and earth! rejoice and praise
His glorious majesty.
Bright cherubims! sweet seraphims!
Praise him with all your might;
Praise, praise him, all ye hosts of heaven!
Praise him, ye saints in light!"

Mason's book was familiar to Isaac Watts, and gave shape to some of his phraseology. Pope and the Wesleys, also, show a similar familiarity with this old Puritan.

WILLIAM MASON.

1719–1791.

William Mason was born, in 1719, at Rotherhithe, then a suburb of London, on the Surrey side. At the age of ten, the family removed to Bermondsey, the adjoining parish on the west, and nearer the heart of the city. He was favored with a good grammar-school education, including the rudiments of the Latin language. At a suitable age he was bound apprentice to his father, who was a clock-maker. In 1740, his father died, leaving to him his business, and the care of a mother, sister, and brother. The next year, he married Miss Cox.

Though not religiously trained, he was a constant attendant of the parish church, conforming outwardly to the requirements of a Christian profession. Not finding that peace of mind that he desired, he began occasionally to attend Wesley's chapels, greatly to his spiritual advantage. He joined one of his societies, and became, also, a class-leader. Subsequently, becoming dissatisfied with Wesley's doctrine, he attached himself to Whitefield, Mr. Jones of Southwark, and Mr. Romaine, retaining his connection with the parish church.

He now began to write, occasionally, for the press. His first publication was a pamphlet, entitled,—"Morality not Christianity," in opposition to a sermon by the Rev. Mr. Wingfield, of Southwark. In 1754, he sent out another pamphlet, containing, "Plain Queries, humbly offered to the Clergy, with an Expostulatory Address to the Laity of the Church of England, on the Declension of Scriptural

Christianity." Four years later, he published (1758) "Remarks and Observations on the Morality and Divinity contained in a Pamphlet by the Rev. Dr. Free"; and, in 1760, "Antinomian Heresy exploded," in reply to James Relly's "Treatise on Union." To these were added, in subsequent years: "Methodism Displayed, and Enthusiasm Detected"; "The Scripture Doctrine of Imputed Righteousness"; and several small books for children.

His principal work, by which he is best known, is "A Spiritual Treasury for the Children of God," in two volumes, one for the morning, the other for the evening. "An affectionate Address to Passionate Professors," was published in 1774. "The Christian Communicant" was designed as "A suitable Companion to the Lord's Supper." "The Believer's Pocket Companion" was very favorably received. In 1778, he published "The Christian Companion for the Sabbath," in two volumes. His other works were: "Crumbs from the Master's Table"; "Manual of Piety"; and "Help to Family and Private Devotion."

He succeeded the Rev. A. M. Toplady (1777) as the editor of *The Gospel Magazine*, which he conducted for several years, and in which he first published his "Notes on Bunyan's Pilgrim's Progress."

He was long known as a Justice of the Peace, and, in 1783, was appointed an acting Magistrate, having, the same year, retired from business. Four years afterwards (1787), he had a slight stroke of paralysis, and a more severe one in 1789, from both of which he recovered. A third, September 29, 1791, terminated his life the same day, at the age of seventy-two years. His only son, the Rev. Henry Cox Mason, had, for twelve years, been the Morning Preacher and Lecturer of St. Mary Magdalen, the parish church of Bermondsey.

His hymn, entitled "The Christian Surrender," beginning with

"Welcome, welcome, dear Redeemer!"

is taken from the "Supplement" of the London *Evangel-*

ical Magazine for 1794. It contains, in the original, five stanzas, the second, third, and fourth of which are subjoined:

"Not my own, through thy redemption,
And thy overcoming grace,
Hear the call of every passion,
Saviour! come and take thy place;
Lord! come quickly;
Here display thy beauteous face.

"Thousand thousand sad resorters,
All th' attendant host of sin,
Will and must become usurpers,
If thyself be not within:
Come, Lord Jesus!
Let thy glorious train be seen.

"Set apart this humble dwelling,
Here erect thy throne of state;
Faith, and every grace attending,
Shall around thy footstool wait;—
Thou, their Sovereign,
Thou, their only Potentate."

Mr. Mason's publications are characterized by pure doctrine, deep piety, and an ardent zeal for the conversion and sanctification of souls. They have had a large circulation, and have exerted a powerful influence for good. "In the discharge of the filial, fraternal, conjugal, and parental duties, he was cheerful and exact"; while as a citizen and magistrate he was universally respected, and as a Christian greatly beloved. Though occupying, as a tradesman, a comparatively humble sphere, he "may, with strict propriety, be classed among the good, the great, and useful, of society."

RICHARD MASSIE.

1800——.

Mr. Massie is of an ancient Cheshire family,—one of the oldest in the county. His father, the Rev. Richard Massie (1771–1854), was the only child of Thomas Massie, of Coddington, Cheshire, England, and Elizabeth, a daughter of Nathaniel Marriott, Esq., of Cheshunt, Hertfordshire. His mother, Hester Lee Townshend, the eldest daughter of Col. Edward V. Townshend, of Wincham Hall, Cheshire, was married in 1796, and had twenty-two children, of whom eighteen came to maturity.

Richard Massie was the eldest son of this large family, and was born, June 18, 1800. His early days were spent at Chester, where his father was settled from 1803 to 1832 in charge of the parish of St. Brides. He married, January 7, 1834, Mary Ann, the eldest daughter of Hugh Robert Hughes, of Blache Hall, Chester. She died in 1841. Mr. Massie, being a gentleman of wealth and leisure, has devoted himself to literature. He resides at Pulford Hall, Coddington, Cheshire; and has, also, a seat at Wrexham, in Denbighshire, Wales. Both seats are but a few miles south of Chester. In 1854, he published a translation of "Martin Luther's Spiritual Songs"; and, in 1860, "Lyra Domestica: Translated from the 'Psaltery and Harp,' of C. J. P. Spitta, by Richard Massie,"—which contains several hymns that have become quite popular.

The following versification of one of Spitta's hymns, is a pleasing specimen of his style:

"The purple morning gilds the eastern skies,
And what the night had hidden from our eyes
Now stands revealed to our admiring gaze;
Mountain and valley, wood and fruitful plain,
Which in their misty bed asleep had lain,
Shine forth and glitter in the sun's bright rays.

"Shine in my soul, and light and joy impart,
O blessèd Jesus, Sun of my dark heart!
Oh! cause therein the light of truth to shine;
Show me each crooked winding of my heart,
Change and renew it so in every part,
That my whole nature be transformed to thine.

"Thou Sun! by whom my new life first was lighted,
Oh! let me not again become benighted,
But be my light when shades around me spread;
With the bright splendor of thy heavenly rays
Illuminate the evening of my days,
And shed a halo round my dying head."

MARY FAWLER MAUDE.

The author of the beautiful hymn,

"Thine for ever, God of love!" etc.,

is the wife of the Rev. Joseph Maude, a graduate of Queen's College, Oxford (of which he was, for some years, a Fellow), ordained a priest in 1829, some time Curate of Carisbrooke, Isle of Wight, and, since 1852, Vicar of Chirk, near Ruabon, Denbighshire, and Honorary Canon of St. Asaph. While a resident of Carisbrooke, Mrs. Maude published (1848) "Twelve Letters on Confirmation," in which volume this hymn first appeared. On her removal (1852) to Wales, she published "Memorials of Past Years." Her hymns have usually been prepared for special parochial occasions.

SAMUEL MEDLEY.

1738–1799.

Samuel Medley was a sailor-boy, and fond of the sea. His grandfather, Samuel, for whom he was named, was attached

to Lord Kinnoul's Embassy to Constantinople (1730), and was reputed a Christian man. His son, Guy, accompanied the Duke of Montague in his tour of Europe, and, some time afterwards, resided in his mansion as private tutor,—having been early distinguished for his classical and literary attainments. He was subsequently, for a short season, Attorney-General of the Island of St. Vincent's, in the West Indies. On his return, he opened a boarding-school at Cheshunt, Hertfordshire, and was honored with the friendship of the Rev. James Hervey and Sir Isaac Newton. He married a daughter of W. Tonge, principal of an academy at Enfield, in Middlesex.

Samuel was the eldest of three sons, and was born at Cheshunt, June 23, 1738. At an early age, he was sent to his grandfather's school at Enfield. At fourteen, he was apprenticed to an oil-dealer in London, and, at seventeen, entered the Royal Navy as a midshipman, being promoted, not long after, to the position of master's mate, under Admiral Boscawen. In a sanguinary battle with the French off Cape Lagos, Portugal, August 18, 1759, he received a severe and dangerous wound. On the return of the fleet, he was carried, still on the crippled list, to the house of his grandfather Tonge, who had now removed to London, and become a deacon of the Baptist Church, Eagle Street, under the care of the Rev. Andrew Gifford, D.D. The kind and pious counsels of Mr. Tonge, seconded by the preaching of Whitefield and Gifford, were blessed to his conversion, and he joined the latter's church, in December, 1760.

Having married in 1762, and taught a school in King Street, Soho, for several years (during which time he applied himself to the study of the classics and sacred literature), he was licensed to preach in August, 1766; and, in June, 1767, he became the pastor of the Baptist Church of Watford, Hertfordshire, combining teaching with his new occupation. He proved to be a very acceptable preacher, and, in 1772, became the pastor of the Baptist Church in Liverpool, for which (1790) a commodious edifice was built in Byrom Street. Here he continued until

his death, July 17, 1799, in his sixty-first year. He had been for many years one of the preachers of the Tabernacle and Tottenham Court Road Chapels, London, making an annual visit to the metropolis for this purpose. He was a very godly man, and his ministry was greatly blessed.

He had a great facility for versification, and was accustomed to write occasional hymns to accompany his sermons. They were at first printed as leaflets, and are dated from 1786 to 1790. He published, in 1789, a volume containing 77 of his hymns, and a larger volume in 1794. A still larger edition (230 hymns) was published the year after his death (1800), with the following title: "Hymns. —The Public Worship and Private Devotions of Christians Assisted, in Some Thoughts in Verse: Principally Drawn from Select Passages of the Word of God."

The hymns by which he is best known are:

"Awake, my soul, in joyful lays," etc.,

"Oh! could I speak the matchless worth," etc.

He wrote nine hymns "On the Nativity of Christ," of one of which the first three of seven stanzas are subjoined:

"Join, all who love the Saviour's name!
His boundless glories to proclaim,
And sound his praise abroad;
He comes, a dying world to bless,
With all the riches of his grace:
All hail! incarnate God!

"Join, ye bright tenants of the sky!
Sound, sound his glorious name on high,
And all his work applaud;
Your golden harps, your holy joy,
Approve the theme, and love th' employ,
To sing th' incarnate God.

"Here, then, let heaven and earth combine,
In songs melodious and divine,
To reach his blessed abode;
Angels and men, unite to tell
The glories of Immanuel,
And sing th' incarnate God."

WILLIAM MERCER.

——1873.

The Rev. William Mercer was educated in the University of Cambridge. He graduated B.A. of Trinity College, in 1835. He was ordained a deacon, the next year, by the Bishop of Chester. In 1839, he was preferred to Trinity Church, Habergham Eaves, in Lancashire, near Yorkshire. In the following year, he accepted the senior Curacy of the large church of Burnley, two miles distant. In 1841, he was preferred to the Perpetual Curacy of St. George's, Sheffield, which he retained until his decease, in 1873.

James Montgomery, for several years before his death, was one of his parishioners, and rendered him valuable assistance in the compilation of his "Church Psalter and Hymn Book." The first edition of this popular hymnal was issued, December, 1854; the second and improved edition, in November, 1860. A greatly improved edition, in three parts, The Canticles, The Psalms, and 511 Hymns, with Tunes, appeared in October, 1864. It has had a large circulation. In 1869, it had found its way into 1,000 churches, several cathedrals, and the Royal chapels, and had an annual sale of about 100,000 copies. It was used by fifty-three of the London churches. It is an excellent compilation, and has contributed largely to the improvement of the Psalmody of the British churches.

A very favorable specimen of the compiler's lyrical powers is found in his translation of a German hymn by Nicolai, in four stanzas, of which the first is subjoined:

"How bright appears the morning star,
With mercy beaming from afar!
The host of heaven rejoices;
O righteous Branch! O Jesse's Rod!
Thou Son of man, and Son of God!
We too will lift our voices:

Jesus! Jesus!
Holy, holy! yet most lowly!
Draw thou near us;
Great Immanuel! stoop and hear us."

JAMES MERRICK.

1720–1769.

Mr. Merrick is to be classed among the most careful and respectable of the English versifiers of "The Book of Psalms." Bishop Lowth, no mean authority, speaks of him as "a man of great learning," and characterizes his version as "an admirable work, distinguished by many splendid marks of learning, art, and genius." A few only of his Psalms, however, have become popular.

He was a native of Reading, Berkshire, England, and was born in 1720. He fitted for college at the grammar-school there, and, at the early age of fourteen, gave indications of what he was yet to be, in the publication of "The Messiah: a Divine Essay." Two years afterwards (1736), he entered Trinity College, Oxford, where he greatly distinguished himself as a classical scholar, and took his degrees in due form. He was chosen a Probationer Fellow of the same College in May, 1744. He had previously demonstrated his eminent fitness for this distinction, by publishing (1742) "The Destruction of Troy, translated from the Greek of Tryphiodorus into English Verse, with Notes."

Though duly ordained to the ministry, he was compelled, by incessant pains in the head, to refrain from the performance of its duties. He devoted himself, therefore, to literary pursuits. He published (1744) "A Dissertation on Proverbs IX. 1–6," with "occasional Remarks on other Passages in Sacred and Profane Writers." Besides several Tracts, published at intervals, he put forth (1763) his "Poems on Sacred Subjects," and (1764) "Annotations,

Critical and Grammatical, on St. John I. 1–14," with a second part in 1767.

For years he had been devoted to the study of the Psalms in the original, and, in 1765, appeared "The Psalms, Translated or Paraphrased in English Verse,"—"a mixture of Translation and Paraphrase"; "not calculated for the uses of public Worship," but rather "the purposes of private devotion."

His "Annotations on the Psalms," containing "a great deal of elegant criticism," and "classical illustration," was published in 1767. He died at Reading, January 5, 1769.

In 1791, appeared "A Version or Paraphrase of the Psalms, originally written by the Rev. James Merrick, A.M., Divided into Stanzas, and adapted to the Purposes of Public or Private Devotion. By the Rev. W. D. Tattersall, A.M., Vicar of Wotton-under-Edge, Gloucestershire, and Chaplain to the Hon. Mr. Justice Buller." The title-page is dated, 1789; but the publication was delayed two years in the vain hope of obtaining for it ecclesiastical authorization. The execution of this work necessarily involved some alterations of the original version, but the departures are as few and as slight as could have been expected. Even in this form, however, the book has had a very limited circulation. While it contains some passages of great beauty, and much good poetry, with a versification generally harmonious, classical, and resonant, it is, for the most part, too rhetorical; and, at times, pompous, diffuse, and inflated—not at all adapted for popular use. "The translator," he himself avows, "knew not how, without neglecting the poetry, to write in such language as the common sort of people would be likely to understand."

Merrick's version of the 122d Psalm,—

"With holy joy I hail the day," etc.,

is a translation and paraphrase of Dr. Theodore Zwinger's Latin translation of the same Psalm, beginning with

"O lux candida, lux mihi
Læti conscia transitus!

Per Christi meritum patet
Vitæ porta beatæ."

Merrick has eight six-line stanzas. His version of the 133d Psalm is written in the same metre, thus:

"How blessed the sight, the joy how sweet,
When brothers joined with brothers meet,
In bands of mutual love!
Less sweet the liquid fragrance, shed
On Aaron's consecrated head,
Ran trickling from above,
And reached his beard, and reached his vest:
Less sweet the dews on Hermon's breast,
Or Zion's hill descend:
That hill has God with blessings crowned,
There promised grace that knows no bound,
And life that knows no end."

ALBERT MIDLANE.

1825——.

Albert Midlane was born, January 23, 1825, at Newport, Isle of Wight. He was the youngest of a large family, and was trained, by Christian parents, in the ways of godliness. In early youth, he became an humble follower of Christ, and devoted his talents to the glory of God. He was prompted to poetic effort, by some remarks of his Sunday-School teacher. His earliest published hymn,—

"God bless our Sunday-Schools!" etc.,

was contributed (1843) to the *Baptist Children's Magazine.* His first volume, "Poetry addressed to Sabbath-School Teachers," was issued in 1844, followed, in 1848, by "The Fatherless Village Girl."

One mile to the southwest of the town of Newport are

the venerable ruins of Carisbrooke Castle. Hither he used frequently to resort, at the twilight hour, and meditate among the inspiring scenery of the place. Most of his hymns were written during these walks; and here, too, was suggested his "Vecta Garland: Poems on the Scenery and Beauty of the Isle of Wight," published (1850) under the patronage of Prince Albert. He published nothing further until 1860, when he contributed nine hymns to "The Evangelist's Hymn-Book," and one, at least, to "Good News for the Little Ones"; also, in 1861, fifty-one to "The Ambassador's Hymn-Book," and one to the "London Messenger"; in 1862, forty to the "Hymn-Book for Youth," and several to "William Carter's Gospel Hymn-Book."

Many of his hymns and fugitive pieces were gathered into a volume, and published (1864) with the title,—"Leaves from Olivet: A Collection of Sacred Poetry." This was followed (1865) by ten pieces in "Pleasant Hymns for Boys and Girls," and a large number in "Gospel Echoes." "The Union Series of Leaflets" appeared in 1868. He has been a frequent contributor, both of prose and poetry, to several of the periodicals.

JAMES ELWIN MILLARD.

1821——.

The Rev. Dr. Millard is a graduate of Magdalen College, Oxford, where he took his degree of B.A., in 1845, and of M.A., in 1848. On his graduation, he was also chosen one of the Fellows of the College. Being appointed to the Curacy of Bradfield, Berkshire, he was ordained a deacon, June 7, 1846, by the Bishop of Oxford. He received, also, the same year, an appointment to the Head Mastership of Magdalen College School, Oxford. The following year, May 30, 1847, he was ordained to the priest

hood. In 1859, he received the degree of D.D. from Magdalen College.

His first publication (1847) was "The Island Choir, or the Children of the Child Jesus." The next year (1848), he published "Historical Notices of the Office of Choristers," and contributed several hymns to "The Devout Chorister"; also (1850) to "The Ecclesiastic." In 1864, he was preferred to the Vicarage of Basingstoke, Hampshire. His version of the "Te Deum,"

"God eternal, Lord of all," etc.,

was contributed (1848) to "The Devout Chorister," and, in the original, consists of eight stanzas.

HENRY MILLS.

1786–1867.

Henry Mills was the son of John Mills and Chloe Wines, of Morristown, N. J., where he was born, March 12, 1786. He fitted for college in his native place, and graduated at the College of New Jersey, Princeton, in 1802. He took charge of the Morristown Academy shortly after, and, in 1806, of the Elizabethtown Academy. In 1810, he was Tutor of the College at Princeton. He studied theology with his former pastor, the Rev. James Richards, D.D., was licensed to preach by the Presbytery of Jersey, received a call to the pastoral care of the Presbyterian Church of Woodbridge, N. J., and was ordained there, in 1816. After a successful pastorate of five years, he removed to Auburn, N. Y., to occupy the chair of Biblical Criticism in the newly-founded Theological Seminary. In this position he continued, honored and successful as a theological teacher, until the year 1854, when, by reason of increasing physical infirmities, he was, at his own request, relieved from the du-

ties of his chair, and made Professor Emeritus. The remaining thirteen years of his life were occupied mostly in literary and theological study, and recreation. In 1833, he was honored with the degree of D.D., by Amherst College. He died, June 10, 1867, at Auburn, N. Y., in his eighty-second year.

He married, in early life, Miss Maria Barkins, who outlived him. Two sons and five daughters were given them; four of the latter becoming the wives of clergymen, viz.: Rev. Russell S. Cook, Rev. Claudius B. Lord, Rev. Henry A. Nelson, D.D., and Rev. Frederick Starr, Jr.

Dr. Mills was an admirable Hebrew scholar, and excelled in Biblical Criticism. He made himself familiar, also, with the German language, and occupied many of his spare hours in translating, into English verse, some of the many excellent hymns with which that language abounds. These he gave to the press, in 1845, with the title,—"Horæ Germanicæ: A Version of German Hymns." This volume contained 128 translations, all of them, with four exceptions, in the exact measure of the original; with an "Appendix," containing "A Version of 'Dies Iræ,'" and of a "Part of 'Stabat Mater.'" A second edition, revised, with 44 additional translations, appeared in 1856. The versification is smooth, the rhyme and rhythm exact, and the style attractive. The book is among the best of its kind.

HENRY HART MILMAN.

1791–1868.

The Rev. Dr. Milman occupied a conspicuous place among the ripe scholars and distinguished authors of the nineteenth century. Known at first as a poet and dramatist, with an ambitious and somewhat pompous yet vigorous style, he came to be regarded as one of the best ecclesiastical historians of the age.

Dean Milman was the youngest son of Sir Francis Milman, Bart., M.D., F.R.S., President of the College of Physicians, and Physician to the Royal household, the son of a Devonshire clergyman, and a graduate of Exeter College, Oxford. His mother, Frances Hart, was the only child of William Hart, of Stapleton, Gloucestershire. He was born, February 10, 1791, in the parish of St. James, Westminster, London. He was trained successively,—at the Academy in Greenwich, of which the Rev. Charles Burney, D.D., LL.D., one of the most distinguished Greek scholars of the day, was the Principal; at Eton College; and at Brazenose College, Oxford, entering the latter in 1810, and graduating, B.A., in 1813, and M.A., in 1816. He wrote, in 1812, an English poem on "The Belvedere Apollo," for which he received the Newdegate prize; and, the year following, won the prize for the best Latin verse. In 1815, he was chosen a Fellow of his College, and published "Fazio: a Tragedy." In 1816, he took the prize for the best English and Latin Essay. The high promise of his youth was fully confirmed in later years.

In 1816, he was ordained a deacon by Dr. Howley, the Bishop of London, and priest, in 1817, by Dr. Legge, the Bishop of Oxford. He obtained the Vicarage of St. Mary's, Reading, Berkshire, in 1818, and, during his incumbency, entered upon his career of authorship. "Samor, Lord of the Bright City, an Heroic Poem," begun at Eton, was published in 1818, and "The Fall of Jerusalem, a Dramatic Poem," in 1820. In December of the same year, Reginald Heber, then Rector of Hodnet, asked his "assistance and contribution to the Collection" of hymns which he was then preparing. "I know," he wrote, "with what facility you write poetry, and all the world knows with what success you write religious poetry." In cheerful response to this request, Milman contributed the following year (1821) the twelve hymns which are attributed to him in the Collection published by Mrs. Heber in 1827. Under date of December 28, 1821, Heber wrote: "You have indeed sent me a most powerful reinforcement to my projected

hymn-book. A few more such hymns and I shall neither need nor wait for the aid of Scott and Southey." To his friendship for Heber, therefore, the Christian world is indebted for Milman's hymns, some of which are admirable productions.

He was chosen (1821) Professor of Poetry for ten years in Oxford University, as the successor of the Rev. John J. Conybeare. The same year, he published "The Belvedere Apollo; Fazio, a Tragedy; and other Poems." He produced, in 1822, "The Martyr of Antioch," and "Belshazzar," both of them Dramatic Poems. In 1826, he published "Anne Boleyn," also a Dramatic Poem. He was appointed to deliver the Bampton Lectures at Oxford, in 1827, and chose, for his theme, "The Character and Conduct of the Apostles considered as an Evidence of Christianity." His first contribution to History was made in 1829—"The History of the Jews," in three volumes. To this succeeded, in 1835, the last year of his residence at Reading, "Nala and Damayanti, and other Poems, translated from the Sanscrit."

He was now (1835) transferred to the Rectory of St. Margaret's, Westminster, directly under the shadow of Westminster Abbey, and at the same time made a Prebendary of St. Peter at Westminster. In 1837, he published a "Selection of Psalms and Hymns for the Use of St. Margaret's, Westminster." He also edited, for Murray, Gibbon's "Decline and Fall of the Roman Empire," which was published, in four volumes (1838), with a "Preface," a "Sketch of the Author's Life," and copious and corrective "Notes," by Milman. This was followed, in 1839, by "The Life of Edward Gibbon, with Selections from his Correspondence." The work on which he had been, for years, expending his energies next appeared (1840), as "The History of Christianity, from the Birth of Christ to the Abolition of Paganism in the Roman Empire." Though written before he had access to Strauss' work, "Das Leben Jesu," it contains, in an Appendix to Chap. II., a confutation of the German Philosopher; and Milman claimed that his "History" was

"a complete, though of course undesigned, refutation of his hypothesis." His leading object, in this very able History, was "to trace the effect of Christianity on the individual and social happiness of man, its influence on the Polity, the Laws and Institutions, the opinions, the manners, even on the Arts and the Literature of the Christian world,"—"to exhibit the reciprocal influence of civilization on Christianity, of Christianity on civilization."

He was appointed, in 1849, Dean of St. Paul's, London, and received from Oxford University the degree of D.D. The same year, he published an illustrated edition of "The Works of Quintus Horatius Flaccus," with "A Life,"—"a truly classical biography." Several years were now given to the production of his last great work, "The History of Latin Christianity, including that of the Popes to the Pontificate of Nicholas V.," which was published, three volumes in 1854, and three volumes in 1856. His Poetic Works were published (1839) complete in three volumes. He wrote, also, a "Life of Keats," and a "Memoir of Thos. Babington Macaulay" (1858). He was, moreover, a frequent contributor to the London *Quarterly Review*, *Fraser's Magazine*, and others. In 1865, he published a Translation of "Æschylus and Euripides"; also of "the Lyric and Later Poets of Greece." He left, at his death, "The Annals of St. Paul's Cathedral," which came out the same year (1868).

After a life of great literary labor and of incessant activity as an author, he was at length overtaken with paralysis, and died, September 24, 1868, at Sunningfield, near Ascot, in the seventy-eighth year of his age.

As a preacher he was less known than as a writer. His sermons were elegant and classical, but passionless,—well read, but destitute of energy. He was decidedly liberal in theological opinions and ecclesiastical matters—being classed with the Broad Church Party. He was tall and of a graceful figure, with an aquiline nose, small mouth, black eyes with bushy eyebrows, and abundant hair overshadowing a high forehead. He was altogether a man of distin-

guished presence, as he was, in fact, "a prince and a great man in Israel."

As a prose writer and a historian, he occupied a position of great eminence. His poetry, also, is of a high order, some of it extremely beautiful. Of one of his books, the *Quarterly Review* says: "Every page exhibits some beautiful expression, some pathetic turn, some original thought, or some striking image." His hymn for the "Second Sunday in Advent," contributed to Heber's Collection, fairly exhibits his style:

"The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of his ire:
Self-moving it drives on its pathway of cloud,
And the heavens with the burthen of Godhead are bowed.

"The glory! the glory! by myriads are poured,
The hosts of the angels to wait on their Lord,
And the glorified saints and the martyrs are there,
And all who the palm-wreath of victory wear.

"The trumpet! the trumpet! the dead have all heard;
Lo! the depths of the stone-covered charnel are stirred;
From the sea, from the land, from the south and the north,
The vast generations of men are come forth.

"The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met;
All flesh is at once in the sight of the Lord
And the doom of eternity hangs on his word.

"Oh! mercy! Oh! mercy! look down from above,
Creator! on us, thy sad children, with love;
When beneath to their darkness the wicked are driven,
May our sanctified souls find a mansion in heaven!"

JOHN MILTON.

1608–1674.

England's great epic poet was born appropriately in the very heart of old London. The house, in which he first saw the light, was but three doors south of Cheapside in Bread Street, at the sign of the Spread Eagle, almost under the eaves of old Bow Church. He was born December 9, 1608. His father was a scrivener, of good repute, and well-to-do in his worldly estate. John was the third of six children, three of whom died in infancy—an elder sister and a younger brother, Christopher, surviving.

He was a boy of fine promise, and the pride of the house. Every advantage of education was given him—a tutor at home, and a place in St. Paul's school from 1620 to 1625. A taste for poetry and music was inherited from his father, who was himself a musical composer. In Ravenscroft's Psalter, 1621, John Milton, senior, appears as the harmonizer of the good old psalm tunes, York and Norwich. It is not strange, therefore, that, with an organ in the house, in almost constant use by the father, the boy should have obtained considerable culture in this direction. His version of the 136th Psalm, beginning with

> "Let us, with a gladsome mind,
> Praise the Lord, for he is kind,"

dates back to 1624, when he was only fifteen years of age.

He entered Christ's College, Cambridge, as a pensioner, February 12, 1625. He was admitted to the degree of A.B., in January, 1629, and continued his residence at Cambridge until July, 1632, when he graduated A.M. His celebrated ode, "On the Morning of Christ's Nativity," was composed for Christmas, 1629. It contains the well-known hymn, beginning with

> "It was the winter wild,
> While the heaven-born child,
> All meanly wrapped, in the rude manger lies."

During this period he cultivated, also, and became skilled in, the art of writing Latin poetry. Previous to his leaving Cambridge, he had written enough poetry, both English and Latin, to form a considerable volume, and had developed a purpose to devote himself to the pursuit of Literature. His father had designed him for the Church, but Laud's intolerance turned him away from the pulpit. Nearly six years were now passed at Horton, Buckinghamshire, a quiet agricultural hamlet, whither his father had retired on giving up business. Here the poet perfected himself in the Latin and Greek Classics, and cultivated, in the midst of the lovely scenery of the neighborhood, his acquaintance with the Muse. Here he wrote his "Sonnet to the Nightingale," "L'Allegro," "Il Penseroso," "Arcades," "Comus," and "Lycidas."

In April, 1638, he visited the Continent, travelling through Italy to Naples; and, having received much attention from scholars abroad, returned home in the summer of 1639. Attaching himself to the Puritan party in politics, he took up his abode in London, and opened a school in Aldersgate Street. With the meeting of Parliament, in 1640, began the great struggle for popular rights. Milton, for the next twenty years, gave himself to the cause of Liberty. In 1641, he published his treatise, "Of Reformation, touching Church Discipline in England,"—a vigorous assault on Episcopacy. This was followed, in 1642, by two other pamphlets on the same topic,—"Of Prelatical Episcopacy," and the "Reason of Church Government urged against Prelaty."

His marriage to Mary, the eldest daughter of Richard Powell, of Forest Hill, near Shotone, Oxfordshire, occurred in June, 1643, after a very short courtship. It proved very uncongenial, his wife, at the end of four weeks, going back to her father's house, and for two years refusing to return to her husband. This sore disappointment led Milton to publish several pamphlets on the subject of Divorce, for which he was severely censured. His treatise "Of Education," and his "Areopagitica, a Speech for the

Liberty of Unlicensed Printing," appeared in 1644; and a volume of his "Poems" followed in 1645, with the return of his wife, to whom he now became reconciled. About this time he began to write his "History of Britain."

After the execution of Charles I., January 30, 1649, he justified the act in his "Tenure of Kings and Magistrates," and was appointed Secretary for Foreign Tongues—or Latin Secretary of State. In answer to the "Eikon Basilike; or a Portraiture of his Sacred Majesty in his Solitude and his Sufferings," he published, the same year, his "Iconoclastes, or the Image-Breaker." His "Defensio Populi Anglicani" (1651) was written in reply to the "Defensio Regis" of Salmasius at Leyden; and for this a thousand pounds were voted to him by a grateful Parliament. His "Defensio secunda pro populo Anglicano," in response to Peter du Moulin, appeared in 1654.

His eyesight, which had for years been seriously affected by his incessant studies, quite failed him in 1653; and the year after, his wife died, leaving three little daughters—one only a few days old. Needing more than ever, in his blindness, the companionship of a good wife, he married, in 1656, Catherine, a daughter of Captain Woodcock, of Hackney. She died in less than fifteen months, greatly to his grief, as expressed in an admirable sonnet to her memory.

He now resumed the "History of Britain," and made large preparation for a new Latin Dictionary (never completed),—still retaining, until the "Restoration," his position as Latin Secretary. He, also, from and after 1655, occupied himself, at intervals, with the plan and structure of "The Paradise Lost." Immediately after the "Restoration," he was removed from office, and obliged to seek concealment. Though prosecuted as an enemy to the King, and for a while under arrest, he obtained pardon, and devoted his remaining days to literature. Having taken a house in Jewin Street, near Aldersgate Street, he occupied himself with the completion of his great epic poem. In 1663, he married, at the recommendation of his friend, Dr. Paget, as his third wife, Elizabeth Minshul, the daughter

of a Cheshire gentleman. Soon after, he removed, for the last time, to a house in the Artillery Walk, leading to Bunhill Fields, where, in 1665, he completed his immortal poem. The same year, the Plague raged in London, and he found refuge at St. Giles Chalfont, Buckinghamshire, in a house taken for him by his friend, Thomas Ellwood.

His "Paradise Lost" was published by Samuel Simmons, London, 1667, and met with a slow sale—the first edition of 1,500 copies not having been disposed of in less than three years. He had submitted the manuscript, at Chalfont, in 1665, to Ellwood, who, referring to the title, pleasantly remarked, — "Thou hast said much of 'Paradise Lost'; but what hast thou to say of 'Paradise Found'?" Acting on this hint, Milton wrought out his "Paradise Regained," which, with his "Samson Agonistes," was published in 1671. His "History of Britain" had been published the year before.

In his last years, in addition to his total blindness, he suffered greatly from the gout, which finally resulted in his death, November 8, 1674. His remains were deposited by the side of his father's, in St. Giles' Church, Cripplegate. His wife survived him; also, his three daughters.

It seems scarcely credible—but such is the fact—that Milton received only ten pounds from the sale of his great epic; and the copyright was sold by his widow, seven years after his death, for eight pounds. In the latter part of the year 1823, Mr. Lemon discovered, in the Old State Paper Office, Middle Treasury Gallery, Whitehall, a Latin Manuscript of 735 pages, with the title, — "Joannis Miltoni Angli De Doctrina Christiana, Ex Sacris duntaxat Libris petita, Disquisitionum Libri Duo Posthumi." It was translated by Charles R. Sumner, the late Bishop of Winchester, published (1825) in two volumes, and republished in Boston, Mass., the same year, with the title,—"A Treatise of Christian Doctrine."

In 1648, Milton composed versions of nine of the Psalms, quite literal and faithful. His "Hymn on the Nativity," composed a few days after completing his twenty-first year,

contains twenty-seven double stanzas, with the following poem:

"This is the month, and this the happy morn,
Wherein the Son of heaven's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That he our deadly forfeit should release,
And with his Father work us a perpetual peace.

"That glorious form, that light unsufferable,
And that far-beaming blaze of majesty,
Wherewith he wont, at heaven's high council-table,
To sit the midst of Trinal Unity,
He laid aside; and, here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.

"Say, heavenly Muse! shall not thy sacred vein
Afford a present to the infant God?
Hast thou no verse, no hymn, or solemn strain,
To welcome him to this his new abode,
Now, while the heaven, by the sun's team untrod;
Hath took no print of the approaching light,
And all the spangled host keep watch in squadrons bright?

"See how, from far, upon the eastern road,
The star-led wizards haste with odors sweet!
Oh! run, prevent them with thy humble ode,
And lay it lowly at his blessèd feet;
Have thou the honor first thy Lord to greet,
And join thy voice unto the angel quire,
From out his secret altar touched with hallowed fire."

JOHN SAMUEL BEWLEY MONSELL.

1811–1875.

The Rev. Dr. Monsell was a native of Ireland, the son of the Rev. Thomas Bewley Monsell, A.M., Archdea-

con of Derry, and Precentor of Christ Church Cathedral. He was born at St. Columb's, Londonderry, March 2, 1811. He was educated at Trinity College, Dublin, graduating, B.A., in 1832. He was ordained deacon in 1834, and priest in 1835. He was appointed, by Bishop Mant, his examining Chaplain, and subsequently Chancellor of the diocese of Conner. He received, also, an appointment to the Rectory of Ramoan. In 1850, he published his "Parish Musings, or Devotional Poems,"—characterized, by the *Christian Remembrancer*, as "combining pious thoughts of a slightly vague theology, with a general amount of right feeling," and "slight inaccuracies." It had reached an eighth edition in 1865.

He was transferred to the Church of England, in 1853, having been presented to the Vicarage of Egham, Surrey. He received (1856) the degree of LL.D., from the University of Dublin. He found time, in his new position, near the metropolis, to prepare and publish several literary works: "Spiritual Songs"; "His Presence, not his Memory"; "The Beatitudes"; "Prayers and Litanies"; "English Sisterhoods"; "No Sect on Earth"; "The Passing Bell"; "Ode to the Nightingales" (1867); and "Our New Vicar, or Plain Words on Ritual and Parish Work" (1867); and, of these, several have been issued in repeated editions.

In 1870, he was presented to the Rectory of St. Nicholas, Guildford, Surrey, a position of considerable emolument, which he retained until his decease, April 9, 1875. His death was sudden,—the result of an accident during the erection of a new building for the church at Guildford.

The hymns of Dr. Monsell are of a high order. They appeared, mostly, in his "Hymns of Love and Praise for the Church's Year," the Preface to which is dated "All Saints' Day, 1862." He says: "The great mass of all now put forth appear for the first time, having been written during the summer just ended. An admirable article on Hymnology, in the *Quarterly Review* of last April [reproduced in *Littell's Living Age*, June 7, 1862], suggested the idea of endeavoring to reach the higher standard therein

presented. . . [They] were written to illustrate an idea which has long filled their author's mind, that such portions of our Divine worship should be more fervent and joyous, more expressive of real and personal love to God than they are in general found to be. . . They are the utterances of a soul conscious of most intense longings for closer communion with God." Such should all hymns be, and Dr. Monsell seems to have been well qualified to illustrate his ideal. Some of his hymns are truly admirable; many of them are subjective, and reveal a high order of Christian experience. The hymn for the "Sunday next before Advent," which is here subjoined, was suggested by the words (Cant. iv. 7), "Thou art fair, my love! there is no spot in thee":

"I would that I were fairer, Lord!
More what thy bride should be,
More meet to be the sharer, Lord!
Of love and heaven with thee;
Yet, if thy love with me thou'lt share,
I know that love can make me fair.

"Oh! would that I were purer, Lord!
More filled with grace divine,
Oh! would that I were surer, Lord!
That my whole heart is thine;
Were it so pure that I might see
Thy beauty, I would grow like thee.

"Oh! would that I could higher, Lord!
Above these senses live,
Each feeling, each desire, Lord!
Could wholly to thee give;
The love I thus would daily share,
That love alone would make me fair.

"Thy goodness and thy beauty, Lord!
Shall robe and mirror be,
With ornaments of duty, Lord!
I'll deck my soul for thee;
Till all thy love, beyond compare,
Pass into me, and make me fair."

JAMES MONTGOMERY.

1771–1854.

The name of James Montgomery is known and cherished by the lovers of sacred song throughout the Christian world. His Sacred Lyrics are among the best of his productions. Some of them are found in nearly all the compilations of Hymns now used in Great Britain and America; and not a few of them have been translated into foreign tongues. Many of them will live forever.

Grace Hill is a Moravian settlement, about one mile to the west of Ballymena, County Antrim, Ireland. It was founded in 1765, and was the result, mainly, of the preaching, in those parts, some twenty years before, of the Rev. John Cennick. John Montgomery, of a family residing in that neighborhood, had become a convert to the doctrines of the United Brethren, and joined the paternity of Grace Hill. Being a man of good address, as well as sincere piety, he was designated as a preacher. After awhile, he married a young woman, connected with the Society, named Mary Blackley; and the young couple were sent as missionaries, across the North Channel, to assist the Rev. John Caldwell. They fixed their abode in the humble town of Irvine, Ayrshire, on the Frith of Clyde; and there, November 4, 1771, James, their eldest son, was born. It was a romantic spot, and well fitted for poetic impressions on the mind of the fair-haired child.

In 1776, the Moravian preacher, with his family, returned to Grace Hill. In 1777, at the age of six years, James was sent to the Moravian settlement which, in 1748, had been founded on Benjamin Ingham's estate, near Leeds, Yorkshire, and named Fulneck. Here, for nine years, he remained under the care and tuition of "The Brethren," and was inducted into the sciences, ancient and modern. Designed for the Moravian ministry, he was taught German and French, as well as Latin and Greek, besides the ordinary

studies of an English grammar-school. In the meantime, his parents, having, in 1779, brought their two remaining sons, Ignatius and Robert, to Fulneck, were sent forth, in 1783, as missionaries to Barbados, in the West Indies; whence in 1789 they removed to Tobago, where his mother died, October 23, 1790, followed soon after by his father, who died at Barbados, June 27, 1791.

James was but an indifferent scholar. His teachers made unfavorable reports of his progress. One of them, on a summer day, took a few boys to a shady spot in the fields, and read to them Blair's "Grave." Young Montgomery was delighted with what he heard, and the poetic fervor was evoked. He, too, could make verses; and, before he had finished his tenth year, he had filled a volume with verses of his own. Thenceforward he was ever at it—versifying on all manner of subjects, writing hymns after the pattern of the Moravian Hymn-Book, and attempting poems, also, of considerable length. As his teachers despaired of making him a scholar, they put him, at fifteen, to serve in a huckster's shop, at Mirfield, a small hamlet in the vicinity. Here, too, he found time to write verses. His paraphrase of the 113th Psalm,

"Servants of God! in joyful lays," etc.,

is said to have been written at this period.

On a Sunday morning, June 19, 1789, he took abrupt leave of Mirfield, and, Abraham-like, "went out not knowing whither he went." He trudged along, that day and the next, through Doncaster to Wentworth. At Wath, on the river Dearne, near the latter place, he found employment in a country store—still filling up his spare moments with verse-making. The village bookseller encouraged him to make a careful selection of his poetry for publication, and forwarded it himself to a London publisher. Montgomery, well recommended, made his way, soon after, to the metropolis. Harrison, to whom his volume had been sent, declined to publish it, but gave its author employment as a clerk in his store. Here he remained a

year, well provided for, but thwarted continually in his repeated attempts to appear in print. Disgusted at length with the great world of London, he returned to Wath, and was gladly reinstated in his old position.

He was now of full age, and desirous to get into some profitable business. A clerk was wanted at Sheffield. His eye lighted on the advertisement. He applied, by letter, for the situation, and obtained it, and entered on his new vocation, April 2, 1792. His employer was Joseph Gales, printer, bookseller, auctioneer, and editor of *The Sheffield Register*. He soon found himself in full sympathy with his radical employer, and espoused the cause of popular rights. The French Revolution had created a great ferment in Great Britain. The Government took the alarm, and sought to repress the agitation. Persecution and imprisonment were resorted to. Mr. Gales sought safety in flight. He found his way to Philadelphia, in 1794, and, for five years, edited there the *Independent Gazette;* removing thence, he edited, for forty years, *The Raleigh* (N. C.) *Register*.

The Sheffield Register was changed, July 14, 1794, to *The Sheffield Iris*, with James Montgomery as its editor. Twice within a year (1795–96), on some flimsy pretence, he was prosecuted, fined, and imprisoned, but all the more he advocated the people's cause, and his paper was increasingly patronized. It was continued under his editorship more than thirty years.

During his incarceration in York Castle, he occupied himself considerably with the composition of short poems, which were published, in 1797, under the title of "Prison Amusements." "The Ocean, and other Poems," was issued in 1805; followed, early in January, 1806, by "The Wanderer of Switzerland," which, in spite of the savage criticism of Jeffrey, in the *Edinburgh Review*, was received with marked favor, 12,000 copies having been disposed of in twenty years (besides several editions in America), at a profit of $4,000 to the author. It resulted, also, in his connection with the *Eclectic Review*.

The African Slave Trade was, in 1807, abolished by the British Parliament. At the request of Mr. Bowyer, of Pall Mall, who was about to publish a set of engravings commemorative of the grand event, he wrote, the same year, "The West Indies," but it was not brought out until 1810. Early in the latter year, he had completed his "World before the Flood," which appeared "with other Occasional Pieces," in 1813.

Montgomery had, for years, been deeply interested in religion and its enterprises. He now determined to identify himself openly and fully with the disciples of Christ. At the close of the year 1814, he was publicly recognized, at Fulneck, as a brother in the Lord, and a member of the Society. It was, in all probability, on this occasion that he wrote his beautiful and popular hymn, beginning with

"People of the living God!"

He now took an active part in the promotion of Sunday-Schools, Bible and Tract Societies, and the work of Missions. An appeal in behalf of the Moravian missions in Greenland appeared (1818) in the columns of his paper. So deeply had he become interested in this enterprise, as to be impelled to write and publish, in 1819, his "Greenland," a missionary poem.

He had published, in 1817, his "Thoughts on Wheels," a philippic against lotteries; and the "Climbing Boy's Soliloquies," an appeal for the Chimney Sweepers. His "Songs of Zion, being Imitations of the Psalms," came out in 1822, containing 72 versions, among which are some of the sweetest and best sacred lyrics in the language. They had been composed at intervals during the previous thirty years, but more particularly since 1807, about which time, being in deep distress for sin, he is supposed to have written the hymn,—

"Oh! where shall rest be found," etc.

In the latter part of 1825, he published "The Christian Psalmist; or Hymns Selected and Original," and, in 1826

"The Christian Poet; Selections in Verse,"—both of which were "compiled by him for Mr. [Wm.] Collins, of Glasgow." The Psalmist contained 562 hymns, 103 of which are from his own pen. A seventh edition had been called for in 1832. "The Christian Poet" "comprehended pieces of a higher order, ... laying claim to the genuine honors of verse, as the noblest vehicle of the noblest thoughts." To each of these was prefixed an "Introductory Essay," of peculiar value. "Prose by a Poet," taken mainly from his editorials in *The Sheffield Iris*, was issued in 1824.

At the close of the year 1825, Montgomery retired from the editorship of *The Iris*. He had now a sufficient income from his various publications, and was glad to be relieved from the incessant pressure of thirty years, that he might give himself to those ministrations of mercy in which he so much delighted. "The Pelican Island," a poem, in blank verse, one of the most original, imaginative, philosophical, and truly poetic of his larger pieces, appeared in 1827. At the solicitation of the "London Missionary Society," he undertook to recompose, from journals and other memoranda, a "Journal of the Voyages and Travels of the Rev. Daniel Tyerman, and George Bennet, Esq.," as a Deputation of the Society to their various Missions in the East (1821–1829). The work, which cost the editor great labor, was published June 1, 1831, in two volumes, and republished the next year, at Boston, Mass.

In May, 1830, he delivered a course of Lectures on English Literature, before the "Royal Institution," and another course on "General Literature, Poetry," etc., the year following. These were given to the press, both in London and New York, in 1833, and were received with great favor. Two years later, he sent forth "A Poet's Portfolio; or Minor Poems—In three Books." The same year, Sir Robert Peel placed his name on the pension list of the Literary Fund, for £150 a year, as a reward for literary services. He now gathered, revised, and arranged his "Poetical Works," which he published (1836) in three volumes —an edition of which not long after appeared in America.

He had lived forty-three years in the central part of Sheffield, in a locality known as "Hartshead," over the book-store kept by the Misses Gales, sisters of Joseph, and the place of publication of *The Iris;* the sisters had been members of his household. He now removed, with the two surviving sisters (1836), to "a new home at 'The Mount,'" a block of newly erected houses, beautifully situated on a swell of land skirting the south side of the city.

The next year, he again lectured at the Royal Institution, and delivered a course on "The Principal British Poets." In 1838, he repeated the lectures before the Philosophical Society at Bristol; also, at Birmingham, and at Worcester. In 1849, he published a new edition, thoroughly revised, of the Moravian Hymn-Book, containing 1,260 hymns. His last work was the publication, February 1, 1853, of his "Original Hymns for Public, Social, and Private Devotion."

A slight paralytic stroke early in 1849, followed by an illness of three months, had greatly reduced his strength and impaired his vitality. A second stroke, on the night of the 29th of April, 1854, deprived him of all consciousness, and, on the afternoon of Sunday, the 30th, of life itself. He was spared the pains and terrors of death:

> "Heard ye the sobs of parting breath?
> Marked ye the eye's last ray?
> No!—life so sweetly ceased to be,
> It lapsed in immortality."

He died in his eighty-third year, and was honored with a public funeral, the whole town, as it were, taking part in the ceremonial, and testifying thus to the greatness of their loss. Like Watts and Cowper, both of whom he greatly admired as Christian lyrists, he never married.

"Father of eternal grace!" etc.,

appeared (1808) in W. Gardiner's "Sacred Melodies." That beautiful and stirring hymn, beginning with

"Hark! the song of Jubilee,"

was "composed for the Anniversary of the Missionary Society, and sung at the Spa Fields Chapel, May 14, 1818." It was published in the July Number of the *Evangelical Magazine*, for 1818. He was associated with the Rev. Thomas Cotterill, of St. Paul's, Sheffield, in the compilation of an enlarged edition (1819) of his "Selection of Psalms and Hymns for the Use of St. Paul's and St. James' Churches, Sheffield," to which he contributed about sixty original hymns. Among them is found,

"Prayer is the soul's sincere desire," etc.

The Rev. Edward H. Bickersteth, in the Notes to his "Hymnal Companion," says: "This hymn was written by J. Montgomery (1818) at the request of the late Rev. E. Bickersteth, for his Treatise on Prayer," printed "at the close of the year 1818."

That beautiful paraphrase of the 72d Psalm,

"Hail to the Lord's Anointed!" etc.,

was introduced by him, at the close of a speech, on the occasion of a missionary meeting in the Wesleyan Chapel, Liverpool, April 14, 1822, and was included with his other paraphrases, in his "Songs of Zion," published the same year.

"Go to dark Gethsemane," etc.,

is traced to the Leeds Selection, published in 1822. One of his latest effusions was prepared for a Bible Society meeting, at Sheffield, November 13, 1848, and is full of beautiful turns of thought and expression:

"The sunbeams, infinitely small,
In numbers numberless,
Reveal, pervade, illumine all
Nature's void wilderness:
But, meeting worlds upon their way,
Wrapt in primeval night,
In language without sound, they say
To each—'God sends you light!'

Anon, with beauty, life and love,
Those wandering planets glow,
And shine themselves as stars above,
On gazers from below.
Oh! could the first archangel's eye,
In everlasting space,
Through all the mazes of the sky
A single sunbeam trace,
He might behold that lovely one
Its destiny fulfil,
As punctual as the parent sun
Performs its Maker's will.
The Sun of righteousness with rays
Of uncreated light,
His power and glory thus displays,
Through Nature's darkest night.
Rays from that Sun of righteousness
Our humble missiles dart:
Mighty at once to wound and bless,
To break and bind the heart.
And could the first archangel's sight
The least of these pursue,
He might record, in its brief flight,
Each had a work to do."

HENRY MOORE.

1732–1802.

Henry Moore was an Arian pastor in the West of England. His father, whose name he bore, and whose faith he espoused, was the pastor of the Presbyterian Church of Plymouth, England. His mother was a daughter of William Bellew, of Stockleigh Court, Devonshire. He was born at Plymouth, March 30, 1732, and received his rudimentary education from his father. At an early age, he was sent to the grammar-school of the Rev. Mr. Bedford, afterwards the Vicar of King Charles the Martyr's Church, Plymouth. In 1749, he entered the Academy of the Rev. Dr. Dodd-

ridge, at Northampton, where he remained six years. At the decease of Doddridge (1751) he wrote an elegiac poem in affectionate memory of his revered teacher, which was published, and spoken of as "a tribute of elegant fancy and warm affection." The Academy was conducted, during his last three years of study, by the Rev. Dr. Ashworth.

On leaving the Academy, he was chosen (1756) the minister of a congregation at Dulverton, Somersetshire; and the following year, he became the pastor of a Dissenting congregation at Modbury, where, in the quiet performance of his ministerial duties, he continued thirty years and more. After the publication (1780) of Madan's "Thelypthora," he published, anonymously, a reply to the obnoxious theory, characterized by "much humor and vivacity." He removed, in 1788, to the romantic town of Liskeard, among the tin mines of Cornwall, where, in charge of a Dissenting congregation, he passed the remaining years of his uneventful life. He died unmarried, November 2, 1802, in his seventy-first year.

He was mild and gentle in manners, and performed his duties in great contentment, thankfulness, and humility. Endowed with poetic talents, quite superior, he was scarcely known to the outside world. His critical abilities, also, were of a high order, as appears from his large contributions to the two volumes of "Commentaries and Essays," published by the "Society for Promoting the Knowledge of the Scriptures." In 1795, at the solicitation of his nephew, a surgeon at Plymouth, he published, in twenty pages 4to, "Private Life, a Moral Rhapsody, written at a Gentleman's Country Residence,"—"a very spirited and beautiful poem." He was, also, induced, the last year of his life, to prepare a manuscript volume of his poems for publication. In consequence of a paralytic affection, resulting in the author's death, the Rev. Dr. Aiken kindly undertook to carry the volume through the press. It was issued the following year (1803) with the title,—"Poems, Lyrical and Miscellaneous."

THOMAS MOORE.

1779–1852.

The Sacred Songs of Thomas Moore are thirty-two in number. Some of them are so beautiful, as to occasion regret that they bear such a small proportion to the songs, and sonnets, and poems, that are found in his works:—regret that one so gifted with the true poetic *afflatus*, should have prostituted his rare talents to such unworthy purposes. As a man of pleasure, without the least apparent experience of true godliness, he scarcely deserves a place among the poets of the Christian Church.

He was a native of Dublin, of humble origin, and born May 28, 1779. He was precocious; of marked promise at an early age; his mother's pride, and much indebted to her teachings. At fourteen, he found a place for his verse in a Dublin Magazine, called *The Anthologia Hibernica*. Long before this, he had begun "to act, sing, and rhyme." The famous Samuel Whyte was his school-master. Early in 1794, he had begun his translation of the Odes of Anacreon. In the summer of the same year, he entered Trinity College, Dublin, graduating in 1798. In his twentieth year (1799), he left Ireland, came to London, and entered himself a student of law, at the Middle Temple.

He published the "Odes of Anacreon translated into English Verse with Notes," by subscription, in 1800. The next year, he issued what purported to be "The Poetical Works of the late Thomas Little," his own "Juvenile Poems," as they are called, expurgated, in his "Works." In 1803, he sent forth "A Candid Appeal to Public Confidence"; and, the same year, was appointed Registrar of the Admiralty Court in Bermuda. Resigning his post to a deputy at the end of fourteen months, he left Bermuda, and made a tour of the United States. He returned home in 1806, and published his "Epistles, Odes, and other Poems," mostly relating to America. "Corruption, a Poetic Epis-

tle," and "Intolerance, a Satire," appeared in 1808, followed by "The Sceptic, a Philosophical Satire," in 1809—none of which were successful.

For several years, he led a life of gaiety, at London and Dublin; and, March 25, 1811, he married Bessy Dyke, one of the actresses of a private theatre at Kilkenny, where he himself had taken part in the performances. After a short residence in London, he took a house at Kegworth, Leicestershire, near the seat of his patron, the Earl of Moira. "M. P., or the Blue Stocking; a Comic Opera," appeared in 1811. The next year, he brought out his exceedingly popular "Intercepted Letters; or The Twopenny Post Bag," a series of political squibs. He now removed (1813) to Ashbourne, Derbyshire, where he resided four years. The first instalment of his "Irish Melodies," the most popular of all his works, appeared in 1813; his "National Melodies," in 1815; his "Sacred Songs," in 1816; and "Lalla Rookh; an Oriental Romance," in 1817, shortly after his removal to Hornsey, in Middlesex.

After a trip with the poet Rogers to Paris, he published, in 1818, "The Fudge Family in Paris," and, the same year, an edition of Sheridan's Dramatic Works. "Tom Crib's Memorial to Congress" came out in 1819. Soon after his return from Paris, he had, on the invitation of the Marquis of Lansdowne, taken up his abode at Sloperton Cottage, near Bowood, Wiltshire. The deputy whom he had left in charge of his office at Bermuda proving false, he became liable to the extent of £6,000, and, to avoid an attachment on his property, he repaired (September, 1819) to Paris, thence travelled with Lord John Russell to Italy, and, as the result, wrote his "Rhymes on the Road." He also visited Lord Byron (with whom he was on terms of great intimacy) at Venice; and while there wrote his "Fables for the Holy Alliance." These two productions, as also "The Loves of the Angels," were published in 1823. He returned home the same year, the claim against him having been reduced to 1,000 guineas, and liquidated in 1822.

Other publications now followed: "Miscellaneous Poems";

"Memoirs of Captain Rock" (1824); "Memoirs of Sheridan" (1825); "The Epicurean; a Tale" (1827); "Letters and Journals of Lord Byron, with Notices of his Life" (1830); "The Life of Lord Edward Fitzgerald" (1831); "The Summer Fête" (1831); "Travels of an Irish Gentleman in search of a Religion" (1833); and his "History of Ireland" (1835), written for Lardner's "Cabinet Cyclopædia." The same year, a civil-list pension of £300 was granted him. In 1841–42, he published his poetical works, in ten volumes. His declining years were much clouded with affliction. He died, after three years of mental imbecility, at Sloperton Cottage, February 26, 1852, in his seventy-third year.

His "Memoirs, Journal, and Correspondence, edited by the Right Honorable Lord John Russell," appeared (1853–56) in eight volumes. Moore was full of the poetic spirit. He wrote with wonderful ease, and often with remarkable sweetness. "Of all the song-writers," says Prof. Wilson, "that ever warbled, or chanted, or sung, the best, in our estimation, is verily none other than Thomas Moore. His 'Irish Melodies' are full of true feeling and delicacy; they are musical almost beyond parallel in words—graceful in thought and sentiment—often tender, pathetic, and heroic, equally the delight of the cottage and the saloon." Moore was a musician as well as a poet, and sang his own songs with a spirit and life that charmed the circles of the great and noble, where he was a welcome visitor. The following specimen is from his "Sacred Songs" (1816):

"Since first thy word awaked my heart,
Like new life dawning o'er me,
Where'er I turn mine eyes, Thou art,
All light and love before me;
Naught else I feel, or hear, or see,—
All bonds of earth I sever;
Thee, O God! and only thee
I live for, now and ever.

"Like him whose fetters dropped away,
When light shone o'er his prison,
My spirit, touched by Mercy's ray,
Hath from her chains arisen:

And shall a soul, Thou bidd'st be free,
Return to bondage ?—Never!
Thee, O God! and only thee
I live for, now and ever."

THOMAS MORELL.

1781–1840.

The Academy over which the Rev. Dr. Doddridge so ably presided at Northampton, England, about the middle of the last century, was, by a series of mutations, transferred at length to the city of London, and placed in connection with the University of London, by the name of Coward College, being located in Byng Place, Torrington Square, near the University. The Rev. Thomas Morell had, in 1821, become the successor of Dr. Doddridge, as Theological Tutor.

Prof. Morell was, as his name would indicate, of Huguenot origin, his ancestors having fled to England, from Papal persecution, in the seventeenth century. He was born (1781) at Maldon, Essex, and was educated by his two brothers, Rev. John Morell, LL.D., and Rev. Stephen Morell, and subsequently at Homerton College, near London, under the tuition of the Rev. Dr. John Pye Smith. In 1801, he became the pastor of the Congregational Church of St. Neot's, a considerable market-town, on the Ouse. Faithful in the performance of his duties, as a preacher and a pastor, he found time for literary pursuits, the fruit of which appeared in "Studies in History, in a Series of Essays, accompanied with Reflections, References to Original Authorities, and Historical Exercises for Youth." The first, containing "The History of Greece, from its earliest Period to its final Subjugation by the Romans," appeared in 1813. The second, being "The History of Rome, from its earliest

Records to the Death of Constantine," followed in 1815. Two volumes, on "The History of England, from the earliest Records to the Death of George III.," were issued in 1818 and 1820. He published, also (1809), "The Christian Pastor; a Poem. In three Books," and several Occasional Sermons.

After a successful ministry of twenty years, he was appointed (1821) as successor of the Rev. Mr. Atkinson, the President of Wymondley College, Hertfordshire. In 1827, he published "Elements of the History of Philosophy and Science,"—an abstract, mainly, of the Histories of Stanley and Enfield. The College, in the autumn of 1833, was removed to London, and was, thenceforth, called "Coward College," in honor of its munificent patron. Mr. Morell continued to preside over it with great credit to himself and advantage to the Institution, until 1839, when his health was seriously impaired. He lingered nearly a year, much of the time in severe pain, borne with the utmost resignation and Christian patience; and, March 25, 1840, he departed this life, sincerely and universally lamented. He was held in high esteem for piety, talents, and ability, by the Dissenting ministry and churches. He had, shortly before his last illness, intimated his intention to retire from the presidency of the College, and to prepare for the press "Memoirs of the Life and Times of Doddridge," for which he was eminently qualified.

The hymns beginning

"Father of mercies! condescend,"

and

"Go, and the Saviour's grace proclaim,"

are found in the December Number of the London *Evangelical Magazine*, for 1818. They were "composed for a Missionary Ordination Service, and sung at the Rev. Mr. Morell's Chapel, St. Neot's, October 28, 1818, at the Ordination of Mr. C[harles] Mault, Missionary to India,"—and a member of Mr. Morell's church. He wrote several other hymns on special occasions, besides an Elegy on the Death

of the Princess Charlotte (1817). The following lines are from the third Book of his "Christian Pastor":

> "Come, but with hallowed feet approach, and view
> The Christian Pastor's death. His end is peace.
> Ah! with what silent eloquence it pleads
> The cause of Truth, flashing conviction's glare
> E'en on the haughtiest, boldest infidel!
> What tranquil pleasures sit upon his brow,
> Where slowly trickles the cold sweat of death!
> What sacred raptures, what immortal joys,
> Burst from his lips, and sparkle in his eye!"

JOHN MORRISON.

1749–1798.

A committee, of which the Rev. Dr. Hugh Blair, the Rev. Dr. John Morrison, the Rev. John Logan, and the Rev. William Cameron, were members, was appointed (1775) by the General Assembly of the Church of Scotland, to revise the "Translations and Paraphrases," attached to the Old Version of "The Psalms of David in Metre." Six years later (1781), the Paraphrases were published in their present form (67 in number), with five hymns. The Paraphrases 19, 21, 27, 28, 29, 30, and 35, are attributed to Dr. Morrison, either in whole or in part.

Dr. Morrison was born (1749) in Aberdeenshire, Scotland. After the usual educational and theological course of study, his "Trials" were sustained by his Presbytery, and he was ordained (1780) the pastor of the parish of Canisbay, Caithness-shire, where he continued until his death, June 12, 1798, in his fiftieth year. His scholarship brought him from the University the honorary degree of D.D. He was a frequent contributor, as "Musæus," to the poetic columns of the *Edinburgh Weekly Magazine*. He published (1787) an English version of the second and fourth Books of Virgil's Æneid.

WILLIAM AUGUSTUS MUHLENBERG.

1796–1877.

Dr. Muhlenberg was of German descent, and Lutheran lineage. His grandfather, Rev. Henry Melchior Muhlenberg, D.D. [1711–1787], of Eimbeck, Hanover, was the patriarch of the Lutheran Church in America. He came to Philadelphia, Pa., as a missionary, in 1742, but late in life resided at the Trappe, Montgomery Co., Pa. His "Life and Times," by M. L. Stoever, has been published by the Lutheran Board of Publication.

He had three sons, all of whom became clergymen: John Peter Gabriel [1746–1807], Frederick Augustus [1750–1801], and Gotthilf Henry Ernst [1753–1815]. They were sent to Germany, in 1762, to be educated. Peter obtained orders (1772) in the Church of England, and, on his return to America, officiated awhile; but, on the breaking out of the Revolutionary War, entered the army, and eventually became a Major-General of the Revolutionary Army, a Representative and Senator of the U. S., and Collector of the Port of Philadelphia. Frederick was ordained in Germany, officiated as a Lutheran minister in Philadelphia and New York, entered Congress, and became the Speaker of the House of Representatives in the First Congress, and again in the Third. Henry was pastor of the Lutheran Church of Lancaster, Pa., from 1780, until his death in 1815.

William Augustus was the son of Frederick Augustus, and was born, September 16, 1796, at Philadelphia, Pa. He was educated in the University of Pennsylvania, Philadelphia, where he graduated in 1814. After a suitable preparation, he was ordained (1817) a deacon, by Bishop White, of Philadelphia. Three years later, he was ordained to the priesthood, and, in 1823, became the Associate Rector of St. James' Church, Lancaster, and St. John's, Pequea, Pa. The same year he published, "Church Poetry: being Portions of the Psalms in Verse, and Hymns suited to the

Festivals and Fasts and various Occasions of the Church; selected and arranged from various Authors." He removed, in 1826, to Flushing, N. Y., and founded the Flushing Institute, afterwards known as St. Paul's College, — over which he presided, with great success, for sixteen years. At the same time, he held the Rectorship of St. George's Church, Flushing.

In 1846, he became the Rector of the Church of the Holy Communion, New York, which position he retained until 1859. In 1855, with great labor and unwearied assiduity, he founded St. Luke's Hospital, New York, and was its Pastor and Superintendent until his death,—"the most devoted servant, day and night, within its kindly walls." He founded, also, in 1865, St. Johnland, a home for various classes of the needy. He died, Sunday, April 8, 1877, in his eighty-first year. He was honored (1834) by Columbia College, New York, with the degree of D.D.

Dr. Muhlenberg developed much taste and skill as a musical composer. In conjunction with the Rev. Dr. Jonathan M. Wainwright (afterwards Bishop), he published (1828) "Music of the Church," to accompany the New Episcopal Selection of Psalms and Hymns. He edited, also, in whole or in part, at various times: "A Chant Book for the Church"; "The People's Psalter"; and "The Choir and Family Psalter"; also, in 1859, as Chairman of a Committee appointed by the House of Bishops, a "Tune Book for the Use of the Protestant Episcopal Church."

He published (1853), "Letters on Protestant Sisterhoods"; and sent forth, on several occasions, valuable sermons and religious pamphlets; but, as an author, he is chiefly known by his popular hymn, beginning with

"I would not live alway,—I ask not to stay."

It first appeared, anonymously, June 3, 1826, in the *Episcopal Recorder* of Philadelphia, in six double stanzas. It was abridged by the Rev. Dr. Henry U. Onderdonk, and in this form incorporated into the New Selection of Hymns adopted by the General Convention of the Episcopal Church

of that year. The following, also, is from the pen of Dr Muhlenberg:

"Saviour! who thy flock art feeding,
With the shepherd's kindest care,
All the feeble gently leading,
While the lambs thy bosom share;
Now, these little ones receiving,
Fold them in thy gracious arm;
There, we know, thy word believing,
Only there secure from harm.

"Never, from thy pasture roving,
Let them be the lion's prey;
Let thy tenderness, so loving,
Keep them all life's dangerous way:
Then, within thy fold eternal,
Let them find a resting place,
Feed in pastures ever vernal,
Drink the rivers of thy grace."

JOHN MASON NEALE.

1818–1866.

Dr. Neale was a native of London, England, and the son of the Rev. Cornelius Neale. He was born January 24, 1818, and was educated at Trinity College, Cambridge, where he graduated, A.B., 1840, and A.M., 1845. He was distinguished for his poetic gifts, and his attainments in the languages, ancient and modern. Repeatedly he obtained the prize for the best sacred poem in English. He was ordained deacon in 1841, and priest in 1842. The same year (1842), he married Sarah Norman, a daughter of Rev. Thomas Webster, B.D. In May, 1846, he was appointed the Warden of Sackville College, East Grinstead, Sussex,—a position that he held through life.

His antiquarian and ritualistic tastes were early devel-

oped. In 1841, he published, "The History of Pews: A Paper read before the Cambridge Camden Society"; in 1842, "Herbert Tresham, a Tale of the Great Rebellion"; and in 1843, "Agnes de Tracey, a Tale of the Times of St. Thomas of Canterbury"; "Ayton Priory"; "Hierologus, or the Church Tourists"; and a Translation of Bishop Durandas' Work on "The Symbolism of Churches and Church Ornaments." He had now become a very active member of the Ecclesiological Society, and eagerly prosecuted studies of that description. "Shepperton Manor, a Tale of the Time of Bishop Andrewes," appeared in 1844, and a Letter "On Private Devotion in Churches"; in 1845, "A Mirror of Faith: Lays and Legends of the Church in England"; and in 1846, "Annals of Virgin Saints"; "The Loosing of the Euphratean Angels," a prize poem; and "The Triumphs of the Cross."

These smaller works (the enumeration of which is chiefly of importance as showing the drift of his studies) were followed, in 1847, by a work of sterling value,—"A History of the Holy Eastern Church.—A History of the Patriarchate of Alexandria," in two volumes; also, the same year, "Stories from the Heathen Mythology"; in 1848, by "Ecclesiological Notes on the Isle of Man, Sutherland, and the Orkneys"; and, in 1849, by "Few Words of Hope on the present Crisis of the English Church." The "Victories of the Saints," and "Readings for the Aged" (for whom Sackville College was instituted), followed in 1850; "Evenings at Sackville College," and "Lectures on Church Difficulties," in 1851.

His "Mediæval Hymns and Sequences," published in 1852, attracted much attention, and furnished material for several excellent and popular hymns; also, his "Hymni Ecclesiæ." He had previously, at various times, issued, in three-penny tracts: "Hymns for the Young"; "Hymns for Children," in two series; "Hymns for the Sick"; "Songs for the People"; and "Songs and Ballads for Manufacturers." His remaining works are as follows: "Pilgrim's Progress for the Use of the Children of the English

Church," and "Carols for Christmas-Tide" (1853); "A Hand-book for Travellers in Portugal" (1855); "The Life and Times of Bishop Torry" (1856); "Theodora Phranza: a Tale of the Fall of Constantinople," and "Mediæval Preachers, and Mediæval Preaching" (1857); "A History of the So-Called Jansenist Church of Holland" (1858); "A Commentary on the Psalms, from Primitive and Mediæval Writers" (1860); "Hymns of the Eastern Church," and "Essays on Liturgiology and Church History" (1863). "Sermons for Children" (1867) appeared posthumously.

It will readily appear from the list of his publications, that Dr. Neale was an indefatigable worker. Excessive literary labor, and exhausting works of benevolence, wore him out at a comparatively early age. He died at home, August 6, 1866, in his forty-ninth year, in humble faith and peaceful hope.

He excelled greatly in the versification of the ancient Greek and Latin Hymns, and found great delight in the occupation: "Some of the happiest and most instructive hours of my life," he says, "were spent in the Sub-Committee of the Ecclesiological Society, appointed for the purpose of bringing out the Second Part of the Hymnal Noted. It was my business to lay before them the translations I had prepared, and theirs to correct." Many of his hymns and translations were contributions, also, to "Hymns Ancient and Modern," and the "People's Hymnal." His "Jerusalem" hymns are general favorites. All his translations were in "the exact measure and rhyme of the original," with the single exception of the "quatrain" rhymes, for which he substituted "couplets." His original hymns partake considerably of the mediæval style which he had so long and faithfully studied. The following is a fair specimen:

"O very God of very God,
And very Light of Light!
Whose feet this earth's dark valley trod,
That so it might be bright!—

"Our hopes are weak, our fears are strong,
Thick darkness blinds our eyes;

Cold is the night,—and, Oh! we long
That thou, our Sun, wouldst rise!

"And even now, though dull and grey,
The east is brightening fast,
And kindling to the perfect day
That never shall be past.

"Oh! guide us till our path is done,
And we have reached the shore,
Where thou, our everlasting Sun,
Art shining evermore."

JOACHIM NEANDER.

1640–1680.

Joachim Neander was born at Bremen, Germany, in 1640, of parents in easy circumstances, and in early youth was careless and wild. A sermon by the venerable pastor (Undereyk) of St. Martin's Church, deeply affected him. He had gone to the church with two of his gay comrades, to make sport, but came away in tears. An interview with the pastor deepened his convictions. He began to seek his soul's salvation, parted from his wild associates, and abandoned his former life of folly.

He was still passionately fond of hunting. On one occasion, not long after, in his eager pursuit of game, night overtook him, and he lost his way among the rocks and wooded hills. He wandered about, till he found himself on the very edge of a steep precipice, where another step forward would have ended his life. He now fell on his knees in prayer, and vowed to give himself up to God's service. He then resumed his search for a way of escape, and speedily, as if led by a divine hand, succeeded in finding the well-known path to his home. He kept his vow, and became a new man.

Having finished his course at the University, he accom-

panied some of his wealthy fellow-students to Frankfort, and engaged in teaching. Here he made the acquaintance of the godly Philip J. Spener, who was about five years older than himself, and who subsequently became the acknowledged head of the Pietists of Germany. Neander was introduced to the circle of religious people with whom Spener was associated, and greatly profited by this pious intercourse. In 1674, he was appointed Head-Master of the Reformed grammar-school at Dusseldorf, and acquired great reputation as a teacher. He, also, established private religious meetings among the people, and occasionally preached with great fervor in the town church. He was accused of heresy, and the elders of the church proceeded to the school, arraigned him for his irregularities, and deposed him. It was summer, and he found refuge in a deep and beautiful glen, near Mettman on the Rhine, and lived some months in a cave, since called by his name.

In this lone retreat he composed his "Song of Summer," and many other beautiful hymns. At length, after various vicissitudes, he was called, in 1679, to be the second preacher, with his spiritual father, Undereyk, at St. Martin's, Bremen. Here, too, his zeal and fervor, in preaching the humbling doctrines of the Cross, stirred up the hatred and opposition of his townsmen and kindred. A severe illness, the following year, brought him to the grave. He died, May 31, 1680, in the full assurance of faith. He composed seventy-one hymns, many of which he, also, set to music. Miss Winkworth calls him "the most important hymn-writer of the German Reformed Church, whose productions are marked by great depth and tenderness of feeling."

JOHN NEEDHAM.

But little information is now accessible respecting John Needham. He comes into notice, first, as pastor of a Baptist church in the market-town of Hitchin, a romantic spot,

of historic fame, in Hertfordshire, England. As was often the case, in those days, among the Dissenters, he supported himself in part by teaching; among his pupils, previous to 1740, was the Rev. Benjamin Wallin, himself a hymn-writer. Needham removed to Bristol, in 1746, and was associated with the Rev. John Beddome, in the pastorate of the Baptist Church in the Pithay, Bristol.

In consequence of a controversy, growing out of the co-pastorship of the church, Mr. Needham was deprived (1752) of his position, and, with a portion of the congregation, formed a new church, over which he presided as pastor, in Callowhill, also a part of Bristol, until the year 1787. His death, probably, occurred at this date.

He wrote a large number of hymns, and, in 1768, published them with the title,—"Hymns Devotional and Moral, on various Subjects. Collected chiefly from the Holy Scriptures, and Suited to the Christian State and Worship." It contains 263 hymns, some of which are now in use, and are much esteemed. Eighteen of them are found in Dobell's Selection. The most of them, however, are quite inferior. His Advent Hymn, as modified by Dobell, is one of his best:

"Awake! awake! arise!
And hail the glorious morn;
Hark! how the angels sing,
'To you a Saviour 's born!'
Now let our hearts in concert move,
And every tongue be tuned by love.

"He mortals came to save
From sin's tyrannic power:
Come, with the angels sing
At this auspicious hour;
Let every heart and tongue combine,
To praise the love, the grace divine.

"The prophecies and types
Are all this day fulfilled;
With eastern sages join,
To praise this wondrous child;

God's only Son is come to bless
The earth with peace and righteousness.

"Glory to God on high,
For our Immanuel's birth!
To mortal men good-will,
And peace and joy on earth!
With angels now we will repeat
Their songs, still new and ever sweet."

DAVID NELSON.

1793–1844.

David Nelson was the son of Henry Nelson and Anna Kelsey, of Jonesboro', East Tennessee, where he was born, September 24, 1793. His parents were natives of Rockbridge Co., Va. His father, a ruling elder in the Presbyterian Church, was of English parentage; his mother was of Scotch parentage, and a woman of remarkable vigor of intellect, and spiritual fervor. At Washington College, only two miles from his home, he received an excellent education, graduating at the age of sixteen. His elder brother, Samuel K. Nelson, had become the pastor of the Presbyterian Church of Danville, Ky., and had married a daughter of Gov. Shelby. Another daughter of the Governor married Dr. Ephraim McDowell, and with him David entered upon the study of medicine, completing his course, and taking his degree of M.D. (1812), in the city of Philadelphia, Pa.

Though but nineteen years of age, he became the surgeon of a Kentucky regiment in the war with Great Britain: and, on an expedition to Canada, was subjected to extreme privations and toils, narrowly escaping death. His experience during a campaign in Alabama and Florida was similar. At the close of the war, he returned to his native place, and successfully engaged in medical practice; at which time,

also (1815), he married an accomplished young woman, the daughter of David Deaderick, a prosperous merchant of the neighborhood.

Dr. Nelson had, early in life, become a member of the Presbyterian Church; but evil associations, both at Danville and in the army, had corrupted his morals, and vitiated his principles. He became a card-playing, fun-loving infidel. A big, burly man, he was readily accepted as a master spirit, popular and powerful. But an early-trained conscience successfully asserted its supremacy. He resolved to read both sides. A thought in Doddridge's "Rise and Progress" arrested his attention. He read on, and his infidelity was gone. He now (1823) reunited with the church, abandoned his profession (though of lucrative promise), and, having studied theology, under the direction of the Rev. Robert Glenn, of Kingsport, Tenn., he was, in April, 1825, licensed by the Presbytery of Abingdon. The next October he was ordained, at Rogersville, Tenn., as an evangelist.

During the next three years, he was associated with two other preachers, of well-earned fame, Frederick A. Ross and James Gallaher, in conducting *The Calvinistic Magazine* (a monthly of marked ability), preaching continually, but without a fixed charge. His brother, Samuel, having died, in 1827, he succeeded to the vacant pulpit at Danville, Ky. In 1830, he removed to Marion Co., in the northeastern section of Missouri, and founded, at Greenfields, a manual-labor college, known as Marion College, of which he became the first President,—succeeded, in 1835, by the Rev. William S. Potts, of St. Louis. In 1836, owing to a violent agitation of the community, growing out of the discussion of Slavery, he was compelled to abandon his new home, and take refuge in a free State. He obtained lands about five miles from Quincy, Illinois, and founded another manual-labor institute. He had become subject to frequent attacks of epilepsy, by which, at length, his intellect was considerably impaired. They terminated in his death, at his home in Oakland, October 17, 1844.

He wrote, and published in 1837, his "Cause and Cure of Infidelity," a book, like its author, *sui generis*, and wonderfully adapted to the current of thought in the newer portions of America. It was "written with the design of urging the multitude to become informed concerning the Book of Books, the Bible." Its success has been great. It is full of the author's peculiarities, and suggestive of his style of preaching. The American Tract Society adopted and published it in 1841. It has also been published in England.

In the pulpit, he was very unequal; at times, he was overpowering. Dr. Ross, one of his most intimate friends, says: "Nelson was the most fascinating preacher I ever heard"; and Dr. Robert J. Breckenridge testifies: "I can truly say, his power in the pulpit exceeded all I ever witnessed." But he was a man of impulse. If he was not in a fitting mood, or did not feel at home, he would cut short his discourse within ten or twelve minutes and dismiss the congregation.

The hymn beginning

"My days are gliding swiftly by,"

was improvised, as his custom was, to be sung to the tune of "Lord Ullin's Daughter," of which Mr. Root's tune, usually sung to these words, is but a variation. Two others of his hymns are to be found in the Rev. James Gallaher's Selection, published as a Supplement to his edition of Watts' Psalms and Hymns (Cincinnati, 1835).

EDWIN H. NEVIN.

1814——.

Dr. Nevin is the son of Major David Nevin, of Shippensburgh, Pa., where he was born, May 9, 1814. He was educated at Jefferson College, Canonsburgh, Pa., gradua-

ting there in 1833. He prosecuted the study of theology at Princeton Seminary, and, in 1836, was licensed to preach, by the Presbytery of Philadelphia. He began his ministry as a Home Missionary in Ohio. In 1838, he supplied the Presbyterian Church of Poland, of which he was (June 25, 1839) ordained the pastor, by the Presbytery of New Lisbon. He was dismissed, April 20, 1841, and, shortly after, he became the President of Franklin College, New Athens, Ohio, and the Stated Supply of the Presbyterian Church of the town. He accepted, in 1845, a call to the pastorate of the Presbyterian Church of Mount Vernon, Ohio, in connection with the Presbytery of Richland. Here he remained about four years.

Returning to the East, he took charge of the Congregational Church of Walpole, Mass., of which he was installed the pastor, November 15, 1854. At the same time, he united with the Mendon Association. Thence he removed to Chelsea, and was installed (April 29, 1857) the pastor of the Congregational Church there. Three years later (1860), he became the acting pastor of the Congregational Church of Edgartown, Mass. He retired (1862) from the active labors of the ministry, owing to the loss of health, returned to Philadelphia, and resided there, without ministerial charge, until 1868. He then accepted a call to the pastorate of St. Paul's Reformed Church, Lancaster, Pa. In 1870, he received the honorary degree of D.D., from Franklin and Marshall College, Lancaster, Pa. He returned (1871) to Philadelphia, and took charge of the First Reformed Church of that city, where he still resides.

The following beautiful hymn was contributed by him, in 1857, to the "Congregational Hymn-Book":

"'Come up hither; come away!'—
Thus the ransomed spirits sing;
'Here is cloudless, endless day,
Here is everlasting spring.

"'Come up hither; come, and dwell
With the living hosts above;
Come, and let your bosoms swell
With their burning songs of love.

"'Come up hither; come, and share
In the sacred joys that rise,
Like an ocean, everywhere
Through the myriads of the skies.

"'Come up hither; come, and shine
In the robes of spotless white;
Palms, and harps, and crowns are thine;
Hither, hither wing your flight.

"'Come up hither; hither speed;
Rest is found in heaven alone;
Here is all the wealth you need;
Come and make this wealth your own.'"

JOHN HENRY NEWMAN.

1801——.

In June, 1833, John Henry Newman, on his way from Palermo to Marseilles, becalmed in an orange-boat on the Mediterranean, "beneath a burning sky," sick and dispirited, lonely and gloomy, in a state of spiritual unrest, poured out his soul in the words of the hymn,

"Lead, kindly light! amid th' encircling gloom."

He had parted, a few weeks before, with Richard Hurrell Froude, with whom he had been travelling for months on the Continent. Froude, though two years his junior, had exercised a wonderful power over him for five years. Outspoken, ardent, and sanguine, Froude had openly, long before, "professed his admiration of the Church of Rome, and his hatred of the Reformers." Newman had been trained a Protestant and a Calvinist. It had cost him numberless struggles, but, step by step, he had abandoned the teachings of his boyhood, and was already on the verge of Romanism. It was in this state that he wrote these lines. No wonder that he cries out,

"The night is dark, and I am far from home."

He had written several such stanzas and sonnets, since leaving home, which appeared in the *British Magazine*. They give unmistakable evidence of a soul far from peace and rest. These and other similar poetic effusions were gathered together three years afterwards (1836), and published in the "Lyra Apostolica."

John Henry Newman, the eldest son of John Newman, was born February 21, 1801, in London, England, where his father was a banker. His training at home was eminently religious. "I was brought up from a child," he says, "to take great delight in reading the Bible." He early became visionary, and soon after his conversion at the age of fifteen, he imbibed the conviction that God had marked out for him a life of celibacy—a conviction never shaken.

He was sent to school at Ealing, under the tuition of the Rev. Dr. John Nicholas. Thence (1816) he went to Oxford; entered at Trinity College; took (1818) a scholarship, by election; graduated in 1820; took classical honors, and was elected (1822) a Fellow of Oriel College. He now became acquainted with John Keble, and intimate with Edward Bouverie Pusey, a few months only his senior. He was ordained deacon June 13, 1824, and priest, May 28, 1825, by the Bishop of Oxford. Dr. Whately, Principal of St. Alban's Hall, gave him the appointment (1825) of Vice Principal, which, however, he relinquished, when, the following year, he was appointed a Tutor of Oriel College.

His intimacy with Froude now began, and was productive of marked results. Newman himself says: "He made me look with admiration towards the Church of Rome, and in the same degree to dislike the Reformation. He fixed deep in me the idea of devotion to the Blessed Virgin, and he led me gradually to believe in the Real Presence." In the spring of 1828, Newman was preferred to the Vicarage of St. Mary's, Oxford. During Newman's incumbency, St. Mary's became the popular resort of the students; and, under the spell of his magnetic mind, the way was prepared for the remarkable spread of "Angli-

can" principles, Tractarian doctrines, and, eventually, Papal perversions—that marked the history of the University during the next quarter of a century.

Newman still retained his academic position. In 1827, he was appointed a Public Examiner; and, in 1830, one of the Select University Preachers. He had written, in the shape of Essays and Reviews, the "Life and Writings of Cicero," the "Life of Apollonius Tyanæus" (1824), "Scripture Miracles" (1826), and "Greek Tragedy." At the solicitation of the Rev. Hugh James Rose, he began (1830) to write "The Arians of the Fourth Century"; which was finished in July, 1832, and published in the autumn of 1833. Mr. Rose had started (1832) *The British Magazine*, expressly for the promotion of Anglicanism, and Newman became a leading contributor to its columns.

On his return from the Continent (July, 1833), after an absence of seven months, in which he had recruited his impaired health, Newman and two or three Oriel friends began the agitation that led to the issue of the "Tracts for the Times." Keble's sermon on "National Apostasy" was preached in Newman's church, July 14, 1833. Consultation followed. An "Association" was formed in September. Newman wrote the first two of the "Tracts"; four were written by others; the 6th, 7th, 8th, 10th, and 11th speedily followed from the pen of Newman, who travelled over the country, calling on clergymen, and urging them to join "The Movement." Of the smaller Tracts, he wrote, in addition, Nos. 19, 20, 21, 34, 38, 41, 45, and 47.

He wrote, also, several essays for *The Record;* and contributed largely to *The British Critic.* The cry of "Popery!" was raised, but he had no fear. On he pressed. Unconsciously he became the leader of a party, supplied chiefly by Oxford. The opposition of the Liberal party stimulated them to more vigorous and learned presentations of their views. Dr. Pusey joined them in 1834 or 1835. The larger Tracts followed. Of these, Newman wrote Nos. 71, 73, 75, 79, 82, 83, 85, and 88. From 1834 to 1836, he was occupied with "The Prophetical Office of the

Church, viewed relatively to Romanism and Popular Protestantism," which was published in 1837. Several pamphlets, in the meantime, came forth from his prolific pen, either in defence, or in the maintenance, of his Anglicanism. "The Church of the Fathers" was among his larger works of this period; having first appeared in Numbers in the *British Magazine*. In 1837, he wrote his "Essay on Justification," published in 1838.

Froude died, February 28, 1836; and Newman, in 1838–39, published his "Remains," in two Parts,—Keble assisting in the work. Alarm, still more loudly, was now expressed for the Church. The Romanizing tendency of "The Oxford Movement" was more than ever disclosed. How could the leaders and abettors of "The Movement" subscribe honestly to the Thirty-Nine Articles?—such was every one's inquiry. Newman set himself to the work of reconciling this difficulty, and wrote, in the winter of 1840–41, his "Remarks on Certain Passages in the Thirty-Nine Articles." It was a labored attempt to reconcile Rome and Lambeth. Keble and Pusey approved it, and it was issued as Tract No. 90. It is dated, "The Feast of the Conversion of St. Paul, 1841," and was published at the close of February.

Great excitement followed its publication. It was promptly condemned by the authorities of the University, and by the Episcopal bench. An end was put to the Series. Newman, sorely disappointed, retired to Littlemore—a charge that he held in connection with St. Mary's, Oxford. In February, 1843, he made a formal recantation of all that he had said against Rome; in September, 1843, resigned both St. Mary's and Littlemore; and, October 8, 1845, formally applied to be received into the communion of the Church of Rome, leaving Oxford finally, February 23, 1846.

After a visit to Rome, he was appointed (1848) Father Superior of the Oratory of St. Philip Neri, at Birmingham; in 1854, he became Rector of the newly founded Roman Catholic University at Dublin; and, in 1858, he removed to Edgbaston, near Birmingham, where he established a

school for the sons of the Roman Catholic gentry. In 1879, he was created a Cardinal. "By the present Pope, Dr. Newman's long services have been rewarded by the highest dignity in his power to bestow; and he added to his gift by dispensing Dr. Newman from all those duties and services which might have been burdensome to him at his great age, and to one who for so long had lived apart from the stir of the world in his peaceful home at Edgbaston."

He published, at various dates previous to 1844, "Parochial Sermons," in 8 vols.; and, 1844: "Sermons chiefly bearing on Subjects of the Day"; "Sermons, chiefly on the Theory of Religious Belief, preached before the University of Oxford"; "A Translation of the Secret Treatises of St. Athanasius"; and an "Essay on the Miracles recorded in the Ecclesiastical History of the Early Ages." This last was taken from a translation of "The Ecclesiastical History of M. L'Abbé Fleury," which Newman edited (1842–44), in 3 vols. "An Essay on the Development of Christian Doctrine," followed in 1846; "Loss and Gain, or a Story of a Convert" (1848); "Sermons to Mixed Congregations" (1849); "Lectures on Certain Difficulties felt by Anglicans in submitting to the Catholic Church" (1850); "Lectures on the Present Position of Catholics in England" (1851); "Lectures on the History of the Turks in its Relation to Christianity" (1853); "Essays and Lectures on University Subjects," 3 vols. (1854–56); "Callista, a Sketch of the Third Century" (1856); "Sermons preached on Various Occasions" (1857); "Apologia pro Vita Sua" (1864); a "Collection of Poems" (1868); "An Essay on Assent" (1870); and "Mr. Gladstone's Recent Expostulation," and "A History of Arianism" (1875).

Newman's poetry does not equal his prose. The following stanzas, taken from "Lyra Apostolica" (1833), may serve as a specimen:

"Time was, I shrank from what was right,
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

"But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at heaven was pride.

"So, when my Saviour calls, I rise
And calmly do my best;
Leaving to him, with silent eyes
Of hope and fear, the rest.

"I step, I mount where he has led;
Men count my haltings o'er;—
I know them; yet, though self I dread,
I love his precept more."

JOHN NEWTON.

1725–1807.

The "Olney Hymns," written by John Newton and William Cowper, were first published in 1779, and have proved exceedingly useful and acceptable. The larger part of Newton's hymns are poor; but many of them, although not to be classed with Cowper's and the best productions of lyric poetry, are just such as the people love to sing. They were written at the Vicarage of Olney, an unromantic spot in Buckinghamshire. The town consisted of a single street of stone houses, the most of them thatched with straw, with a parish church noted for its lofty spire. Newton and Cowper have given renown to the place and its surroundings. Its varied scenery is described in the first book of "The Task."

John Newton was born in London, England, July 24 (O. S.), August 4 (N. S.), 1725. His father, John, had been trained at a Jesuit College in Spain, and for many years was master of a ship in the Mediterranean trade. His mother, Elizabeth, was connected with the Independent

Church under the care of the Rev. Dr. Jennings. John was her only child. She died when he was but seven years old. Till then, his training was of the most godly sort. His father married again the following year, but the step-mother took little heed to the boy's character. In his ninth year, he was sent to a boarding-school in Essex, and made some progress in Latin. At eleven, his father took him to sea, which he followed for four years. At the age of fifteen he was placed, with good prospects, at Alicante, Spain, but through his unsteadiness he lost his position.

A place was offered him in Jamaica; and, in December, 1742, previous to the sailing of the ship, he made a three days' visit to Chatham, in Kent, to see the family of Mr. George Catlett—relatives of his deceased mother. Mary, the eldest daughter, scarcely fourteen, so charmed the young rover, that the three days were prolonged to three weeks, and the ship sailed without him. A voyage to Venice followed; and, at the expiration of a year, he returned to England. After a short stay on shore, he was impressed and taken as a sailor on board the war-ship *Harwich*. Influence was used, and he was promoted to the quarter-deck as a midshipman. In 1745, he deserted the ship at Plymouth, was brought back, degraded, ironed, and flogged.

He had become an infidel, and now threw off all restraint. At Madeira, he was transferred from the *Harwich* to a vessel bound for Sierra Leone in Africa. Entering into the service of a slave-dealer, on one of the Plaintain Islands, he suffered incredible hardships, and was reduced to the lowest straits. Informing his father of his condition, he was released (1748) from his misery, and taken on board a vessel commissioned to call for him. On the way home, they were overtaken by a storm that nearly sank the poor unseaworthy craft. It brought him to prayer, and to repentance. He reached home in May, 1848—no longer an infidel, but a Christian by conviction.

His father, before his return, had gone out to Hudson's Bay, as Governor of York Fort, and soon after died. Newton made another voyage, as mate, to the African coast.

After his return, he was married, February 12, 1750, to Miss Catlett, whom he had never ceased to love devotedly since their first meeting seven years before. Two voyages, as master, to Africa and the West Indies, closed, August, 1754, his life at sea. Newton was a slave-trader, and in his two voyages carried probably not less than 500 Africans into West Indian slavery. A third voyage had been determined on, but, on the eve of sailing, an apoplectic attack intervened, and the sea was finally abandoned.

Having been appointed Tide Surveyor at Liverpool, he entered on the duties of the position, in August, 1755, and held it nearly nine years. He now took an active part in meetings for prayer, and mission-movements. Occasionally he was persuaded to occupy the pulpit as a lay-preacher. At length, after consultation with friends, he determined to seek orders in the Church of England. On his later voyages, he had employed his leisure in the study of Euclid and the Latin language, and for many years he had been a diligent student of theology. Five years intervened between his first application and the successful accomplishment of his purpose. At length, the Curacy of Olney was offered him by the Vicar, Rev. Moses Browne; and, by the influence of the Earl of Dartmouth, the patron of Olney, he was admitted to orders. He was ordained deacon, April 29, 1764, and priest, June 17, 1764, at Buckden, in the thirty-ninth year of his age. He began his work at Olney, in May, and continued there an acceptable and most useful preacher and pastor, nearly sixteen years. Cowper and Mrs. Unwin became residents of Olney, and near neighbors of Newton, in September, 1767.

In August, 1764, he published "An Authentic Narrative of some remarkable and interesting Particulars in the Life of Newton." He had printed a volume of six Sermons, in 1760, at Liverpool. In 1767, he published another volume of Sermons, twenty in number. His "Review of Ecclesiastical History" was issued in November, 1769. He wrote a Series of twenty-six Letters for *The Gospel Magazine*, with the signature of "Omicron," which, in July, 1774, were

published in one volume. The "Olney Hymns" appeared in 1779, just at the close of his Curacy. His "Cardiphonia; or, The Utterance of the Heart, in the Course of a Real Correspondence," was published in 1781; his "Apologia: Four Letters to a Minister of an Independent Church," in 1784; also, "A Plan of Academical Preparation for the Ministry," and eight papers contributed to the *Theological Miscellany*. "A Monument to the Lord's Goodness" was issued in 1785, in memory of his beloved niece Eliza Cunningham, who died that year. In 1786, he published his "Messiah: Fifty Expository Discourses, on the Series of Scriptural Passages, which form the Subject of the celebrated Oratorio of Handel"; in 1787, his "Thoughts upon the African Slave Trade"; in 1791, "Christian Character Exemplified," in the case of Mrs. Margaret Althaus; and, in 1793, in two volumes, his "Letters to a Wife."

His friend, John Thornton, in August, 1779, presented him to the Rectory of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, London; and he entered upon his work there in December. His beloved and idolized wife was taken from him, December 15, 1790, dying from the effects of a cancer. His own death occurred, December 21, 1807, in his eighty-third year, and in the forty-fourth year of his ministry. He was buried in a vault under his church, and the following inscription, composed by himself, and engraved on a marble tablet, perpetuates his memory: "John Newton, Clerk, once an Infidel and Libertine, a servant of slaves in Africa, was, by the rich Mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the Faith he had long labored to destroy."

Newton was a sailor to the last, in his habits, his talk, and, to some extent, his apparel. His language in the pulpit was remarkably simple, yet always correct. His seafaring life had furnished him with a rich and varied experience, from which he was ever drawing forcible illustrations of divine truth. It appears continually in his poetry. Who, but a sailor, could have written the following hymn?—

"The billows swell, the winds are high,
Clouds overcast my wintry sky;
Out of the depths to thee I call,
My fears are great, my strength is small.

"O Lord! the pilot's part perform,
And guide and guard me through the storm;
Defend me from each threatening ill,
Control the waves!—say,—'Peace! be still!'

"Amidst the roaring of the sea,
My soul still hangs her hope on thee;
Thy constant love, thy faithful care,
Is all that saves me from despair.

"Dangers of every shape and name
Attend the followers of the Lamb,
Who leave the world's deceitful shore,
And leave it to return no more.

"Though tempest-tossed, and half a wreck,
My Saviour, through the floods, I seek;
Let neither winds, nor stormy rain,
Force back my shattered bark again."

GERARD THOMAS NOEL.

1782–1851.

The Rev. Gerard Thomas Noel was the second son of Sir Gerard Noel Edwardes, Bart., and Diana, daughter and heiress of Charles Middleton, the first Baron Barham. His elder brother was the first Earl of Gainsborough; his younger brother was the noted Baptist preacher, Rev. Baptist Wriothesley Noel, of London.

He was born, December 2, 1782. He entered, first, the University of Edinburgh, and thence he passed to Trinity College, Cambridge, where he graduated, A.B., in 1805, and A.M., in 1808. He married, early in 1806, Charlotte Sophia,

a daughter of the Right Hon. Sir Lucius O'Brien, Bart., of Ireland. He was ordained to the priesthood, and officiated first as the Curate of Radwell, Hertfordshire; then as the Vicar of Rainham, Kent, until 1826, when he accepted the Curacy of Richmond, Surrey.

As the result of an early visit to the Continent, he published "Arvendel, or Sketches in Italy and Switzerland," the second edition of which was issued in 1813. Several poems and hymns, of a superior character, are appended to these "Sketches." This was followed by "A Selection of Psalms and Hymns from the New Version of the Church of England, and others, Corrected and Revised for Public Worship," of which the third edition appeared in 1820. Several of the hymns were from his own pen. In 1827, he published a volume of "Sermons preached at Richmond"; and, the next year (1828), the "Prospects of the Church." These were followed by "Fifty Sermons for the Use of Families," in two volumes, a new edition of which was issued in 1830. Several of his occasional sermons, of various dates, were also given to the press.

He was made a Canon of Winchester, in 1834, and preferred, in 1840, to the Vicarage of Romsey, where he continued until his decease, February 24, 1851, in his sixty-ninth year. A volume of his "Sermons, preached in Romsey," with "A Preface by Samuel [Wilberforce], Lord Bishop of Oxford," was published (1853) posthumously.

His hymn on the Fifth Commandment is subjoined:

"To honor those who gave us birth,
To cheer their age, to feel their worth,
Is God's command to human kind,
And owned by every grateful mind.

"Think of her toil, her anxious care,
Who formed thy lisping lips to prayer,
To win for God the yielding soul,
And all its ardent thoughts control.

"Nor keep, from mem'ry's glad review,
The fears which all the father knew,

The joy that marked his thankful gaze,
As virtue crowned maturer days.

"God of our life! each parent guard,
And death's sad hour, Oh! long retard;
Be theirs each joy that gilds the past,
And heaven our mutual home at last."

SAMSON OCCOM.

1723–1792.

A great sensation was created in 1766, among the religious circles of Scotland and England, by the appearance, in their pulpits, of a converted Indian from America. He was called Samson Occom, and was associated with a Congregational pastor, the Rev. Nathaniel Whitaker, of Norwich, Conn., in an agency for an Indian Charity School. He was befriended by the evangelical clergy, and not a few of the nobility. The Countess of Huntingdon received him into her house, and the Earl of Dartmouth (the friend and patron of John Newton), as well as the King himself, gave freely to the object. From February 16, 1766, to July 22, 1767, he preached more than three hundred times, and usually to crowded houses. The collections amounted to nearly £9,500. The whole amount was deposited with a Committee, of which Lord Dartmouth was Chairman, and applied to the building of a college in the town of Hanover, N. H., to which the name of the noble Earl was given in compliment. Such was the origin of Dartmouth College, New Hampshire.

Samson Occom was born, at Mohegan, on the river Thames, between Norwich and New London, Conn., in 1723. His early life differed not materially from that of the other Mohegans. In his seventeenth year, "the Great Revival" of 1740 spread over the country; it reached his home, and

in 1741, he was converted to Christianity. He now sought to Christianize his people; and, to this end, learned shortly to read the Bible, and became anxious for a good education. At the age of twenty (1743), he was received into a school taught by the Rev. Eleazar Wheelock, Lebanon, Conn., a short distance only from the locality of his tribe, where he remained for four years.

He now went forth as a teacher of his people, first (1748) at New London, Conn., and then among the Indians at Montauk, on the east end of Long Island, N. Y. He married an Indian woman, and supported his family by tilling the ground and other laborious occupations—giving most of his time, however, to teaching, both children and adults. After several years, he was licensed to preach, by the Windham Association, Conn., and served as a missionary among all the tribes in the eastern part of Long Island. Such was his proficiency, that the Presbytery of Suffolk ordained him to the work of the ministry, August 30, 1759.

For a short time (1761), he served as a missionary among the Oneida Indians, in the interior of the State of New York. His mission to Great Britain occupied the greater part of the years 1766 and 1767. On his return, he labored among his own tribe at Mohegan, until 1786, when he removed, in company with a considerable number of New England and Long Island Indians, to the Brotherton Tract, Oneida Co., N. Y. There, and at New Stockbridge and Tuscarora, he spent the remainder of his days. He was one of the original members of the Presbytery of Albany, constituted in 1790. Having been universally respected among his people, he died, suddenly, July 14, 1792, greatly lamented and honored by them all.

A sermon, preached by him at the execution of Moses Paul, an Indian, at New Haven, Conn., September 2, 1772, was published at the time, and is quite creditable. He united with others in the compilation of a hymn-book, the sixth edition of which, "greatly improved," was published at Albany, with the title,—"Divine Hymns, or Spiritual Songs, for the Use of Religious Assemblies and Pri-

vate Christians: being a Collection by Joshua Smith, Samson Ockum, and others." The names of the authors of the hymns are not given. Two of them are known to have been written by Occom. The 156th hymn is the original from which Dr. Nettleton took the hymn

"Awaked by Sinai's awful sound," etc.

Occom's hymn begins with

"Waked by the Gospel's joyful sound,"

and contains eight stanzas, quite different from the form in which it appeared in the "Village Hymns" (1824), and as now generally sung. The other hymn ascribed to Occom, is on "Christ's Sufferings," the first stanza of which is subjoined:

"Throughout our Saviour's life we trace
Nothing but shame and deep disgrace,
No period else was seen,
Till he a spotless victim fell,
Tasting in soul a painful hell,
Caused by the creature's sin."

JOHN OGILVIE.

1733–1814.

John Ogilvie, D.D., was a Scotchman, and the son of a Presbyterian pastor. His father was one of the ministers of Aberdeen, where the son was born in 1733. His Paraphrase of the 148th Psalm, remarkable for poetic beauties, was written when he was only sixteen years of age. He was educated at the Marischal College in his native town, and in 1759 was presented to the parish of Midmae, Aberdeenshire, a humble, out-of-the-way charge, quite in the northeastern section of Scotland. Here, for more than half

a century, he resided, passing his long life in the faithful discharge of his parochial duties, and in literary pursuits.

His publications were quite numerous: "The Day of Judgment, a Poem" (1758); a corrected edition of it, with several Odes attached (1759); "Poems on several Subjects, with an Essay on the Lyric Poetry of the Ancients" (1762); "Providence, an Allegorical Poem" (1763); "Solitude, or the Elysium of the Poets, a Vision" (1765); "Paradise, a Poem," and "Poems on several Subjects" (1769); "Philosophical and Critical Observations on the Nature, Character, and various Species of Composition" (1774); "Rona, a Poem" (1777); "An Inquiry into the Causes of the Infidelity and Scepticism of the Times" (1783); "The Theology of Plato, compared with the Principles of the Oriental and Grecian Philosophy" (1793); "Britannia, an Epic Poem, in twenty books, with a Critical Dissertation on Epic Machinery" (1801); and "An Examination of the Evidence from Prophecy, in behalf of the Christian Religion" (1802).

The mere enumeration of his "Works" shows conclusively the extent of his erudition, and the greatness of his devotion to literature. These were recognized by the University of Aberdeen, from whom he received the honorary degree of D.D. He was, also, elected a Fellow of the Royal Society of Edinburgh. Generally, he was held in high esteem, both as a divine, and a man of letters. His poems contain many passages of great beauty. He continued in the faithful discharge of his duties, as a Christian minister, until his decease in 1814, at the advanced age of fourscore years.

His poetic skill is fairly exhibited in the following extract from his "Providence," in which Wisdom thus speaks:

> "'Tis mine to raise
> The desolate of heart; to bend the brow
> Of stubborn pride; to bid reluctant ire
> Subside; to tame rude nature to the rein
> Of virtue. What though, screened from mortal view,
> I walk the deepening gloom? What though my ways,
> Remote from thought's bewildered search, are wrapt

In triple darkness? Yet I work the springs
Of life, and to the general good direct
Th' obsequious means to move.—O ye! who, tossed
On life's tumultuous ocean, eye the shore,
Yet far removed; and wait the happy hour,
When slumber on her downy couch shall lull
Your cares to sweet repose; yet bear awhile,
And I will guide you to the balmy climes
Of rest; will lay you by the silver stream
Crowned with elysian bowers, where peace extends
Her blooming olive, and the tempest pours
Its killing blasts no more.—Thus Wisdom speaks
To man; thus calls him through th' external form
Of Nature, through Religion's fuller noon,
Through life's bewildering mazes, to observe
A Providence in all."

THOMAS OLIVERS.

1725–1799.

Early in August, 1752, George Whitefield was at Bristol, England. Crowds, as usual, pressed to hear the mighty preacher. On one of these occasions, he preached from the words,—"Is not this a brand plucked out of the fire?" One of his hearers, that day, was a wandering shoemaker, who had come three hours before the time of service, to secure a good position. "When the sermon began," he says of himself, "I was certainly a dreadful enemy of God, and to all that is good; and one of the most profligate and abandoned young men living; but, by the time it was ended, I was become a new creature,"—"in consequence of which, I broke off all my evil practices, and forsook all my wicked and foolish companions without delay; and gave myself up to God and his service with my whole heart."

This was Thomas Olivers — born at Tregonan, Montgomeryshire, Wales, in 1725, and, in 1729, deprived of both

of his parents. A distant relative, Mr. Tredor, a farmer at Forden, in the same county, had brought him up. At eighteen, he was bound to a shoemaker; but, after a time, such was his profligacy, he was compelled to quit the place. He had lived awhile at Shrewsbury, then at Wrexham; had suffered from small-pox, gone into debt, and evaded payment. He was now twenty-six years old, and had come to Bristol to practice his craft. He was, truly, "a brand plucked out of the fire." His conversion was thorough. He restored what he had taken; paid off all his debts; bought a horse, and rode from place to place, and everywhere told what the Lord had done for his soul. He joined one of John Wesley's societies, at Bradford, Wiltshire; and in October, 1753, Wesley sent him, as an itinerant preacher, into Cornwall. In the course of the next twenty-five years, on that one horse, he rode in the service of the Gospel about 100,000 miles.

He gave himself to reading; and, being of a lively disposition, and sanguine temperament, was esteemed one of the best preachers in the Connection. Wesley had a high regard for him, and, in 1775, stationed him at London, as "Corrector of the Press." He wrote several small pamphlets in defence of Wesley, and in reply to Hill and Toplady. Both of these gentlemen spoke of him very disparagingly. Sir Richard Hill called him: "Thomas Olivers, the Cobbler." Toplady, in allusion to him, says: "Let his cobblers keep to their stalls"; and, also, in that sarcastic language which he had so fully at command, he gives a full-length portrait of Olivers,—making Wesley say:

"I've Thomas Olivers, the cobbler,
No stall in England holds a nobler,
A wight of talents universal,
Whereof I'll give a brief rehearsal:—
He wields, beyond most other men,
His awl, his razor, and his pen;
My beard he shaves, repairs my shoe,
And writes my panegyric too;
He, with one brandish of his quill,
Can knock down Toplady and Hill;

With equal ease, whene'er there's need,
Can darn my stockings and my creed;
Can drive a nail, or ply the needle,
Hem handkerchief, and scrape the fiddle:
Chop logic as an ass chews thistle,
More skillfully than you can whistle;
And then, when he philosophises,
No son of Crispin half so wise is.
Of all my ragged regiment,
This cobbler gives me most content;
My forgeries' and faith's defender,
My barber, champion and shoe-mender."

On the other hand, the friends of Wesley speak of his pamphlets as "creditable to his talents," and of his logic as more than a match for his opponents. By far the most "creditable" thing that he ever wrote, was his noble hymn,

"The God of Abraham praise," etc.,

in twelve stanzas. The occasion of its composition was this: Being in attendance on a Conference held at London, in 1770, and a guest of John Bakewell, he visited the Jews' Synagogue, and heard the Rabbi, Signor Leoni, sing an air that greatly pleased him. He returned to Mr. Bakewell's, and, at his house in Westminster, immediately composed this hymn for the tune that had so charmed him. It was soon after published with the caption,—"A Hymn to the God of Abraham, in three Parts. Adapted to a celebrated Air, sung by the Priest, Signor Leoni, etc., at the Jews' Synagogue, London." Of this hymn, Montgomery uses the following language, in his "Introductory Essay" to his "Christian Psalmist":

"There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery; its structure, indeed, is unattractive; and, on account of the short lines, occasionally uncouth; but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view, than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it."

Olivers had, at an earlier date (1757 or '8), written a judgment hymn in twenty stanzas, to which, some years later, he added sixteen stanzas; and of which the first and second, fourth and fifth are here given, as amended by himself:

"Come, immortal King of glory!
Now with all thy saints appear;
While astonished worlds adore thee,
And the dead thy clarions hear;
Shine refulgent,
And thy deity maintain.

"Hail! the world's adored Creator!
In thy radiant vesture seen:
Hail! the Lord of life and nature!
Hail! th' almighty Nazarene!
They who pierced him,
Every eye shall see him come.

"Lo! he comes with clouds descending!
Hark! the trump of God is blown;
And, th' archangel's voice attending,
Make the high procession known:
Sons of Adam!
Rise and stand before your God.

"Crowns and sceptres fall before him,
Kings and conquerors own his sway;
Haughtiest monarchs now adore him,
While they see his lightnings play:
How triumphant
Is the world's Redeemer now!"

For this hymn, Olivers composed the tune, "Helmsley," or, as it is sometimes called, "Olivers,"—formerly much in use.

He continued to superintend the press for Wesley in London, and particularly to edit the *Arminian Magazine*, until August, 1789, when Wesley makes this entry in his journal:—"Saturday, 8th.—I settled all my temporal business, and, in particular, chose a new person to prepare the *Arminian Magazine*; being obliged, however unwillingly, to drop Mr. Olivers, for only these two reasons: 1. The

errata are insufferable ; I have borne them for these twelve years, but can bear them no longer. 2. Several pieces are inserted without my knowledge, both in prose and verse."

When considerably advanced in life, Olivers had married Miss Green, a young Scotch woman, of piety and good family. Deprived of his position, and subjected to straits, he became careless in his habits, and slovenly in his person. A small sum was allowed him by the Conference, and he served as a Local preacher. He died, suddenly, in March, 1799, and his remains were deposited in Wesley's vault, New Chapel Burying Ground, City Road, London.

HENRY USTICK ONDERDONK.

1789–1858.

Bishop Onderdonk contributed to the Selection of Hymns adopted (1826) by the General Convention of the Protestant Episcopal Church, U. S. A., Nos. 14, 105, 106, 109, 131, 195, 203, 208, and 211 ; also, Psalms 16, 23, and 59. He was one of the Committee that prepared the Selection.

He was born in 1789 in the city of New York, where his parents, Dr. John (son of Hendrick) Onderdonk and Deborah Ustick, then resided. He was trained, in accordance with his father's pursuit, for the medical profession. He was educated in his native city, graduating at Columbia College, in 1805. Several years were spent abroad, mostly in connection with the University of Edinburgh, from which he received (1810) the degree of M.D. Returning home, he entered upon the practice of medicine at New York, and was associated with Dr. Valentine Mott in conducting (1815) the *New York Medical Journal.* The same year he abandoned his early profession, for the ministry. After a brief course of theology, he was ordained (1815) a deacon of the Episcopal Church. His first charge was a

new enterprise at Canandaigua, where he began his labors, in January, 1816, as a missionary; and two years later, he was made the Rector of the church. In 1820, he removed to Brooklyn, New York, to take charge of St. Ann's Church, where he continued for seven years.

Bishop White, of Philadelphia, having become quite infirm, Dr. Onderdonk was chosen Assistant Bishop of the Diocese of Pennsylvania, and consecrated, October 25, 1827. He received the honorary degree of D.D., the same year, from Columbia College. He took an active part in the theological controversies of the times. To the *Protestant Episcopalian*, he contributed (November and December, 1830) an essay on "Episcopacy Tested by Scripture," republished as a pamphlet shortly after; and, finally, expanded into a considerable volume, and published (1835), as "Episcopacy Examined and Re-examined." The same year he published an "Essay on Regeneration," and "Family Devotions from the Liturgy." At various times, he had made contributions to several medical and religious journals, and was regarded as an able and learned controversialist.

Bishop Onderdonk was suspended from the functions of the bishopric and the ministry, October 21, 1844, and passed several years in retirement. In 1851, he published two volumes of "Sermons and Episcopal Charges," of a very high character. He was restored to the ministry, in October, 1856, and died, December 6, 1858. The following is one of his hymns:

"Sinner! rouse thee from thy sleep,
Wake, and o'er thy folly weep;
Raise thy spirit dark and dead,
Jesus waits his light to shed.

"Wake from sleep, arise from death,
See the bright and living path:
Watchful tread that path; be wise,
Leave thy folly, seek the skies.

"Leave thy folly, cease from crime,
From this hour redeem thy time;

Life secure without delay,
Evil is the mortal day.

"Be not blind and foolish still;
Called of Jesus, learn his will:
Jesus calls from death and night,
Jesus waits to shed his light."

EDWARD OSLER.

1798–1863.

In a Collection of "Psalms and Hymns adapted to the Services of the Church of England," compiled by the Rev. William John Hall, London, 1836, are found fifty hymns contributed by Mr. Osler. He was born in January, 1798, at Falmouth, England. He was educated "under the roof of a Dissenting minister"; and was trained for the medical profession, first with Dr. Carvosso, of Falmouth, and then at Guy's Hospital, London. He was appointed (1819) resident house surgeon of Swansea Infirmary, and practiced medicine, also, in the town for the next six years. He published a work, written for the Linnæan Society (of which he was a Fellow), entitled, "Burrowing and Boring Marine Animals."

At the age of twenty-seven, he left Swansea for London, and devoted himself to literary and religious pursuits. A visit to the West Indies was commemorated on his return (1830) by, "The Voyage: a Poem written at Sea, and in the West Indies, and Illustrated by Papers on Natural History." While at London and at Bath, he published "The Church and the Bible"; "The Church and Dissent considered in their Practical Influence" (1836); "The Church and King" (1837); and "The Life of Admiral Viscount Exmouth" (1837),—a work of considerable literary merit. During this period he was serving "The Society for Pro-

moting Christian Knowledge." He returned, in 1841, to his native county, and became the editor of *The Royal Cornwall Gazette*, at Truro, which he conducted with great ability and usefulness to the end of his days. He died at Truro, March 7, 1863, in the sixty-sixth year of his age. He was married three times.

He wrote several hymns to accompany his two works, on "Dissent," and "The King." The following is the 95th of "The Mitre Hymn-Book" (Hall's):

"Come, magnify the Saviour's love;
Come, praise our great Redeemer's name,
Who left the Father's throne above,
And stooped for us to death and shame:
At God's right hand exalted now,
With glory, majesty, and power,
Let every knee before him bow,
And every tongue his name adore.

"Thy lowly spirit, Lord! impart;
With holy fear our bosoms fill;
Oh! give the meek obedient heart,
To suffer and to do thy will;
Thy cross, blest Saviour! may we bear;
Mark the example thou hast given;
Follow in all thy footsteps here:
Rise to thy glorious rest in heaven."

RAY PALMER.

1808——. Died March 29th 1887.

When Dr. Palmer was asked for the origin of his first and best hymn,—

"My faith looks up to thee," etc.,

he replied: [It was] "written because it was born in my heart, and demanded expression. I gave form to what I

felt, by writing, with little effort, the stanzas. I wrote them with very tender emotion, and ended the last lines with tears." He was, at the time, in New York, and had been in attendance on Mr. Nettleton's preaching at the Brick Church. The manuscript was put away in his pocket-book. More than a year later, being at Boston, Mass., he was asked by Lowell Mason for a contribution to his "Spiritual Songs," then in the course of publication. He gave the manuscript to Mr. Mason, who read it carefully, and said: "I should not be surprised, if you should, in future years, be better known by this hymn than by anything else." It has proved, unquestionably, his most popular production. It is found in all the hymn-books, and has been translated into many languages.

Dr. Palmer is the son of the Hon. Thomas Palmer, a native of Little Compton, R. I., where he himself was born, November 12, 1808. One of his sweetest sonnets, in later years, intimates the loving care with which he was trained:

"My angel-mother! Long, long years have gone
Since thou, yet young and fair, passed from my sight.
. . . . . .
E'er since, I see thy gentle face each day,
And in the silent night, and still there play,
In those soft eyes, the self-same smiles, that made
Thy presence a deep joy, in days of yore."

He was educated at home until his thirteenth year, when he went to Boston, and shortly after became a clerk in a dry-goods store. He was led to attend on the ministry of the Rev. Sereno Edwards Dwight, D.D., at that time the pastor of the Park Street Congregational Church, of which church soon after he became a member. His attention was now directed to the ministry of the Gospel, and he spent three years at Phillips Academy, Andover, Mass., in preparation for college. He then entered Yale College, New Haven, Conn., where he graduated in 1830. His theological studies were pursued, under pastoral supervision, for one year at New York, and three years at New Haven.

At the latter place, he was associated with Ethan A. Andrews, LL.D., in conducting a Young Ladies' Institute.

Having been duly licensed to preach the Gospel, he received a call to the pastorate of the Central Congregational Church of Bath, Me., where he was ordained, July 23, 1835. In 1847, he went abroad for his health, and published, in the columns of the *Christian Mirror*, Portland, Me., an account of what he saw and heard in Europe. He accepted, in 1850, a call to the pastoral charge of the First Congregational Church of Albany, N. Y. In 1865, he was appointed Corresponding Secretary of the American Congregational Union, and, on his acceptance, removed to the city of New York. He resigned the Secretaryship in 1878, and has since been engaged in pastoral work in Newark, N. J.

Dr. Palmer is well known as a gifted preacher and a polished writer, as well as a graceful poet. He has made frequent and valuable contributions to the periodical press. He is the author of several volumes, both of prose and poetry: "Memoirs and Select Remains of Charles Pond" (1829); "The Spirit's Life, a Poem" (1837); "How to Live, or Memoirs of Mrs. C. L. Watson"; "Doctrinal Text Book"; and "Spiritual Improvement, or Aids to Growth in Grace" (1839); — the last republished (1851) as "Closet Hours." "What is Truth? or Hints on the Formation of Religious Opinions" (1860) has had an extensive circulation, and has been republished in England. "Remember me, or The Holy Communion," and "Hymns and Sacred Pieces, with Miscellaneous Poems," appeared in 1865, followed, in 1868, by "Hymns of my Holy Hours, and other Pieces"; and, in 1873, by "Home, or the Unlost Paradise." A complete edition of his "Poetical Works" was issued in 1875.

His hymn on "The Tranquil Hour" is quite characteristic:

> "Thou, Saviour! from thy throne on high,
> Enrobed in light and girt with power,
> Dost note the thought, the prayer, the sigh
> Of hearts that love the tranquil hour.

"Oft thou thyself didst steal away,
At eventide, from labor done,
In some still peaceful shade to pray,
Till morning watches were begun.

"Thou hast not, dearest Lord! forgot
Thy wrestlings on Judæa's hills;
And still thou lov'st the quiet spot
Where praise the lowly spirit fills.

"Now to our souls, withdrawn awhile
From earth's rude noise, thy face reveal;
And, as we worship, kindly smile,
And for thine own our spirits seal.

"To thee we bring each grief and care,
To thee we fly while tempests lower;
Thou wilt the weary burdens bear
Of hearts that love the tranquil hour."

ROSWELL PARK.

1807–1869.

The Rev. Dr. Park was born, October 1, 1807, at Lebanon, Conn. He received a military education at West Point, and in 1831, graduated at Union College, N. Y. He was appointed a Lieutenant of the United States Military Engineer Corps, and served from 1831 to 1836. Retiring from the Army, he received the appointment of Professor of Natural Philosophy and Geometry in the University of Pennsylvania.

He published (1836) his "Selections of Juvenile and Miscellaneous Poems"; also (1840) "A Sketch of the History and Topography of West Point and of the United States Military Academy"; and (1841) "Pantology, or a Systematic Survey of Human Knowledge."

The attention of Prof. Park was now directed towards

the Christian ministry; and, in 1843, he was ordained a minister of the Protestant Episcopal Church, and became Rector of Christ Church, Pomfret, Conn. Three years later (1846), he also took charge of Christ Church Hall, a high school, connected with his parish. Here he remained until 1852, when he visited Europe; and, on his return, became the President of Racine College, Wisconsin, of which, in 1859, he was made Chancellor. He issued (1853) "A Hand-Book for American Travellers in Europe." The honorary degree of D.D. was conferred upon him by Norwich University, Vermont. He removed to Chicago, Ill., in 1863, and founded Immanuel Hall, a literary and scientific school, of which he continued to be the proprietor and rector until his decease, July 16, 1869, in his sixty-second year.

Dr. Park was a vigorous writer and a good scholar. He made frequent contributions to periodical literature, and published, in addition, occasional addresses, lectures, and essays. His Book of Poems was republished (1856), with the title,—"Jerusalem, and other Poems."

HARRIET PARR.

1828——.

The touching lyric, beginning

"Hear my prayer, O heavenly Father!"

is from a contribution, by Miss Parr, to the Christmas Number of *Household Words* (1856), edited by Dickens. It appeared as an incident in a Tale, called "The Wreck of the Golden Mary." Escaping from the wreck, two boys, in one of the boats, beguile the time by telling stories. Among the old things then recollected, is "a child's hymn" that one of the boys "used to say at his mother's knee"; and he, at the request of the other boy, repeats it.

Miss Parr is a native of the city of York, England, and has thus far shielded herself and her personal history under the *nom de plume* of "Holme Lee." She was born in 1828, and began to write her numerous works of fiction in 1854. In that year she published "Maude Talbot." "Thorney Hall," and "Gilbert Massenger," appeared in 1855; "Kathie Brande," in 1856; "Sylvan Holt's Daughter," in 1858; "Hawksview," and "Against Wind and Tide," in 1859; "Wortlebank Diary," and "Legends from Fairy Land," in 1860; "Warp and Woof," and "Wonderful Adventures of Tuflongbo and his Elfin Company," in 1861; "Anne Warleigh's Fortunes," and the "True Pathetic History of Poor Match," in 1863; "In the Silver Age: Essays—that is, Dispersed Meditations," in 1864; "Mr. Wynyard's Ward," in 1867; and, "Contrast, or the School Fellows," and "Basil Godfrey's Caprice," in 1868. It is not known that she has written any other hymns.

WILLIAM BOURNE OLIVER PEABODY.

1799–1847.

William Bourne Oliver Peabody and Oliver William Bourne Peabody were the twin children of Oliver Peabody, of Exeter, N. H., where they were born, July 9, 1799. They were sent, in 1809, to Phillips Academy, in their native town, then under the care of Benjamin Abbott, LL.D. At the early age of fourteen, they entered the Sophomore Class of Harvard College, Cambridge, Mass., and graduated with distinction in 1816. William, on this occasion, delivered an English poem, of marked excellence.

At their graduation, the brothers parted; Oliver, to study law (though later in life he became a minister), and William, to study theology. The latter, having served as Tutor in the Academy at Exeter, spent two years at Cam-

bridge as a pupil of the Rev. Dr. Ware. In 1819, he began to preach, and, October 12, 1820, in his twenty-second year, he was ordained the pastor of the newly formed Unitarian Church, at Springfield, Mass. He married, September 8, 1824, Miss Elizabeth Amelia White, the daughter of Moses White, of Lancaster, N. H.

His wife was removed by death, October 4, 1843, and her only daughter, eighteen years of age, in less than four months afterwards. His own death followed, May 28, 1847. He was greatly beloved by his people, and universally esteemed as a scholar, and Christian gentleman. He distinguished himself greatly as an Ornithologist.

In 1823, he published a "Poetical Catechism for the Use of the Young." The most of his Poems were written in his early ministry, and exhibit peculiar grace and beauty. In addition to the Hymn on "The Autumn Evening" (1823) by which he is so well known, his "Hymn of Nature," "Monadnock," "The Winter Night," and "Death," have been greatly and justly admired. His later poetic effusions were chiefly contributed to *The Christian Examiner* and other periodicals, for which he wrote considerably. His "Report on the Birds of the Commonwealth" (1839) elicited deserved commendation. To Sparks' "Library of American Biography," he contributed the Lives of Alexander Wilson, Cotton Mather, David Brainerd, James Oglethorpe, and John Sullivan; and to the *North American Review*, from 1828 to 1847, not less than forty-eight Articles. He received the honorary degree of D.D., in 1842, from Harvard College.

His "Sermons, with a Memoir," partly prepared by his twin brother (who survived him little more than a year), appeared in 1848; and his "Literary Remains," edited by his son Everett (who fell at the battle of Shiloh, April 6, 1862), in 1850. Prof. Andrew P. Peabody, D.D., speaks of the two brothers "as men who consecrated the noblest endowments and ripest attainments of intellect to the cause of truth, progress, humanity, and religion."

Dr. William B. O. Peabody took a great interest in

Hymnology; and, in 1835, compiled and published a Selection of Hymns for the use of his own congregation, which is commonly known as "The Springfield Collection," in which several of his own hymns were inserted anonymously. The following Hymn on "Sunrise" was written in 1823:

"See the streaks of daylight swim
On the heaving ocean-brim!
Now the waves begin to flow
With a warmer, ruddier glow;
Now the gathering lustre shines
On the loftiest mountain pines,
And the far-off village spires
Redden in the kindling fires.

"There!—he bursts upon the sight,
Wrapped in flames, intensely bright!
Milder now the cool wind blows;
All is waking from repose;
Now the laborer's steps once more
Issue from the opening door;
And the busy echo sounds
From the woods and rising grounds.

"God hath made the sun to shine,—
Image of his love divine;
Thus his rays of mercy fall
Liberally alike on all;
Thus he lights our happy way
To the labor of the day,
And, when all our cares are past,
Leads us up to heaven at last."

JOHN PEACOCK.

John Peacock was the author of "Songs of Praise, composed from the Holy Scriptures." Five of the "Songs" are reproduced in Dobell's Selection. Nothing is known of the

author. He was probably a Dissenting minister in England, and the same that published (1768) "A Funeral Discourse on W. Johnson." Some of his hymns are not without po etic merit, as the following stanzas show:

"Blest angels! aid us with your song,
To whom sublimer notes belong;
Your golden harps and voices join,
To sing Immanuel's love divine.

"Lo! he, who on the cross was slain,
Enthroned in glory, lives again!
At once he bursts death's fatal bands,
In vain the power of hell withstands.

"Saints! shout with joy your risen Lord,
And spread his boundless love abroad:
Let every heart the Saviour bless,
And every tongue his name confess."

EDWARD PERRONET.

——1792.

Edward Perronet was the author of the hymn,

"All hail the power of Jesus' name!" etc.

Both in its original state, and in its abridged form as now generally sung, it has long been a great favorite. It was written as early as 1779, the tune of "Miles' Lane" having been set to the first stanza of this hymn and published in the *Gospel Magazine* for that year. This tune was composed for the hymn, by Mr. Shrubsole, an intimate friend of Perronet, and the organist of Spa Fields Chapel, London, from 1784 until his death in 1806. The hymn itself appeared in eight stanzas, anonymously, in the *Magazine* for 1780. Dr. Rippon introduced it into his Selection

(1787), omitting the second, third, and sixth stanzas, modifying the others, and adding two stanzas of his own. His version of it, with slight alterations, and with the omission of one of his two stanzas, has since been generally adopted.

In England, the tune "Miles' Lane" has usually accompanied the hymn. But in America, for a long time, it has been sung almost exclusively to the tune "Coronation," composed for it (1793) by Oliver Holden, of Charlestown, Mass., a carpenter by trade, and a musician by choice.

Two years before its appearance in Dr. Rippon's Selection, the hymn, in its original form, appeared in a volume of 216 pages, with the title,—"Occasional Verses, Moral and Sacred. Published for the Instruction and Amusement of the Candidly Serious and Religious. London. Printed for the Editor. 1785." This volume is known to have been the production of Edward Perronet, of Canterbury, England.

Among the most steadfast and ardent friends of John and Charles Wesley, is to be numbered the Rev. Vincent Perronet, the Vicar of Shoreham, Kent. He had a large family—at least six sons and four daughters. Two of his sons, Charles and Edward, born, probably, about the time of his removal to Shoreham (1726), became somewhat noted in the Annals of Methodism. They were "men of education, talent, and piety." Partaking of the zeal of their father, they became, about 1746, preachers of the Gospel in connection with the Wesleys—often travelling with them in their evangelical journeys.

In 1755, arose the question of separation from the Church of England, and the organization of another Church. The brothers Wesley strenuously opposed it. The brothers Perronet favored it, and Charles went so far as to administer the Lord's Supper to the societies. Edward Perronet, a man of much wit as well as poetry, wrote, and published in 1756, a scathing satire on the Church of England, entitled, —"The Mitre, a Satyricall Poem," in three Cantos, of 279 pages. The Wesleys were exceedingly irritated by this production, and succeeded in suppressing and destroying

all but about thirty copies. Extracts from it are given by Tyerman, in his "Life and Times of Rev. John Wesley," II. 242–243. The Wesleys broke with him at once. Charles Wesley wrote a furious letter about "The Mitre," and "Ted" the author, in which he accused him of being the head and front of all the disaffection among the preachers.

Previous to this, Perronet had married, and had made Canterbury his home. After his breach with the Wesleys, he preached awhile in Lady Huntingdon's Connection, but eventually became a Dissenter. He procured the old palace of the archbishop, and fitted it up for worship. His venerable father died, May 8, 1785, in his ninety-second year; and he himself, January 2, 1792, at his home in Canterbury.

MARY [BOWLY] PETERS.

——1856.

Mrs. Peters was the author of "Hymns intended to help the Communion of Saints," a small volume, containing fifty-eight numbers, published at London, in 1847. She was the daughter of Richard Bowly, of Cirencester, England, where she was born. She became the wife of the Rev. John McWilliam Peters, who, in 1822, was instituted the Rector of Quenington, in Gloucestershire; obtaining also (1825) the Vicarage of Langford, Berkshire, with the Chapelry of Little Farringdon, Oxfordshire. She was left a widow in 1834. In addition to her "Hymns," she published, in seven volumes, "The World's History from the Creation to the Accession of Queen Victoria." Her later years were passed at Clifton, Gloucestershire, where she died, July 29, 1856.

Her poetry is both pleasing and impressive. Her hymn on the theme, "All is Well," exhibits these qualities:

"Through the love of God, our Saviour,
All will be well;
Free and changeless is his favor,
All, all is well:
Precious is the blood that healed us;
Perfect is the grace that sealed us;
Strong the hand stretched forth to shield us;
All must be well.

"Though we pass through tribulation,
All will be well;
Ours is such a full salvation,
All, all is well:
Happy still, to God confiding,
Fruitful, if in Christ abiding,
Holy, through the Spirit's guiding,—
All must be well.

"We expect a bright to-morrow,
All will be well;
Faith can sing, through days of sorrow,
All, all is well:
On our Father's love relying,
Jesus every need supplying,
Or in living, or in dying,
All must be well."

ALEXANDER PIRIE.

——1804.

Alexander Pirie was a Scotchman. He was educated for the ministry in connection with the Antiburgher Synod of the Presbyterian Church of Scotland. He was appointed (1760) to succeed the Rev. John Mason, as Teacher of the Philosophical Class in the Theological Seminary. Mr. Mason (the well-known pastor of the Scotch Church in Cedar Street, New York) was then under appointment as a

missionary to America, and migrated to New York in the following spring (1761). After his arrival, he sent home (1762) urgent entreaties for more missionaries, and Mr. Pirie was licensed, and was appointed, with Mr. William Marshall, to go to America. But, in August, 1763, being charged with laxity of doctrine, he was duly brought before the Synod, and, after a rigid investigation, was deprived of his license as a probationer for the ministry, excommunicated from the Church, and rebuked at the bar of the Synod.

Shortly after, having received a call from a congregation at Abernethy, Scotland, he connected himself with the Burgher Synod. Here, too, he met with similar treatment, being suspended, by his Presbytery, from the ministry. He then abandoned the Secession Church wholly, the reasons for his course being given (1769) in a pamphlet, entitled,—"A Review of the Principles and Conduct of the Seceders," etc. He now connected himself with the Independents, and became the minister of a congregation at Newburgh, Fifeshire. After a laborious ministry, remarkably fertile as to literary results, Mr. Pirie died in 1804.

He published, besides many pamphlets, a "Dissertation on Baptism" (1790); and "The French Revolution; exhibited in the Light of the Sacred Oracles; or a Series of Lectures on the Prophecies now fulfilling" (1795). These Lectures show that he was an "acute Millenarian." He proved himself a false prophet, in his application of Daniel and the Apocalypse. After his death, his "Miscellaneous and Posthumous Works" (1805–1806), in six volumes, were published at Edinburgh; and (1807) "A Dissertation on the Hebrew Roots."

He was the author of the excellent hymn, beginning

"Come, let us join in songs of praise."

ELIZABETH [PAYSON] PRENTISS.

1818–1878.

Mrs. Prentiss was the youngest daughter of the Rev. Edward Payson, D.D., for many years the pastor of the Second Congregational Church of Portland, Me., and Ann Louisa Shipman, of New Haven, Conn. She was born at Portland, October 26, 1818, and was there educated. She married, April 16, 1845, the Rev. George Lewis Prentiss [D.D.], then recently settled over a Congregational Church at New Bedford, Mass. In the spring of 1851, Mrs. Prentiss became a resident of the city of New York, her husband having accepted a call to the pastorate in that city; and here, with the exception of a sojourn of two years in Europe (1858–1860), she resided the remainder of her life. Her summers were spent for a number of years at her charming retreat at Dorset, Vt.; where, after a brief illness, she died, August 13, 1878, in her sixtieth year.

Mrs. Prentiss early developed great literary taste. At the age of sixteen, she became a contributor to the *Youth's Companion.* Her publications have been numerous and popular. "Little Susy's Six Birthdays" appeared in 1853; followed by: "Only a Dandelion, and other Stories" (1854); "Henry and Bessie" (1855); "Little Susy's Six Teachers," "Little Susy's Little Servants," and "The Flower of the Family" (1856); "Peterchen and Gretchen," a translation from the German (1860); "The Little Preacher" (1867); "Little Threads," "Little Lou's Sayings and Doings," "Fred and Maria and Me," and "The Old Brown Pitcher" (1868); "Stepping Heavenward" and "Nidworth" (1869); "The Percys" and "The Story Lizzie Told" (1870); "Six Little Princesses" and "Aunt Jane's Hero" (1871); "Golden Hours: Hymns and Songs of the Christian Life" (1873); "Urbane and His Friends" (1874); "Griselda, a Dramatic Poem," a translation from the German, and "The Home at Greylock" (1876); "Pemaquid"

(1877); "Gentleman Jim" (1878); and "Avis Benson" (1879)—the last published posthumously.

She is probably best known as the author of "Stepping Heavenward," originally written as a serial. Published in 1869, it has reached a sale of nearly 70,000 in the United States. It was republished in England, where it has also had a very extensive circulation, as well as in many of the British Provinces. It has been translated into German and French, and has passed through several editions in each language. In the United States alone, over 200,000 volumes of her books have been sold.

Her hymn beginning

"More love to thee, O Christ!"

is found in most of the recent Collections. It was written, probably, as early as 1856. "Like most of her hymns," says her biographer, "it is simply a prayer put into the form of verse. . . . . She did not show it, not even to her husband, until many years after it was written; and she wondered, not a little, that, when published, it met with so much favor." The following hymn is taken from "Golden Hours":

"O Jesus! draw nearer,
And make thyself dearer,
I yearn, I am yearning for thee;
Come, take, for thy dwelling,
The heart that is swelling
With longings thy beauty to see!

"How languid and weary,
How lonely and dreary,
The days when thou hidest thy face!
How sorrow and sadness
Are turned into gladness,
By a glimpse of its love and its grace!

"Come nearer, come nearer,
And make thyself dearer,
Thou Joy, thou Delight of my heart!
Close, close to thee pressing,
I long for thy blessing,
I cannot without it depart."

RABANUS [MAURUS MAGNENTIUS].

776–856.

The authorship of the celebrated Latin hymn, "Veni, Creator Spiritus," has, by no means, been determined. It has, ordinarily, been assigned to Charlemagne, or some one of his coevals. Some attribute it to Gregory the Great. With much more reason, it has, of late, been credited to Archbishop Rabanus, of the ninth century. From that period it has been held in high honor. It has been commonly used, at the creation of popes, the election of bishops, the coronation of kings, the opening of synods, and the elevation and translation of saints.

Rabanus was born, in 776, at Mayence, Germany [Moréri, with less probability, says 788]. His parents, Rutard and Aldegonde, were of noble family. At ten, he was committed to the care of Bangulfe, the Abbot of the Monastery of Fulde, to be trained for the church. He took the habit of the Religious order, and, in 801, was ordained a deacon. The next year, he put himself under the instructions of the learned Alcuin, at Tours, who gave him the name "Maurus." He returned (804) to Fulde, and devoted himself to study. He was ordained (814) priest, by the Archbishop of Mayence; and (822) was chosen Abbot of the Monastery. During the next twenty years he applied himself to literary pursuits, and wrote numerous commentaries on the Holy Scriptures, besides Sermons and other Treatises. In 842, he retired from his charge of the monastery, to Mount St. Peter, and gave himself up to devotion and the study of the Scriptures. At the death of Otgar, Archbishop of Mayence, in 847, he was chosen to succeed him. He presided over the archdiocese with great wisdom and acceptance, diligent in study, laborious and unwearied in the performance of his duties, and diffusing everywhere the proofs of his large-hearted benevolence. He was accustomed, in the intervals of his active labors, to retire to a monastery in the

neighboring village of Winzel, where he died, February 4, 856.

He was a voluminous writer, both of poetry and prose. His works were published at Cologne, 1627, in six volumes, with his Life prefixed. Baronius calls him, "the first theologian of his times." He was, certainly, one of the most illustrious writers, as a philosopher, poet, and divine, of the ninth century.

THOMAS RAFFLES.

1788–1863.

Thomas Raffles was born, May 17, 1788, in London, England. His father, William, and his grandfather, were practitioners of law. At ten years of age, he professed religion, and connected himself with the Wesleyans; but, on the removal of his father's family to Peckham, he united with the Independent Church of that place, under the care of the Rev. William B. Collyer. After a careful training and liberal education at home, he entered (1806) Homerton College, to prepare for the ministry under the teaching of the Rev. Dr. John Pye Smith. He was ordained, June 22, 1809, the pastor of the Independent Church at Hammersmith, then a hamlet in the suburbs of London.

After a popular and promising ministry of nearly three years, he was called to Great George Street Chapel, Liverpool, as the successor of the youthful and eloquent Thomas Spencer, who was drowned in the Mersey, August 5, 1811. He removed to Liverpool, in February, 1812, and was installed May 28, following. He soon attracted to his ministry a crowd of admirers, and shortly became one of the most popular preachers of the day. In this position, increasingly useful and honored, exerting a growing influence for good over the entire city and through the kingdom, he continued to preach the Gospel and labor for his Master's

cause, the full period of fifty years. Then, February, 1862, he retired, on a pension, from the active duties of the pastorate. He did not long survive the cessation of his habitual labors; he died at Liverpool, August 18, 1863, in his seventy-sixth year.

Early in his ministry, he married the only daughter of James Hargreaves, a wealthy citizen of Liverpool, and thus came into the possession of an ample income, enabling him to engage, as he did heartily, in various works of benevolence, and to gratify his great passion for collecting autographs. Mrs. Raffles died, May 17, 1843, leaving four children, who survived their father.

He published, in 1813, "The Life of the Rev. Thomas Spencer, of Liverpool," and "Poems by Three Friends,"—himself, his brother-in-law Dr. James Baldwin Brown, and Jeremiah Holmes Wiffen. He edited, in 1815, a new and enlarged edition of Brown's "Self-Interpreting Bible"; and published his "Translation of Klopstock's Messiah," in three volumes. After a visit to the Continent, with his cousin, Sir Thomas Stamford Raffles, he published, in 1817, his "Letters during a Tour through some part of France, Savoy, Switzerland, Germany, and the Netherlands,"—a book that long served as a Manual for travellers in Europe.

His "Lectures on some important Branches of Practical Religion" (1820), "Lectures on some important Doctrines of the Gospel" (1822), and "Lectures on some important Branches of Christian Faith and Practice" (1825), were all useful and well received. These were his principal publications. In 1842, he published a "Form of the Solemnization of Matrimony." With his friend, Dr. Collyer, and his brother-in-law, Dr. J. B. Brown, he conducted for a few years *The Investigator*, a London Quarterly. He contributed largely to the Illustrated Annuals and other periodical papers, besides publishing frequent occasional sermons. In 1853, he published a Collection of Hymns as a Supplement to Dr. Watts. For many years he prepared a hymn for each recurring New-Year's Day, which he gathered and published in 1868. At the solicitation of the Dukes of

Sussex and of Somerset, the University of Aberdeen, Scotland, honored him with the degree of LL.D.; and, at the instance of his personal friend, the Rev. William B. Sprague, D.D., of Albany, N. Y., he was honored, in 1830, with the degree of D.D., by Union College, Schenectady, N. Y.

The following is one of eight hymns contributed by Dr. Raffles to Collyer's "Supplement to Dr. Watts' Psalms and Hymns," London, 1812; its theme is "Peace of Mind":

"Come, heavenly peace of mind!
I sigh for thy return;
I seek, but can not find
The joys for which I mourn:
Ah! where 's the Saviour now,
Whose smiles I once possessed?
Till he return, I bow,
By heaviest grief oppressed;
My days of happiness are gone,
And I am left to weep alone.

"I tried each earthly charm,
In pleasure's haunts I strayed,
I sought its soothing balm,
I asked the world its aid;
But, ah! no balm it had
To heal a wounded breast,
And I, forlorn and sad,
Must seek another rest;
My days of happiness are gone,
And I am left to weep alone.

"Where can the mourner go,
And tell his tale of grief?
Ah! who can soothe his woe,
And give him sweet relief?
Thou, Jesus! canst impart,
By thy long-wished return,
Ease to this wounded heart,
And bid me cease to mourn;
Then shall this night of sorrow flee,
And I rejoice, my Lord! in thee."

ANDREW REED.

1787–1862.

It was in 1834, that the American churches became personally acquainted with the Rev. Dr. Reed. He, with the Rev. James Matheson, D.D., had been appointed by the Congregational Union of England and Wales, a Deputation to visit the churches of America. They arrived in the spring of 1834, spent six months in the country, visited its principal sections, preached frequently, made numerous addresses, and left a very favorable impression of their abilities and Christian character.

Dr. Reed, the son of Andrew Reed, was born, November 27, 1787, in the city of London. His parents were active members of New Road Chapel (Cong.), St. George's-in-the-East. Though designed for a commercial life, on joining the church of his parents, he determined to enter the ministry. After the usual preparatory course at Hackney College, under the instruction of the Rev. George Collison, he received a call from the church of which he was a member, and where he had grown to manhood. He was ordained to the pastorate, November 27, 1811, and remained in charge of the same church until he was removed by death, at Hackney, London, February 25, 1862.

He was, during the half century of his ministry, one of the most popular and successful preachers of England. The place of worship speedily became crowded, and so continued, until, in June, 1831, they removed to their new house of worship, Wycliffe Chapel, St. Vincent Street, Commercial Road, of much larger capacity. This, also, was completely filled by an admiring and greatly attached congregation. On the occasion of his visit to America, the honorary degree of D.D. was conferred upon him and his associate, by Yale College.

Dr. Reed entered largely into the work of philanthropy. He was the founder of the London Orphan Asylum, at

Lower Clapton (1820); the Infant Orphan Asylum, at Wanstead; the Asylum for Fatherless Children, near Croydon (1847); the Asylum for Idiots, at Earlswood, near Reigate; the Royal Hospital for Incurables; and the Eastern Counties Asylum for Idiots, at Colchester. He also took an active and prominent part in missionary efforts at home and abroad.

The publication of his "No Fiction; A Narrative, founded on Fact," in 1818, excited an unusual interest, especially as the hero of the book, whom he called Lefevre and supposed incorrectly to be dead, published an indignant and voluminous reply. Dr. Reed's book has had a wide circulation and a frequent republication. His "Martha," in 1821, was designed as a "Memorial of an only and beloved Sister." It contains an interesting account of his own early training at home, as well as hers. On his return from America, he published (1835), in two volumes, "A Narrative of the Visit to the American Churches, by the Deputation," etc. His observation of the Revival Work in America led him to prosecute similar work among his own people. A revival of religion followed, giving occasion to "A Narrative of the Revival of Religion in Wycliffe Chapel" (1839). This was followed, in 1843, by the "Advancement of Religion the Claim of the Times." Numerous sermons, charges, and addresses, appeared at various periods of his ministry, which were gathered (1861) into a separate volume.

In 1817, he published a Supplement to Dr. Watts' Psalms and Hymns, and an enlarged edition in 1825. At length, in 1841, he published a new Compilation, called "The Hymn-Book," containing 840 hymns, 21 of which are from his own pen, and 19 from the pen of his accomplished wife. He married, in 1816, Miss Elizabeth Holmes, the daughter of a prosperous merchant of London. She was the mother of seven children, five of whom survived her. She died, July 4, 1867. One of her sons, Charles Reed, was a Member of Parliament (1858–1874) for Hackney, and a Delegate to the Œcumenical Council of the Evangelical Alliance,

that met at New York, in October, 1873. The Memoirs of Dr. Reed were edited and published (1863) by his two sons, Andrew and Charles. Drs. Reed and Raffles (see the previous Sketch) were almost exactly coevals, with a great similarity in their personal history. Many of his hymns have become familiar, and are found in most of the current Compilations. The following is one of his best hymns:

"My longing spirit faints to see
The glories of that place,
Where dwells the great united Three,
In majesty and grace.

"Amidst the busy scenes of time,
Amidst its joys and cares,
My soul surveys that purer clime,
And to its God repairs.

"There shall thy grace possess my heart,
And dwell and reign alone;
Each trace of evil shall depart,
Nor gather near thy throne.

"There love shall swell and overflow,
My fervent zeal shall soar;
And still the more of God I know,
The more shall I adore.

"There every selfish care will end;
How pure each thought will be,
When all my hopes to God ascend,
And God is all to me!"

BARTHOLOMEW RINGWALDT.

1530–1598.

It was Bartholomew Ringwaldt, and not Martin Luther, who wrote the Judgment Hymn, of which Dr. Collyer gave a translation of the first stanza,

"Great God! what do I see and hear," etc.

Ringwaldt was an eminent pastor of the Lutheran Church of Langfeldt, in Prussia. He was born (1530) at Frankfort-on-the-Oder, and was trained to manhood in times of great tribulation, in which he himself was called to bear no inconsiderable part. He suffered much from famine and pestilence, fire and floods, as well as other calamities. His hymns, in consequence, are mostly in the minor key. They show that, in common with many, he was looking for the speedy coming of Christ to judgment. His "Hymns for the Sundays and Festivals of the Whole Year" were published in 1581. The Second Advent Hymn,

"Es ist gewisslich an der Zeit," etc.,
["The trumpet sounds!—the day has come,"]

of which the Rev. Dr. Mills has given an excellent translation, was written in 1585, something after the manner of Celano's celebrated "Dies Iræ." In Miss Winkworth's "Christian Singers of Germany," is given a translation of one of his penitential hymns, full of devout faith. He died in 1598.

JOHN RIPPON.

1751–1836.

The Collection known as "Rippon's Hymns" has long been a favorite both in England and America. For a long time, it was the principal manual of praise among the Baptist churches of the Old and the New World.

Dr. John Rippon was a native of Tiverton, in Devonshire, England, and was born, April 29, 1751. At an early age, he became a devout Christian, and connected himself with the Baptist Church of his native place. He determined to enter the ministry of the Gospel; and obtained a suitable preparation for the work at the Baptist Academy in Bristol, under the instructions of the Rev. Hugh Evans, and his

son, the Rev. Caleb Evans. At the close of his preparatory course (1772), he was invited to supply the pulpit of the Particular Baptist Church, Carter Lane, Tooley Street, London, made vacant by the decease, October 14, 1771, of their eminent and venerable pastor, the Rev. Dr. John Gill. Having preached about a year on trial, he was ordained the pastor of the church, November 11, 1773. Devoting himself to the work of his pastorate, he seldom came before the public through the press. His first publication of importance was "A Selection of Hymns from the best Authors, including a great Number of Originals, intended as an Appendix to Dr. Watts' Psalms and Hymns. London: 1787." In 1800, he published a "tenth, and enlarged edition," containing sixty hymns, in addition to the 588 of the original edition. The 27th edition (1827) was also very considerably enlarged,—200,000 copies having, at that time, been put into circulation in Great Britain. The second American edition was issued in 1813, followed subsequently by a large number of editions.

Dr. Rippon was a great admirer of Dr. Watts' Psalms and Hymns, and took unwearied pains to secure—by a careful collation of all the editions of them to the close of the eighteenth century, and especially of "the Doctor's own Editions"—an accurate edition, free from blunders and errors. As the result, he published, in 1801, "An Arrangement of the Psalms, Hymns and Spiritual Songs of the Rev. Isaac Watts, D.D.," disposed according to subjects, and numbering 718 Psalms and Hymns. It is probably the most accurate edition of Dr. Watts' book ever published. The Preface to the "Arrangement" is a valuable document. This was followed in 1810 by "An Index of all the Lines in Watts' Hymns and Psalms,"—a corrected edition, probably, of Dr. Guy's "Complete Index to Dr. Watts' Hymns" (1773), and "Do. to Dr. W.'s Psalms" (1774). He edited, in 1816, a new edition, in 9 vols. quarto, of Dr. John Gill's "Exposition of the Old and New Testaments," with a Memoir prefixed, which was published also separately, in 1838. He published at various times during

his long ministry, a considerable number of Sermons, Discourses, Addresses, etc. He also edited the "Baptist Annual Register" from 1790 to 1802. A volume of "Divine Aspirations," also came from his pen.

Dr. Rippon finished his long and useful life, December 17, 1836, in the eighty-sixth year of his age, and the sixty-fourth of his ministry. His remains were deposited in Bunhill Fields Cemetery. The two pastorates of Drs. Gill and Rippon covered a period of one hundred and seventeen years.

It is known that Dr. Rippon contributed several original hymns (anonymously) to his "Selection"; but it is now almost impossible to distinguish them. Gadsby, in his "Memoirs of Hymn-Writers and Compilers," says of the following hymn, on "The Use of the Moral Law to the Convinced Sinner,"—"I think the hymn was his own, as I can not find it in any book earlier than his Selection":

"Here, Lord! my soul convicted stands
Of breaking all thy ten commands;
And on me justly might'st thou pour
Thy wrath in one eternal shower.

"But, thanks to God! its loud alarms
Have warned me of approaching harms;
And now, O Lord! my wants I see;
Lost and undone, I come to thee.

"I see, my fig-leaf righteousness
Can ne'er thy broken law redress;
Yet in thy gospel-plan I see,
There's hope of pardon e'en for me.

"Here I behold thy wonders, Lord!
How Christ hath to thy law restored
Those honors, on th' atoning day,
Which guilty sinners took away.

"Amazing wisdom, power, and love,
Displayed to rebels from above!
Do thou, O Lord! my faith increase
To love and trust thy plan of grace."

ROBERT II. (KING OF FRANCE).

971–1031.

Numerous versions of the ancient Latin hymn,

"Veni, Sancte Spiritus,"

are to be found in the Collections. The original is justly esteemed as one of "the loveliest of all the hymns in the whole circle of Latin sacred poetry." Its paternity has been a matter of much dispute, but is now, by the best critics, accorded to Robert, the son of Hugh Capet. Trench, whose words are given above, says, that "he was singularly addicted to church-music, which he enriched, as well as the hymnology, with compositions of his own, such as, I believe, even now hold their place in the services of the Roman Church."

Robert II., King of France, was born in 971, and succeeded to the throne at the death of his father, 996. He became enamored of his cousin, Bertha, the daughter of Conrad (King of Burgundy) and Maud of France. The propriety of his marrying her was submitted to a council of the bishops of the kingdom, who gave their consent, and he was married by Archambauld, the Archbishop of Tours. But the Pope, Gregory V., opposed it, and, in a council held at Rome, in 998, decreed the dissolution of the marriage; and, on the refusal of Robert to put his wife away, he laid the kingdom under an interdict. Such was the effect of this arbitrary and despotic measure on the subjects and even the domestics of the King, as to compel him at length to dismiss the object of his love. Subsequently he married Constance, surnamed Blanche, the daughter of William, Count of Arles and Provence,—a haughty and imperious woman, whose temper caused him no little trouble.

His reign extended through nearly thirty-four years, a period of much turbulence and violence. Much as he was

averse to scenes of war, he promptly and effectually subdued his enemies, and then devoted himself to literature and benevolence. He erected a large number of magnificent churches for the promotion of religion, and repaired the old. Such was his charity, that he furnished food for a great number of the poor, and encouraged them to approach him with their distresses and complaints. He died, July 20, 1031. He was so accustomed to take part with the choir in the Church of St. Denis, and to write hymns with music for their use, that, as Nicholas Gilles relates, "his wife Queen Constance asked him to make some hymns in her praise. To content her, in appearance, he wrote a hymn in honor of St. Denis and other martyrs, beginning with 'O constantia martyrum!' and the Queen, being ignorant of Latin, and supposing it to be in honor of herself, was wont to sing it, not knowing what she said."

WILLIAM ROBERTSON.

——1743.

Three of the "Paraphrases" attached to the Scotch Version of "The Psalms of David"—the 25th, the 42d, and the 43d—are attributed to the Rev. William Robertson. He is best known as the father of his more illustrious son, Principal William Robertson, D.D., the celebrated historical writer. He was descended from a respectable family in Gladney, Fifeshire, and was born, it is thought, in Gladsmuir, East Lothian, of which parish his father was the minister. He was trained for the ministry; and soon after his licensure, he officiated, it is said, for the Scots' church, worshipping at that time in Founder's Hall, Lothbury, London.

His first settlement was at Borthwick, Mid-Lothian, Scotland, as early certainly as 1720. He married a daughter of David Pitcairn, Esq., of Dreghorn. She became the moth-

er of two sons (of whom the historian, born in 1721, was the elder), and six daughters. One of the latter married the Rev. James Syme, and her only daughter, Eleanora, was the mother of the eminent Lord Brougham. In 1733, Mr. Robertson was transferred to the Old Greyfriars' Church, Edinburgh, where his brother-in-law, the Rev. Mr. Nesbit, was also settled. He continued in this charge until his death, in 1743;—his wife's death occurred within a few hours of his own. He seems to have taken but little part in the ecclesiastical agitations of the period (the Marrow controversy), and to have been a laborious and useful pastor. His "Scripture Songs" were published in 1751. The following stanzas from his version of the 53d chapter of Isaiah, constituting the 25th of the Scotch Paraphrases, are quite creditable:

"How few receive with cordial faith
The tidings which we bring!
How few have seen the arm revealed
Of heaven's eternal King!
The Saviour comes! no outward pomp
Bespeaks his presence nigh;
No earthly beauty shines in him
To draw the carnal eye.

"Fair as a beauteous tender flower
Amidst the desert grows,
So, slighted by a rebel race,
The heavenly Saviour rose:
Rejected and despised of men,
Behold a man of woe!
Grief was his close companion still,
Through all his life below.

"Yet all the griefs he felt were ours,
Ours were the woes he bore;
Pangs, not his own, his spotless soul
With bitter anguish tore:
We held him as condemned by Heaven,
An outcast from his God,
While for our sins he groaned, he bled,
Beneath his Father's rod."

CHARLES SEYMOUR ROBINSON.

1829——.

The Rev. Dr. Charles S. Robinson was born at Bennington, Vermont, March 31, 1829. He was educated at Williams College, Mass., where he graduated in 1849. He studied for the ministry, one year (1852–1853) at Union Theological Seminary, New York City, and two years (1853–1855) at Princeton Theological Seminary, New Jersey. He was ordained, and installed the pastor of the Park Presbyterian Church of Troy, N. Y., April 19, 1855. At the end of five years, he removed to Brooklyn, N. Y., and became the pastor of the First Presbyterian Church of that city. In the spring of 1868, he accepted an appointment to the charge of the American Chapel in Paris, France, entering on his work there in May, 1868, and continuing until September, 1870, when he returned to America, and accepted a call from the Eleventh Presbyterian Church of New York.

After a brief visit to Paris, in the summer of 1871, he took charge of the church then in Fifty-fifth Street, near Third Avenue, New York, and still continues in that pastorate. Mainly through his efforts, the congregation undertook and completed the erection of a spacious and costly church-edifice (Madison Avenue and Fifty-third Street, where they now worship), known as the "Memorial Presbyterian Church."

Dr. Robinson compiled, in 1862, a volume of Hymns and Tunes, for Public Worship, known as "The Songs of the Church." A much more complete Compilation, entitled, "Songs for the Sanctuary," followed in 1865,—a work that has obtained a wide circulation, and achieved great popularity. A Chapel Edition was issued in 1872. In 1874, he published "Psalms and Hymns and Spiritual Songs"; and, in 1878, "A Selection of Spiritual Songs, with Music, for the Church and Choir." These were followed by "Spiritual Songs for Social Worship," and "Spiritual Songs for

the Sunday-School." In all these books Dr. Robinson has maintained his hold upon the popular taste; and in his latest volume, "Laudes Domini, a Selection of Spiritual Songs Ancient and Modern" (1884), he has sought "to lead the taste of congregations and choirs towards a higher class of lyrics and music than has hitherto found acceptance in the churches." In addition to these musical Compilations, he published, in 1868, "Short Studies for Sunday-School Teachers"; in 1874, "The Memorial Pulpit," two volumes of his sermons; and, in 1883, "Studies of Neglected Texts." In 1866, he received the honorary degree of D.D., from Hamilton College, New York.

ROBERT ROBINSON.

1735–1790.

Robert Robinson was born, September 27, 1735, at Swaffham, in Norfolk, England. His father, Michael Robinson, was an exciseman, and a native of Scotland. His mother, Mary, was the only daughter of Robert Wilkin, of Mildenhall, Suffolk. His parents were both of the Church of England, and he was their youngest child. At the age of six, he was sent to a Latin school, and soon exhibited remarkable capacity. In 1743, the family removed to Scarning. Not long subsequently, his father absconded on account of debt, and shortly after died at Winchester. His mother was, in consequence, subjected to great straits, and was compelled to keep boarders, and to ply her needle, for support. At the grammar-school of the town, taught by the Rev. Joseph Brett, the boy made marked proficiency, especially in the languages.

At the age of fourteen, he was apprenticed to Joseph Anderson, a hair-dresser in London. He soon proved himself qualified for a higher calling. He gained time by early rising, and devoted it to study. His first serious impres-

sions were the result of hearing Rev. George Whitefield preach (May 24, 1752) a sermon from the text,—"Who hath warned you to flee from the wrath to come?" He went to the Tabernacle out of curiosity, "pitying the poor deluded Methodists, but came away envying their happiness." For the next two years and a half, he constantly resorted to the Tabernacle; but it was not until the end of 1755, that he found "full and free forgiveness through the precious blood of Jesus Christ."

After five years' service, his master returned him his indentures, and he made a visit to his relatives at Mildenhall, intending to engage in farming. Associating with the pious people of the neighborhood, he was urged to preach to them, and complied. His youth and marked ability drew many to hear him from the adjoining towns, and brought him invitations to other places. He was sent for, soon after, to preach in the Tabernacle at Norwich. This was early in 1758. After a while he left the Methodists, and formed an independent church, of which he became the pastor. Having adopted Baptist principles, he was immersed by Mr. Dunkhorn, of Ellingham in Norfolk. In July, 1759, he accepted an invitation to preach to the Baptist congregation at Cambridge; and, about the same time, married Miss Ellen Payne, of Norwich. Having bound the church to open communion, he was ordained in 1761.

The congregation was poor, and his annual income small,—at first scarcely amounting to £15, and at no time exceeding £90. His popularity enabled him to procure the erection, at the end of three years, of a good house of worship. His labors were abundant. He preached twice or thrice on the Sabbath, and several times through the week in the adjacent villages. In 1773, to supplement his small salary, he entered into the business of farming and trading,—his family then consisting of his wife and nine children with his aged mother. He died, on a journey, at Birmingham, June 9, 1790. He was found dead in his bed. He continued in charge of the Baptist Church at Cambridge until his death.

With all his other occupations, he found time for much

literary work. His "Arcana," issued in 1774, attracted much attention. Besides several sermons and pamphlets, of various dates, he edited a Translation of "Saurin's Sermons," in 5 vols., with a "Memoir of Saurin and the French Reformation" (1775–1782); and, in 1776, he published "A Plea for the Divinity of our Lord Jesus Christ,"—said to have been derived from the French of Dr. Abbadie, in his "Vindication of the Truth of the Christian Religion." The work attracted great attention and was well received both by Churchmen and Dissenters. "An Essay on the Composition of a Sermon," followed in 1777; "A Plan of Lectures on the Principles of Nonconformity," in 1778; "The General Doctrine of Toleration applied to the Particular Case of Free Communion," in 1780; his "Political Catechism," in 1782; and a volume of "Village Sermons," in 1786. His "History of Baptism," and his "Ecclesiastical Researches," were published after his death. His "Miscellaneous Works," with a Memoir of his Life, were published in 1807, by Benjamin Flower, the father of Mrs. Sarah Flower Adams.

Mr. Robinson was an admirable preacher. He commanded the attention of the most scholarly minds, even of the University, and was regarded with great favor by the undergraduates. The celebrated Robert Hall remarked (1787) on one occasion: "Mr. Robinson had a musical voice, and was master of all its intonations; he had wonderful self-possession, and could say *what* he pleased, *when* he pleased, and *how* he pleased." The Rev. William Jay, of Bath, says of him: "For disentangling a subject from confusion, for the power of development, for genuine simplification, for invention,—what writer ever surpassed Robinson of Cambridge?" He was a great favorite in London, and other large towns,—always drawing crowds to hear him.

His attached people, "the Congregation of Stone-Yard," erected in the Old Meeting House at Birmingham, where he was buried, a Tablet to his memory, with this inscription (written by his successor, the Rev. Robert Hall): "Sa-

cred to the Memory of the Rev. Robert Robinson, of Cambridge, the intrepid Champion of Liberty Civil and Religious; endowed with a Genius brilliant and penetrating, united with an indefatigable Industry, his Mind was richly furnished with an inexhaustible Variety of Knowledge. His Eloquence was the Delight of every public Assembly, and his Conversation the Charm of every private Circle. In him the Erudition of the Scholar, the Discrimination of the Historian, and the Boldness of the Reformer, were united, in an eminent Degree, with the Virtues which adorn the Man and the Christian."

The only hymns that are known to have been written by Mr. Robinson, are the three following:

"Brightness of the Father's glory!" etc.,

"Come, thou Fount of every blessing!"etc.,

"Mighty God! while angels bless thee," etc.

CHRISTIAN KNORR VON ROSENROTH.

1636–1689.

The German hymn, "Morgenglanz der Ewigkeit," of which there are several excellent English versions, was written by an eminent German scholar, of distinguished rank in society. He was a Silesian, and was born, July 15, 1636, at Altranden, in the Principality of Wohlau, of which parish his father was the pastor. He pursued his academical studies at Stettin, Leipsic, and Wittenberg, and became a proficient in the Oriental tongues. Leaving the University, he travelled over Holland, France, and England, still prosecuting his studies. He became an adept, not only in philosophy and chemistry, but in theology and cabalistic lore, some of the results of which he gave to the press.

He had a memory so extraordinary, that he "knew nearly the whole Bible by heart."

On his return from foreign countries, much improved by travel, a title of nobility [Baron] was conferred upon him by the youthful Emperor, Leopold I. He was, also, appointed (1668) Privy Councillor and Prime Minister of Count Christian Augustus, of the Palatinate at Salzbach. His piety was of a high order—eminently subjective, as appears from his seventy-five hymns, which breathe the utmost devotion to the Lord Jesus Christ, and are admirable specimens of lyric poetry. These heart-effusions, as they pre-eminently may be styled, were written mostly in seasons of relaxation, often during his rambles, and for the gratification of his wife, by whom they were published after his decease. The hymn noticed above, it is thought, was composed during an early morning walk, as the sun was rising. He foretold the hour of his death,—exactly as it occurred, May 4, 1689. In the tone of his piety, and the style of his poetry, he belonged to the school of Frank and Scheffler [Angelus], who were considerably his seniors, though his contemporaries. He wrote an "Evangelical History," and "Kabbala Denudata," an exposition of Hebrew doctrines.

JOHN ROWE.

1764–1832.

Mr. Rowe was, for thirty-four years, a Dissenting minister of Bristol, England. He was the sixth child of William Rowe, of Spencecomb, near Crediton, where he was born, April 17, 1764. He was, from his boyhood, trained for the ministry. For a time, he was taught in the classical school of the Rev. Joseph Bretland. Then he entered the Hoxton Academy, from which, at its dissolution, he was transferred to Hackney College (1786–1787).

At the expiration of his college course (1787), he became one of the ministers of the High Street Presbyterian Church of Shrewsbury. The next year (1788), he married his cousin, Miss Mary Clarke. In 1797, he was chosen one of the ministers of Lewin's Mead Chapel, Bristol, having the Rev. Dr. John P. Estlin, as his colleague, until 1817, and then (until his own decease) the Rev. Dr. Lant Carpenter,—both of them highly distinguished as Unitarian ministers. Mr. Rowe was, also, a Unitarian. He was regarded as a "serious, earnest, and impressive" preacher, devoting "himself with great assiduity to his pastoral duties." He took an active part in the promotion of the charities of Bristol, and was a decided Liberal in politics.

Mr. Rowe lost five of his children in their infancy; and, in his later years, he was also sorely tried by affliction. His endeared brother, Lawrence Rowe, died in 1823; and his beloved wife, in 1825. Shortly after, his only surviving son died in Mexico; and his eldest daughter, Mrs. Benjamin H. Bright, soon followed. In January, 1831, he himself was affected with paralysis; compelling him, in the summer of 1832, to resign his charge, and, with his only surviving child, a devoted daughter, to proceed to Italy. The last few weeks of his life were spent at Sienna, where he died, "perfectly resigned and composed," July 2, 1832, in his sixty-ninth year.

He published a "Sermon," in 1803, at Bristol; besides which, it does not appear that he committed anything else to the press.

JOHN RYLAND.

1753–1825.

The Rev. Benjamin Beddome, a former pastor of the Baptist Church of Bourton-on-the-Water, Gloucestershire, England, is well known as a writer of hymns, many of

which are still in use. Among the additions to his church, October 2, 1741, was a youth of eighteen, John Collett Ryland, the son of Joseph Ryland and Freelove Collett, of Stow-on-the-Wold, Gloucestershire. This young man, in 1750, became the pastor of the Baptist Church of Warwick. Shortly before, December 23, 1748, he had married Elizabeth, the only daughter of Samuel Frith, of Warwick. Their home was the Rectory of St. Mary's Church, which they hired of the Rev. Dr. Tate, the Rector. Here their son, John, was born, January 29, 1753.

The elder Ryland was a prodigy in Hebrew, and taught it to his boy from his very infancy. Speaking of the 23d Psalm in Hebrew, the son says: "I remember reading that Psalm to Mr. Hervey, when my father visited him in the summer of 1758." Of the son's proficiency in Greek, also, his father makes this record: "Finished reading and translating the whole Greek Testament, December 12th, 1761. The whole done in eight months and twelve days. Aged eight years ten months." John, of course, became a scholar. As to his religious training, he says: "My mother taught me a great deal of Scripture history, by explaining to me the pictures on the Dutch tiles in the parlor chimney at Warwick."

In the autumn of 1759, the father became the pastor of the Baptist Church of Northampton, teaching, also, a school to eke out a scanty salary, and to educate his own children. In his fifteenth year, John was converted; and was baptized by his father, September 13, 1767. He at once took an active part in religious exercises, and began a course of study for the ministry. After a public trial of his abilities, he received the approbation of the church as a preacher, March 10, 1771, in his eighteenth year.

During the next ten years, he was associated with his father as a teacher in his school, preaching every Sabbath, either in Northampton, or in the adjacent villages, perfecting himself, in the meantime, in classical and theological knowledge. In 1781, he was ordained as his father's colleague. Previous to this time, he had made frequent

contributions to religious periodicals, especially *The Gospel Magazine*, both in poetry and prose. His signatures were, "J. R. jr.," and "Elachistoteros." His familiar hymn, beginning, as most generally sung,

"In all my Lord's appointed ways,"

appeared in *The Gospel Magazine*, for May, 1775, in nine stanzas, as in Rippon's Selection; it begins, in the original, with the stanza,

"When Abram's servant to procure
A wife for Isaac went,
Rebecca met his suit preferred,
Her parents gave consent."

It was written, December 30, 1773, when he was nearly twenty-one years old. Of course Dr. Belcher's story about its origin is apocryphal. The hymn, beginning with

"Sovereign Ruler of the skies,"

bears date, August 1, 1777, and contains nine single stanzas. His best hymn,

"O Lord! I would delight in thee," etc.,

was written, December 3, 1777, in seven stanzas; and appended to the hymn in the original MS., is a note, added long afterwards, in these words: "I recollect deeper feelings of mind in composing this hymn than, perhaps, I ever felt in making any other."

In 1786, by reason of pecuniary embarrassment, the father removed to Enfield, nine miles north of London, and took charge of a large school. The pastoral work thus devolved solely on the son. In company with Fuller, of Kettering, and Sutcliffe, of Olney, at the instance mainly of William Carey, he took part in organizing, at Fuller's house, October 2, 1792, the "Baptist Missionary Society"; in the promotion of whose interests he labored as long as he lived. His father died, July 29, 1792. The same year,

he received the honorary degree of D.D., from Brown University, R. I., U. S. A. After repeated solicitations, he removed, December, 1793, to Bristol, to take charge of the Baptist Academy, as the successor of the Rev. Dr. Caleb Evans, and to become the pastor of the Baptist Church, Broadmead. The duties of these two offices he continued to perform until death. After the decease (1815) of his devoted friend, Andrew Fuller, he accepted, also, the position of Secretary of the "Baptist Missionary Society"—devolving the labors mainly on a junior Secretary. In 1821, his health broke down, and he continued to fail more and more, until May 25, 1825, when his death occurred, in his seventy-third year. He was twice married.

A list of thirty-four publications from his pen is attached to the brief Memoir (edited by his son, Jonathan Edwards Ryland) prefixed to his "Pastoral Memorials," in two volumes, published the year after his death. They are mostly single discourses, charges, ordination and funeral sermons. In addition, he published, in 1814, "A Candid Statement of the Reasons which induce the Baptists to differ in Opinion and Practice from so many of their Christian Brethren"; and in 1816, "The Work of Faith, the Labor of Love, and the Patience of Hope illustrated, in the Life and Death of the Rev. Andrew Fuller, of Kettering." His "Christianæ Militiæ Viaticum; or A Brief Directory for Evangelical Ministers," first published about thirty years before his death, has gone through several editions. Mr. Sedgwick, of London, issued a reprint of his (99) Hymns.

About six weeks before his death (April 11, 1825), he wrote: "For seventy-two years I never was prevented from attending public worship, since I was old enough to be taken to it, for two Lord's Days together, that I know of; I am persuaded I never was for three. And for fifty-four years have never been hindered from preaching by illness, unless two or three times, at distant periods, for a single Sabbath."

The following hymn was contributed to the May Num-

ber of the *Gospel Magazine*, for 1776, on the theme,—"The fire [of divine love] saith not, 'It is enough'":

"If I from others differ aught,
Lord! 'twas thy grace the difference wrought;
If I one holy wish have known,
That wish was given by thee alone.

"To taste thy love is sweeter far
Than all earth's dainties choice and rare;
'Tis heaven to see thy smiling face,
Ten heavens to feel thy Spirit's rays.

"I cannot pay the thanks I owe,
For tasting once thy love below;
Yet cannot rest, till I, above,
Shall feast for ever on thy love.

"The smallest drop of precious grace
Demands a ceaseless song of praise;
Yet largest draughts from mercy's store
But make me long and pant for more.

"For teaching this, thy name I bless,—
That holiness is happiness;
Quite happy I shall never be,
Till I am quite conformed to thee.

"Oh! strengthen me thy will to do,
And what thou wilt to suffer too;
Imperfect here, I long to soar
Where I shall disobey no more.

"Lord! be thy pleasure always mine;
I wish to have no will but thine;
This, this is heaven enough for me,
Quite to be swallowed up in thee."

MARIA GRACE SAFFERY.

1773–1858.

Mrs. Saffery, the author of the sweet hymn,

"God of the sunlight hours! how sad,"

was the wife of a Baptist minister, the pastor of a church at Salisbury, Wiltshire, England. The particulars of her early history are not accessible. She published, in her younger days, a romance and a brief poem. At the age of sixty years she gathered up the effusions of her previous life, and published them (1834) with the title: "Poems on Sacred Subjects." Several of these were written for particular occasions, at her husband's suggestion. Two of her hymns were contributed to Dr. Liefchild's "Hymns appropriated to Christian Union, Selected and Original," London, 1846; and several to the *Baptist Magazine*. She ended her earthly course, March 5, 1858, at the great age of eighty-five years.

The following hymn, on the "Baptismal Rite," in the English Baptist Collection, reproduced in "The Psalmist," Boston, 1843, is from her pen; it was written previous to 1818:

"'Tis the great Father we adore,
In this baptismal sign;
'Tis he, whose voice, on Jordan's shore,
Proclaimed the Son divine.

"The Father owned him; let our breath
In answering praise ascend,
As, in the image of his death
We own our heavenly Friend.

"We seek the consecrated grave,
Along the path he trod;
Receive us in the hallowed wave,
Thou holy Son of God!

"Let earth and heaven our zeal record,
And future witness bear,
That we, to Zion's mighty Lord,
Our full allegiance swear.

"Oh! that our conscious souls may own,
With joy's serene survey,
Inscribed upon his judgment throne,
The transcript of this day."

GEORGE SANDYS.

1577–1643.

George Sandys was an accomplished scholar and a true poet. Montgomery regarded his Paraphrases of the Psalms as by far the most poetical in the English language.

He was the seventh and youngest son of the Rev. Dr. Edwin Sandys, then the Archbishop of York, England; and brother of Sir Edwin Sandys, the second son of his father. He was born, in 1577, at Bishopsthorpe, his father's residence. He was matriculated as a member of St. Mary's Hall, Oxford, in December, 1589, but received his tuition in Corpus Christi College. In August, 1610, he started on an extensive tour through Europe and into Asia and Africa, perfecting himself in the languages of the countries that he visited; and returning in 1612. Of this journey, he published a poetic description, entitled, "The Traveller's Thanksgiving." A prose account, in small folio, followed in 1615, with the title: "A Relation of a Journey begun An. Dom. 1610. Foure Bookes. Containing a description of the Turkish Empire, of Aegypt, of the Holy Land, of the Remote parts of Italy, and Ilands adioyning." It was far in advance of any previous "Travels" published in England, in relation to these distant regions.

His society, thenceforward, was eagerly sought by the wise and learned and accomplished. In 1619, his brother, Sir Edwin Sandys, became the Treasurer of the London Company for planting a Colony in Virginia, and sent him to the New World, as his representative. While there, on the banks of the James River, he occupied his spare moments, "snatched from the hours of night and repose," in the translation of "Ovid's Metamorphoses," into English verse;—the first literary production, of any rank or name, penned in the wilds of America and to be credited

> "To that new-found-out-world, where sober night
> Takes from th' Antipodes her silent flight,"

as he expresses it in his "Review of God's Mercies to him in his Travels." His Translation of Ovid was published soon after his return, in 1621. The folio edition of his book (1626) was dedicated to Charles I., who appointed him one of the gentlemen of the Privy Chamber to his Majesty.

He published, in 1636, "A Paraphrase upon the Psalmes of David, and upon the Hymnes dispersed throughout the Old and New Testament." In subsequent editions, "Paraphrases on Job, Canticles, Ecclesiastes, and Lamentations," were included. In 1640, he published a Translation of Hugo Grotius' Latin tragedy on "Christ's Passion." He resided, in later years, mostly with his brother-in-law, Sir Francis Wenman, at Caswell, near Whitney, Herefordshire. He died at the house of his niece, Lady Margaret Wyatt, Boxley Abbey, Kent, the first week in March, 1643. His burial occurred on the 7th of March, in the parish church of Boxley. He was never married.

He had visited the Holy Land in March, 1611, and made the circuit of the Holy Places at Jerusalem and Bethlehem, of which he gives minute descriptions and numerous diagrams. At "the Temple of the Sepulchre," which he visited on "Maundy Thursday," he was devoutly affected, and makes the following record of the occasion: "Thousands of Christians perform their vows, and offer their tears

here yearly, with all the expressions of sorrow, humility affection, and penitence. It is a frozen zeal that will not be warmed with the sight thereof. And, oh, that I could retain the effects that it wrought, with an unfainting perseverance! who then did dedicate this hymn to my Redeemer:

> "Saviour of mankind, Man, EMANUEL!
> Who sinless died for sin, who vanquished hell;
> The first-fruits of the grave; whose life did give
> Light to our darkness; in whose death we live;—
> Oh! strengthen thou my faith; correct my will,
> That mine may thine obey; protect me still,
> So that the latter death may not devour
> My soul sealed with thy seal. So, in the hour
> When thou, whose body sanctified this tomb,
> Unjustly judged, a glorious Judge shalt come
> To judge the world with justice, by that sign
> I may be known, and entertained for thine."

SANTOLIUS MAGLORIANUS.

1628–1684.

CLAUDE DE SANTEUL, or Santeuil (better known as Santolius Maglorianus), was of an ancient Parisian family, and was born at Paris, February 3, 1628. He derived his surname from his long abode, as a secular ecclesiastic, in the Seminary of St. Magloire. Such was his humility, that he could not be persuaded to aspire to the priesthood. The Archbishop of Paris having determined, in concert with the chapter of his church, to reform the Paris Breviary, Claude de Santeul was charged with the work of composing the new hymns. He prevailed, however, on his younger brother, Jean Baptiste, to undertake the principal part of the work. His own contributions were considerable and admirable. He composed, also, several other hymns, for

particular offices, that met with universal approbation. More than 300 of his hymns were left in MS., at his death, which occurred, at Paris, September 29, 1684.

Such was his reputation for extensive and accurate scholarship, that he was frequently consulted by the Benedictine Fathers, as to the various readings of the text, when they were publishing the works of Augustine. In erudition, and even in poetic talent, he was not inferior to his more celebrated brother. But he was more retiring, mild, and gentle. His candor, simplicity, and humility, were remarkable.

SANTOLIUS VICTORINUS.

1630–1697.

Jean Baptiste de Santeul, the brother of Claude, was born at Paris, May 12, 1630. He studied, at first, in the College of St. Barbe, and then with Father Cossart, a Jesuit. He entered among the regular canons of St. Victor (whence his surname), where he acquired the reputation of being an excellent poet. Thenceforth he devoted his life to the cultivation of the art, and became everywhere known as "the prince of French hymnographers." In connection with his elder brother, he composed the new hymns of the Paris Breviary. He performed the same service for the Clugny Breviary. Ardent, impassioned, and full of the poetic fire, he was ever at work, writing poems, or inscriptions for the public monuments of Paris, or sonnets for friends.

He was honored and cherished by all the learned men of his day, and was admired by the two Princes de Condé, father and son, and by Louis XIV., who conferred on him a pension. He died at Dijon, August 5, 1697, and his remains were brought to Paris, and interred with great honor, in the Abbey of St. Victor. His hymns were published in

1698, and were universally admired by the French savants. They were incorporated into the Breviary of Orleans, in 1693; of Lisieux, in 1704; of Narbonne, in 1709; and of Meaux, in 1713. Bourdaloue urged their incorporation into the Roman Breviary.

JOHANN SCHEFFLER.

1624–1677.

Scheffler is better known as "Angelus Silesius." He was born, in 1624, of Lutheran parents, at Breslau, in Silesia, and, having become enamored of the writings and tenets of the mystics, more particularly those of a Spaniard, named John ab Angelis, the author of a poem on "The Triumph of Love," he took the name of "Angelus." Early in life he became a disciple of Jacob Boehme, the famous shoemaker, whose writings on the "Inner Life" were widely diffused throughout Silesia, Germany. Devoting himself to the medical profession, he studied awhile in the University of Breslau, his native town, and afterwards, having obtained the degree of M.D., he studied at Strasburg. He visited, also, the Universities of Holland, and made many acquaintances among the pious of different persuasions, and more particularly, of a society at Amsterdam, that had adopted the tenets of Boehme.

On his return to Silesia, in 1649, he received the appointment of private physician to Sylvius Nimrod, the Duke of Wurtemberg-Oels. Here his most intimate friend was Abraham von Frankenberg, a disciple and biographer of Boehme, who made him acquainted with the writings of Tauler, Ruysbroeck, Schwenkfeld, and other mystics. His friend, at death, bequeathed these, and a large number of similar works, to Scheffler. The Lutheran clergy regarded Scheffler as a heretic, and, by their contentions, so disgusted him, that he sought refuge (1653) in the Roman Catholic

Church—drawn thither, probably, by his admiration of Tauler, Thomas à Kempis, and others of like spirit in that connection. The most of his hymns—and he wrote many —were composed prior to this event.

He now became the private physician of the Emperor, Ferdinand III., and obtained special privileges for the proscribed Romanists. He carried on a fierce controversy with Herr Freitag, the court preacher at Oels. Ere long, he abandoned his profession entirely, entered the Roman Catholic priesthood, and returned to Breslau, as early as 1662. In the meantime, he had published (1657) his "Sacred Joys of the Soul, or the Enamored Psyche," in which form his hymns were first issued. Others appeared soon after in "The Mourning Psyche." In 1674, he published a collection of spiritual aphorisms, under the title of "The Cherubinical Wanderer,"—many of them, "pearls of wisdom, lustrous with a wealth of meaning"; but others tinctured with a species of "mystical pantheism."

In his later years, he found a retreat in the Jesuit Monastery of St. Matthias, Breslau, where he died, July 9, 1677. Very few of his hymns are found in Roman Catholic hymn-books, but they abound in the books of the Evangelical Lutherans. By far the larger part of them are to be reckoned among the most precious treasures of sacred poetry. The pietists of Halle greatly admired them, and, through the influence of Freylinghausen, introduced them into their hymn-books. The following are from his aphorisms:

"My God! how oft do I thy gifts implore,
Yet know I crave thyself!—Oh! how much more!
Give what thou wilt, eternal life, or aught,
If thou withhold thyself, thou giv'st me naught."

"The nobler aught, the commoner 't will be,—
God and his sunshine to the world are free."

"The rose demands no reasons; she blooms and scents the air,
Nor asks if any see her, nor knows that she is fair."

BENJAMIN SCHMOLKE.

1672–1737.

Benjamin Schmolke was a native of Silesia, the home also of John Scheffler. His father was the pastor of the church at Brauchitchdorf, where the son, Benjamin, was born, December 21, 1672. The child was devoted, from his birth, to the work of the ministry. Kind friends enabled the impoverished pastor to send the boy to the University of Leipsic. On one occasion, being on a visit home, Benjamin preached in his father's church, on the words: "I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer; make no tarrying, O my God!" One of the hearers was so affected by the discourse, as to contribute a considerable sum towards his University expenses.

His poetic talent was early developed, and was made remunerative. His other publications, also, brought him considerable reputation. His pulpit talents were no less remarkable. In 1694, he became curate to his aged father, and commended himself greatly to the hearts of his townsmen. Having received an appointment to a charge in Schweidnitz (1702), he was married, and entered upon his new charge with so much wisdom and zeal, as to circumvent the Jesuits, and win the hearts of his people. A volume of fifty of his hymns was published in 1704. Ten years after (1714), he was made Pastor Primarius of the town, including the office of Church and School Inspector.

In his later years, he was subjected to the discipline of severe affliction, giving a plaintive expression to the hymns then composed. Half the town was destroyed by a dreadful conflagration, September 12, 1716; and about the same time, his father and two of his own children were removed by death. He poured out his grief in several volumes of hymns, which followed each other in rapid succession, until the hymns numbered at least a thousand. In 1730, a par-

alytic stroke affected his right side, but he kept at work five years longer. Two more attacks deprived him of his sight, and compelled him to cease from preaching. During these last years of trial, his hymns reached the number of 1,188. His release from toil and pain occurred February 12, 1737.

Schmolke was the author of the hymn,

"Mein Jesu! wie du willst!" etc.
["My Jesus! as thou wilt!"—Tr., Miss J. Borthwick.]

which has become a great favorite with the devout, especially in time of deep affliction.

ELIZABETH SCOTT.

1708–1776.

Elizabeth Scott was the daughter of the Rev. Thomas Scott, of Norwich, England, and was born there, probably in 1708. Her father was the pastor of a Dissenting church, and died in 1740. One of her brothers was the Rev. Thomas Scott, of Ipswich. [See next Sketch.]

In the Correspondence of Dr. Doddridge is found a letter dated June 25, 1745, addressed to the daughter of the Rev. Thomas Scott, of Norwich (undoubtedly Elizabeth), in which it appears that she had repeatedly and unreservedly, in conversation, as well as by letter, opened her mind to Dr. Doddridge, and sought his spiritual advice. "I most faithfully assure you," says Doddridge, "that the more I know you, the more firmly am I convinced, not only that you are a *real*, but that you are a *very advanced* Christian."

Having "refused the hand of Dr. Doddridge," without the loss, however, of his friendship, she married, January 27, 1751, Colonel Elisha Williams, of Wethersfield, Conn. The sketch of Elisha Williams in "The Genealogy and History of the Family of Williams" contains the following: "On account of the non-payment of the troops, he was so-

licited to go to England, and sailed December, 1749. While there, his wife died, and before his return, he married Miss Elizabeth Scott, daughter of the Rev. Thomas Scott, of Norwich, England, a lady of distinguished piety and accomplishments. He left England in 1751, narrowly escaped shipwreck, and after spending some months in Antigua, arrived home in April, 1752. He died [at Wethersfield] July 24, 1755, in the sixty-first year of his age, of cancer." Colonel Williams was the president of Yale College from 1726 to 1739.

Six years after Colonel Williams' death, she married (1761) Hon. William Smith, of New York. Mr. Smith died in 1769. She then returned to Wethersfield, where she "lived with relatives of her first husband" until her death, June 13, 1776.

A dedication of her MS. poems to her father is given in Dr. Dodd's *Christian Magazine* for December, 1763. Most of her hymns, which were commenced at her father's suggestion, were probably composed during his lifetime, but were not published until many years after his death. Several of them appeared in the *Christian Magazine* for 1763–64; and twenty-one in Ash and Evans' Collection (1769), eight of which and twelve others are to be found in Dobell's Selection (1806). The MS. of all her hymns and poems is in the Library of Yale College.

Her "Morning Hymn," on Psalm iii. 5, is among her best productions. It is found in Dobell's Selection:

"See how the rising sun
Pursues his shining way,
And wide proclaims his Maker's praise,
With every brightening ray!

"Thus would my rising soul
Its heavenly parent sing,
And to its great Original
The humble tribute bring.

"Serene I laid me down
Beneath his guardian care;
I slept, and I awoke, and found
My kind Preserver near.

"Thus does thine arm support
This weak, defenceless frame;
But whence these favors, Lord! to me,
So worthless as I am?

"Oh! how shall I repay
The bounties of my God?
This feeble spirit pants beneath
The pleasing painful load.

"Dear Saviour! to thy cross
I bring my sacrifice;
Tinged with thy blood, it shall ascend
With fragrance to the skies.

"My life I would anew
Devote, O Lord! to thee;
And in thy presence I would spend
A long eternity."

THOMAS SCOTT.

——1776.

The Rev. Thomas Scott was the son of Rev. Thomas Scott, a Dissenting clergyman of Norwich, England, and the nephew of "the learned, ingenious, and accurate" Rev. Daniel Scott, a Baptist divine, educated at Utrecht, Holland, and settled at Colchester, England. The father and the uncle were both Arians. The father died in 1740, and the uncle in 1759. Doddridge held them in high esteem. Thomas was born at Norwich, and was carefully trained by his father for his own profession. Having obtained the usual authority to preach, he took charge of a boarding-school at Wartmell, Norfolkshire, and preached, once a month, at Harleston, in the vicinity. His first settlement, as a pastor, was at Lowestoft, Suffolkshire (1733–1737).

He then became the colleague (1737) of the Rev. Mr. Baxter, of Ipswich, by whose death (1740) the full pastoral charge devolved on him. He continued in this position twenty-one years as sole pastor, and thirteen more (1761–1774) with a colleague. About two years before his death, which occurred in 1776, he retired from his pastorate.

Like his father, Mr. Scott was an Arian, and a diligent student. His first publication was an excellent poem, entitled,—"A Father's Instructions to his Son" (1748). His next was also a poem, of sound practical morality, called,—"The Table of Cebes; or The Picture of Human Life; in English Verse, with Notes" (1754). A learned and valuable quarto work appeared from his hand in 1771,—"The Book of Job, in English Verse; Translated from the Original Hebrew; with Remarks, Historical, Critical, and Explanatory." An octavo edition was issued in 1773. His "Lyric Poems and Hymns, Devotional and Moral," came forth the same year. He contributed (1772) twelve hymns to the Warrington Collection, compiled by the Rev. Dr. William Enfield. The following lines are from the 104th of his "Lyric Poems":

"Eternal Gospel! my unerring guide,
The worldling's hatred and the scorn of pride,
No visionary's dream, nor fabling wile,
Frenzy's illusion, or imposture's guile,—
Mean were thy heralds, but their mission sure,
The doctrines humbling, and the moral pure,
Benevolence sublime; stupendous scheme,
God to exalt, and a lost world redeem.
In vain the mighty stormed, the learnéd strove,
The truth is strong, it issued from above;
Scoffs, chains, and death in all the shapes of fear,
Menaced in vain; resistless its career;
By wonder-working powers, and native charms,
Its sole enticement, and its only arms,
From land to land its rapid conquests spread,
And joy and beauty on the nations shed.
Oh! when shall this divine religion run
In its full glory with the circling sun?
Come, long-foretold, long-wished, triumphing day!
Fly, intervening ages! fly away."

WALTER SCOTT.

1771–1832.

Walter Scott was a lineal descendant of the Walter Scott whom tradition has celebrated as "Auld Walt," of Harden, whose name he himself has "made to ring in many a ditty," and of "The Flower of Yarrow," his fair dame. His great-grandfather, who was also a Walter, was known throughout Teviotdale, as "Beardie." His father, Walter, of Edinburgh, was Writer to the Signet; and his mother, Anne, herself a poet, was the daughter of Dr. John Rutherford, Medical Professor in the University of Edinburgh. He was born, a younger son, in Edinburgh, August 15, 1771.

In his second year, he was afflicted with a lameness from which he never entirely recovered. He was thus unfitted for the turmoil of busy outdoor life, and was bred to letters and the law. His precocity was remarkable. Mrs. Cockburn, a relative of his mother, said of him, when he was but little more than seven years old: "He has the most extraordinary genius of a boy I ever saw." Having received the rudiments of education at a private academy in the town, he was sent, in 1779, to the High School of Edinburgh, under the tuition of Dr. Adams, where he became better known as a teller of tales than as a scholar. His imagination had been unduly cultivated from his infancy, and he delighted in tales, and ballads, and romances, of the most exciting character. He "left the High School, therefore," to use his own words, "with a great quantity of general information,—ill-arranged . . . and gilded by a vivid and active imagination."

But for his lameness he would now have given himself to the army, for which he had quite a passion. In October, 1783, he entered the University of Edinburgh, and came under the instruction of Prof. Stewart. Three years later, he commenced the study of law under Prof. Dick. But

Percy's "Reliques of Ancient Poetry," of which he had gained possession, on his entrance to the University, had vastly more charms for him than the learned tomes of the law-library. In May, 1786, he was apprenticed to his own father, as a Writer to the Signet. About the same time he was taken with a severe hemorrhage, and reduced to the very gates of death. His recovery was tedious, and during his convalescence of two years, being left to his own will, he devoured, with surprising avidity, the novels and romances of a circulating library to which he had gained access. In April, 1788, he joined a class of six or seven friends in the study of German under Dr. Willich, and thus was introduced to numerous other works of the imagination.

In July, 1792, he was admitted to the bar, and, for some years, he practised law in his native town. A visit of Miss Anna Lætitia Aikin to Edinburgh, in the summer of 1794, was the occasion, as he relates in his "Essay on Imitations of the Ancient Ballad," of making him acquainted with Bürger's Lenore, a German ballad; and such was the fascination of the work, that he rendered it into English ballad verse in a single night. Shortly after, he made a similar translation of Bürger's "Der Wilde Jäger" ("The Wild Huntsman"). This was in 1795. He was induced to print these first effusions of his muse; and, in 1796, appeared his first publication, entitled,—"The Chace, and William and Helen; Two Ballads, from the German of Gottfried Augustus Bürger." As a pecuniary speculation, and as a bid for fame, the venture was an entire failure. It "proved a dead loss, and a great part of the edition was condemned to the service of the trunk-maker." "The very existence of them was soon forgotten." Such is his own statement.

The next year (1797) he became the husband of Miss Charlotte Margaret Carpenter, the orphan daughter of Jean Charpentier, a royalist of Lyons, France. She was a lady of great attractions and excellency. Not discouraged by the fate of his first literary venture, he continued his German studies, and translated several dramas into English

verse. In 1799, he published "Goetz of Berlichingen, with the Iron Hand; a Tragedy, translated from the German." At length he ventured on the production of something original, of which the ballads of "Glenfinlas," "The Eve of St. John," "The Fire King," and "Frederick and Alice," were the first fruits, and were contributed to Lewis' "Tales of Wonder" in 1801. "My efforts," he says, "to present myself before the public as an original writer proved as vain, as those by which I had previously endeavored to distinguish myself as a translator."

Almost any other man would now have abandoned the line of authorship, and devoted himself to his professional work. But Scott, who had fully recovered his health and acquired great robustness of body, was not to be put back. In 1800, he obtained the preferment of Sheriff of Selkirkshire, yielding him £300 a year, and removed to Ashestiel, on the banks of the Tweed. His father had died, and left him a small patrimony, so that, with the addition of his wife's annuity, he was provided with a comfortable income. His leisure was now given to the production of the "Minstrelsy of the Scottish Border," in two volumes (published in 1802), which was received with favor, and gave him considerable fame. A third volume appeared in 1803, followed, in 1805, by "The Lay of the Last Minstrel," his first great success. He was now ranked among the first poets of the age, and his position as a writer of extraordinary ability secured.

On the retirement of Mr. Home (1806) from the office of a principal clerkship in the Court of Sessions, Scott was appointed his successor, with a salary of £800, which was increased, at Mr. Home's death, to £1,300 a year. He was thus relieved from the necessity of practising law, and gave himself up mostly to literary pursuits. "Marmion," published in 1808, brought him £1,000. "The Lady of the Lake" was given to the public in June, 1810. Both of these poems brought him the most flattering commendations. They were received with universal applause. "The Vision of Don Roderick" followed, June, 1811.

He now removed some six or seven miles down the Tweed, and established himself on a farm of a hundred acres, to which he gave the name of "Abbotsford." Here, in the closing months of 1812, he wrote "Rokeby" (published, January, 1813). Byron had just electrified the literary world with the first part of his "Childe Harold," and "Rokeby" came short of its predecessor, though well received. "The Lord of the Isles" (January, 1815), "The Bridal of Triermain," "The Field of Waterloo" (1815), and "Harold, the Dauntless" (December, 1816), completed his principal poetic productions.

Scott had, in 1805, written a few chapters of "Waverley," and laid them aside. In 1814 he resumed the work and published it anonymously, in July of that year. This was the beginning of that popular series of twenty-seven works, called "The Waverley Novels," numbering about seventy volumes, which occupied him mainly during the remainder of his life, and by which he acquired both fame and wealth. In 1820, a baronetcy was conferred on him by George IV., and he took his place among the landed aristocracy of the Border. By constant accretions, Abbotsford became a vast domain—the humble cottage growing into a baronial manor, in which he delighted to exercise a lordly hospitality.

By the failure of his publishers, A. Constable & Co. and Ballantyne & Co., of Edinburgh, in January, 1826, Sir Walter became a bankrupt, his losses amounting to £150,000. He had been a secret partner with the Ballantynes for many years. Giving up his town house and everything but Abbotsford to his creditors, by a series of herculean labors he produced volume after volume, including "The Life of Napoleon Bonaparte," in rapid succession, and was succeeding nobly in reducing the amount of his indebtedness, when he was obliged, by physical exhaustion, to abandon the pursuit, and cease from intellectual toil. Leaving home in September, 1831, he visited the south of Europe, but too late to arrest the progress of disease. In July, 1832, he reached Abbotsford, and sunk daily more and more, until his death,

September 21, 1832. Lady Scott survived his bankruptcy but a few months, dying, May 15, 1826. He had paid £100,000 of his debts, and the remainder was, not long after, cancelled by the proceeds of his copyrights in the "Waverley Novels." He left two sons and two daughters, the elder of the latter, Sophia, married to J. G. Lockhart, his biographer. They all died childless, with the exception of Mrs. Lockhart. Her two sons died young, and her only daughter was married in 1847 to James Robert Hope, who, by virtue of an Act of Parliament, assumed the name of Scott. Their daughter, Mary Morrice Hope Scott, born in 1852, now owns "Abbotsford," and is the sole surviving descendant of Sir Walter Scott,—his great-granddaughter.

It must ever be a matter of regret that one who was so gifted as a poet, and wrote so much exquisite verse, should have written so little in the line of sacred lyrics. Besides the version of a brief portion of Celano's "Dies Iræ" (found in "The Lay of the Last Minstrel"), and the hymn here subjoined, it is not known that he has contributed anything to the stores of hymnology:

"When Israel, of the Lord beloved,
Out of the land of bondage came;
Her father's God before her moved,
An awful guide in smoke and flame:
By day, along th' astonished lands,
The cloudy pillar glided slow;
By night, Arabia's crimsoned sands
Returned the fiery column's glow.

"There rose the choral hymn of praise,
And trump and timbrel answered keen;
And Zion's daughters poured their lays,
With priest's and warrior's voice between:
No portents now our foes amaze,
Forsaken Israel wanders lone;
Our fathers would not know thy ways,
And thou hast left them to their own.

"But present still, though now unseen,
When brightly shines the prosperous day;

Be thoughts of thee a cloudy screen
To temper the deceitful ray:
And, Oh! when stoops on Judah's path,
In shade and storm, the frequent night,
Be thou long-suffering, slow to wrath,
A burning and a shining light.

"Our harps we left by Babel's streams,
The tyrant's pest, the Gentile's scorn;
No censer round our altar beams,
And mute are timbrel, trump and horn:
But thou hast said,—'The blood of goat,
The flesh of rams, I will not prize;
A contrite heart, a humble thought,
Are mine accepted sacrifice.'"

ROBERT SEAGRAVE.

1693——

The Rev. Robert Seagrave was the son of the Rev. Robert Seagrave, who was the Vicar (1687–1720) of Twyford, Leicestershire, England. He was born at the vicarage, November 22, 1693, and educated by his father for the ministry. He entered Clare Hall, Cambridge, November 8, 1710, and graduated, A.B., 1714, and A.M., 1718. He took orders in 1715, but the particulars of his early ministry are not known. Being thoroughly orthodox, he was greatly tried with the laxity of morals among the clergy. In 1731, he issued, anonymously, "A Remonstrance addressed to the Clergy, showing where the Charm of Deism (without returning to the Old Divinity) will necessarily terminate. By a Friend of the Clergy." It is a pamphlet of seventy-eight pages, and defends supernaturalism against the rationalism of the period. This was probably his first publication.

In 1736, he issued "A Letter to the People of England, occasioned by the Falling Away of the Clergy from the

Doctrines of the Reformation. By Paulinus." A Sermon, on Gal. iii. 24, followed (1737), in defence of his "Letter," and bearing the title,—"A Draught of the Justification of Man, different from the present Language of our Pulpits. By Robert Seagrave, A.M., Author of the Letter to the People of England." He pursued the subject (1737) in "Six Sermons upon the Manner of Salvation, being the Substance of Christianity, as preached at the Time of the Reformation." The next year (1738), he published "Observations upon the Conduct of the Clergy in Relation to the Thirty-Nine Articles. Wherein is showed, That the Church of England, properly so called, is not now existing. With an Essay towards a real Protestant Establishment," pp. 67.

He had now withdrawn from the Established Church. In 1739, he became Evening Lecturer at Lorimer's [Leather-Cutter's, or Saddler's] Hall, Cripplegate, near Moorfields. He lectured here, also, weekly, on Tuesday and Thursday evenings. The same year, he published "An Answer to The Reverend Dr. Trapp's four Sermons against Mr. Whitefield. Shewing The Sin and Folly of being Angry overmuch. With a View to explain the Present Controversy, and Point out the True Ground of his being disagreeable to the Clergy." To this succeeded, also in 1739, "Remarks upon the Bishop of London's Pastoral Letter, in Vindication of Mr. Whitefield and his particular Doctrines." The following year (1740), he came again, anonymously, to the defence of the Great Revivalist, in "The Case, between Mr. Whitefield and Dr. Stebbing, stated: wherein The Necessity, Nature, Manner, and Effects of Regeneration Are very Largely considered, and the Whole Scripture Doctrine of the New Birth Explained and Defended."

Mr. Whitefield was, at this time, in Savannah, whence he wrote, June 26, 1740, to Mr. Seagrave: "And is one of the priests also obedient to the word? Blessed be God, the Father of our Lord Jesus Christ, who hath translated you from darkness to light,—from the power of Satan to the

service of the ever-living God. . . . O dear Sir, rejoice and be exceeding glad; and let the love of Jesus constrain you to go out into the highways and hedges to compel poor sinners to come in. . . . Go on, dear Sir, go on, and follow your glorious Master, without the camp, bearing his sacred reproach. . . . O dear Sir! though I know you not, yet my heart is enlarged towards you," etc. On his return to England, in March, 1741, he made the acquaintance of Mr. Seagrave, and gladly welcomed him among his co-laborers. The erection of the Tabernacle, Moorfields, soon followed, and Seagrave became one of its regular preachers.

In 1742, he published "Hymns for Christian Worship, partly Composed and partly Collected from Various Authors": 50 hymns, pp. 82. A 2d edition appeared the same year; a 3d, in 1744, and a 4th, in 1748, each of them enlarged. The hymns are of a high order. The next year (1743), he published "Christianity: how far it is, and is not, founded on Argument." It was about this time, that his ministry was blessed to John Griffith (1714–1798), who, in 1749, joined the Tabernacle Society, and, in 1754, became the pastor of the Red Cross Street Congregation, London. His next issue from the press was "The True Protestant: a Dissertation, showing the Necessity of asserting the Principles of Liberty in their full Extent." In 1753, he was the preacher at the Bull-and-Mouth [Boulogne-Mouth] Street Chapel. In 1755, he came again before the public, in his latest publication, entitled,—"The Principle of Liberty; or The Right of Mankind to judge for themselves in Matters of Faith without positive or compulsive Determination."

No further trace of Mr. Seagrave has been found. He had closed his engagement at Lorimer's Hall, and probably died shortly after the year 1755. His writings and labors show him to have been a clear-headed, orthodox, able, and godly minister of Jesus Christ. An accurate Reprint of his (50) Hymns, with a Biographical Sketch, was included (1860) by Mr. Daniel Sedgwick in his "Library of Spiritual Songs."

His hymns are mostly in advance of the times in which he lived—quite superior to much of the material of which the Compilations of that day were framed. "The Pilgrim's Song," beginning

"Rise, my soul! and stretch thy wings,"

is one of the most useful and popular hymns in current use. The following five stanzas, from a hymn of nine stanzas, to be sung "At the Opening of Worship," constitute the first hymn in Mr. Whitefield's Collection. They are the 1st, 2d, 5th, 7th, and 9th of the original:

"Now may the Spirit's holy fire
Descending from above,
His waiting family inspire
With joy, and peace, and love.

"Thee we the Comforter confess;
Shouldst thou be absent here,
Our songs of praise are vain address,
We utter heartless prayer.

"Wake, heavenly Wind! arise and come,
Blow on the drooping field;
The plants and flowers shall breathe perfume,
By thee their incense yield.

"Touch, with a living coal, the lip,
That shall proclaim thy word,
And bid each awful hearer keep
Attention to the Lord.

"Hasten the restitution-day,
Which now corruption shrouds,
New heavens and new earth display,
With Jesus in the Clouds."

EDMUND HAMILTON SEARS.

1810–1876.

Mr. Sears was the son of Joseph Sears, of Sandisfield, Berkshire County, Mass., where he was born, April 6, 1810. He was educated at Union College, graduating in 1834. He studied for the ministry at the Theological School, Cambridge, Mass. (1834–1837). In 1838, he became the pastor of the First Congregational Church (Unitarian) of Wayland, Mass.; and, in 1840, removed to Lancaster, Mass. In 1847, the loss of his health compelled him to return to his former charge in Wayland. In 1865, he removed to Weston (near Concord), and took charge of the Unitarian Church of that town.

Dr. Sears became known as an author in 1854, when his treatise on "Regeneration," written at the request of the Executive Committee of the American Unitarian Association, was published. His "Pictures of the Olden Time, as shown in the Fortunes of a Family of the Pilgrims," appeared in 1857, and his "Athanasia; or Foregleams of Immortality," in 1858. The following year, he became associated with the Rev. Rufus Ellis, in the editorial charge of *The Monthly Religious Magazine*, published at Boston, for which, during the next twelve years (1859–1871), he wrote numerous articles, both in poetry and prose. The honorary degree of D.D. was conferred on him, in 1871, by Union College. The next year (1872), he published "The Fourth Gospel the Heart of Christ"; and, in 1875, a volume of "Sermons and Songs." He died in 1876.

His Christmas Hymn, beginning

"Calm on the listening ear of night,"

has been pronounced by Oliver Wendell Holmes "one of the finest and most beautiful hymns ever written." The original contains five double stanzas. Of the same length

and character is his second Christmas Hymn, beginning with

"It came upon the midnight clear."

The following sweet hymn, on "Feed my Lambs," was contributed (1864) to "Hymns of the Spirit":

"Ho! ye that rest beneath the rock,
On pastures gently growing,
Or roam at will, a favored flock,
By waters gently flowing!
Hear ye, upon the desert air,
A voice of woe come crying,
Where, cold upon the barren moor,
God's little lambs are dying.

"See the great Shepherd bend and call
From fields of light and glory,—
'Go, feed my lambs, and bring them all
From moor and mountain hoary!'
Ye favored flock! the call obey,
And, from the desert dreary,
Lead those who faint along the way,
Or wander, lost and weary."

AARON CROSSLEY HOBART SEYMOUR.

1789——.

Mr. Seymour is chiefly known as the compiler and editor of "The Life and Times of Selina, Countess of Huntingdon," a work of great labor and research, which, after thirty years of careful preparation, was published (1839) in two volumes, at London. His father, the Rev. John Crossley Seymour, Vicar of Cahirelly, Diocese of Cashel, Ireland, was a lineal descendant of Sir Henry Seymour, the brother of Jane Seymour, third wife of Henry VIII. His mother was the eldest daughter of the Rev. Edward Wight, Rec-

tor of Meelick, Limerick, Ireland. His younger brother, the Rev. Michael Hobart Seymour, is the well-known author of "Mornings among the Jesuits at Rome," "Evenings with the Romanists," and several similar works.

Mr. Seymour was born in the county of Limerick, Ireland, December 19, 1789, and was liberally educated, with religious inclinations from his early youth. At the age of twenty, he was seriously disabled by a hemorrhage of the lungs, that for a considerable time prevented all physical exertion. His leisure was devoted to the composition of "Vital Christianity, exhibited in a Series of Letters on the most Important Subjects of Religion, addressed to Young Persons," published in 1810. It contained several hymns, and other poems. The next year (1811) he published "Memoirs of the Rev. George Whitefield," based on Dr. Gillies' Life of Whitefield, with numerous additional sketches. In 1816, he published "Memoirs of Miss Charlotte Brooke," prefixed to her "Reliques of Ancient Irish Poetry."

He entered upon the work of compiling "The Life and Times of Selina, the Countess of Huntingdon," at the suggestion of the late Rev. Dr. Haweis, and with the sanction of the Countess of Moira, the only surviving daughter of Lady Huntingdon. A vast amount of information is brought together, from all accessible sources, illustrative of the "Life and Times" of the Countess. But as a "Life" of the Countess, the work is far from satisfactory. The reader is confused and perplexed in pursuing his way through the numerous retrogressions and digressions of the "Times," and finds it difficult to determine his bearings. The deficiency in well-defined dates is most noticeable. The book is a great storehouse of ill-arranged facts, awaiting the hand of a skillful compiler. Some of his statements have been criticised for inaccuracy.

Mr. Seymour was, for many years, a constant contributor to *The Evangelical Magazine*, *The Congregational Magazine*, *The Wesleyan Methodist Magazine*, *The Christian Guardian*, *The Youth's Magazine*, *Bentley's Miscellany*, and some other publications.

He also took a great interest in hymnology, especially in connection with the psalmody of Lady Huntingdon's Chapels. In early life, he wrote frequently in verse. The hymn beginning

"Jesus, immortal King! arise,"

is from his "Vital Christianity" (1810). The hymn beginning with

"Awake, all-conquering Arm! awake,"

ascribed to him by Miller and others, was written by Doddridge, and is a part of the 121st of his hymns, as published by Orton, in 1755.

It is an interesting fact, that in early life, with the help of a brother and one other Christian friend, he established a prayer-meeting among the students of the University of Dublin, to the number of forty, nearly all of whom became useful ministers of the Established Church. For many years, from 1850, Mr. Seymour lived in Naples for the benefit of his impaired health; then he removed to England, and resided in Bristol.

MARY STANLEY BUNCE SHINDLER.

1810——.

Mrs. Shindler is better known as Mrs. Dana. She is the daughter of the Rev. Benjamin Morgan Palmer, D.D., and Mary Stanley Bunce. At the time of her birth, February 15, 1810, her father was the Pastor of the Congregational Church at Beaufort, S. C. Four years afterwards (1814), he removed to Charleston, S. C., and became the Pastor of the Circular Church of that city.

She was educated, in the best manner, at the school of the Misses Ramsay, Charleston, and at distinguished schools in Wethersfield, Conn., Elizabethtown, N. J., and New

Haven, Conn. She was married, December 19, 1835, to Mr. Charles E. Dana, of New York. Her husband was taken from her by death, in 1839, at their western home, whither they had removed the year previous. The story of her sorrows she has touchingly portrayed in the Introduction to her "Southern Harp":

> "There was a time when all to me was light;
> No shadows stole across my pathway bright.
> I had a darling sister,—but she died!
> For many years we wandered side by side,
> And oft these very songs she sung with me;
> No wonder, then, if they should plaintive be!
> I had an only brother,—and *he* died—
> Away from home, and from his lovely bride;
> And, not long after, those I loved too well,
> Pale—cold—and still—in death's embraces fell;
> In two short days on me no more they smiled,
> My noble husband, and my only child!"

Returning to the home of her youth, she devoted herself to literature. She wrote for *The Rosebud*, a periodical conducted by her friend, Mrs. Caroline Gilman. In 1841, she published "The Southern Harp; consisting of Original Sacred and Moral Songs, adapted to the Most Popular Melodies, for the Piano-Forte and Guitar"; and, at the close of the same year, "The Northern Harp," etc. The two volumes obtained a very large patronage. These were followed (1842) by the "Parted Family and other Poems; An Offering to the Afflicted, and a Tribute of Love to Departed Friends"; and "The Temperance Lyre." "Charles Morton; or The Young Patriot," came from the press in 1843, followed, in 1845, by "The Young Sailor," and "Forecastle Tom."

In the meantime, Mrs. Dana had become a Unitarian, greatly to the grief of her parents and friends. In 1845, she, therefore, issued a volume of "Letters Addressed to Relatives and Friends, chiefly in Reply to Arguments in Support of the Doctrine of the Trinity." In October, 1847, she began to publish, in *The Union Magazine*, a series

of entertaining "Southern Sketches." Shortly after, she returned to the faith of her parents, and, in May, 1848, was married to the Rev. Robert D. Shindler, an Episcopal clergyman, then officiating in St. Matthew's Parish, S. C. In 1851, Mr. Shindler became a Professor in Shelby College, Ky. Several years later, he was settled (ab. 1860) at Ripley, Tenn.; then they removed to San Augustine, Texas, and afterwards Mr. Shindler became the Rector of Christ Church, Nacagdoches, Texas. Since her second marriage, she appears to have withdrawn very much from public notice.

The following beautiful song is from her "Southern Harp":

"Blesséd Sabbath! how I love thee,
Sacred pledge of coming rest!
Sweetest solace, may I prove thee,
For a heart with woes oppressed!
Surging billows, rolling o'er me,
Seek to whelm my trembling soul;
But thy tokens pass before me,
And the waters backward roll.

"Pealing anthems, loud resounding,
Seem like blissful songs above;
In thy temple, joys abounding
Bathe my soul in seas of love:
Prayerful odors, upward stealing
From the altars of the heart,
Heavenly glories there revealing,
Call my spirit to depart.

"Faith's bright visions thus unfolding,
Here would I my sorrows bring,
Till my raptured soul, beholding,
Soars aloft on steady wing:
Then, forgetting all my sadness,
Gloom and doubt will pass away;
Drooping sorrow change to gladness,
Cheerless night to glorious day."

SELINA SHIRLEY, COUNTESS OF HUNTINGDON.

1707–1791.

A conspicuous place in the Annals of the Church is to be accorded to the Lady Selina Shirley, the Countess of Huntingdon. A sincere and devout Christian, moving, in every period of her life, among the highest classes of British society, with all the comforts and luxuries that large wealth and lofty station could command, her greatest glory was in the Cross of Christ, and her greatest delight was to extend the kingdom of the Redeemer. Few women, in any age, have accomplished as much for the Gospel of Christ.

She was the second of the three daughters of Washington Shirley, the second Earl of Ferrers, and Mary, the daughter of Sir Richard Levinge, Bart. She was born, August 24, 1707, at her father's seat, Staunton Harold, Leicestershire, four miles to the northeast from Ashby-de-la-Zouch, the domain of the Earl of Huntingdon, as Marquis of Hastings, and ten or twelve miles south from Donnington Castle, the Earl's residence. Her youth was marked by great sobriety and thoughtfulness. In her twenty-first year, June 3, 1728, she became the wife of Theophilus Hastings, the ninth Earl of Huntingdon. Seven children were born to them within the next ten years. The care of her young family occupied nearly the whole of her time during this period; and the exercise of a generous hospitality and abounding charity, at Donnington Park, secured for her the reputation of a "Lady Bountiful."

In the winter of 1738–39, while at their London home, Downing Street, Westminster, the sisters of the Earl, Lady Betty, and Lady Margaret, Hastings, were attracted to the meetings of the Messrs. Wesley, Whitefield, and Ingham, at Neville's Court Chapel, Fetter Lane. Lady Margaret was the first to experience the power of renewing and divine grace. In conversation with the Countess, she said, "that since she had known and believed in the Lord Jesus

Christ for life and salvation, she had been as happy as an angel." It made a deep impression on the Countess; and, during a severe and alarming illness, soon after, she, also, was led to accept the Gospel message. She now gave herself wholly to the service of God, and entered heartily into the work of evangelization. With her husband, who was in entire sympathy with her, she attended the meetings of the Methodists, and invited the preachers to her hospitable mansion.

The Earl died of apoplexy, October 13, 1746, and she was left with the command of a large fortune. Two years later, she took a house in Park Street, Grosvenor Square, appointed Whitefield (just returned from America) her chaplain, and opened her spacious parlors for the preaching of the Gospel; and there, at her special invitations, many of the nobility listened to the word from the lips of Whitefield, Romaine, and other evangelical preachers.

But her work was not confined to her parlors. She sought the most zealous and godly ministers of the Church of England, brought them to London, and employed them as her chaplains and preachers. When the Tabernacle was rebuilt, she attached herself to the congregation, besides contributing freely to its erection; as afterwards to Tottenham Court Road Chapel. She assisted her preachers in the work of itinerating and organizing societies all over the kingdom. She encouraged the young converts to speak for their Lord, and the most promising to enter the ministry. She built chapels, at Brighton, Tunbridge Wells, Bath, Bristol, Birmingham, and other places, more than threescore in all, and appointed supplies for the pulpits.

An ecclesiastical body grew up under her fostering hand, which took the name of "Lady Huntingdon's Connection." Though, like the Wesleys, she never left "The Church," she became the head of a large body of churches and ministers, outside of the Establishment, holding Annual Conferences, stationing preachers, training students at her College in Trevecca, Wales (opened in 1768), building chapels, and providing, among her friends, and the friends of the

Gospel, the means of maintaining all these enterprises. Not unfrequently, she accompanied her preachers on their evangelistic excursions, and encouraged the feeble societies by her sympathizing presence. As long as he lived, George Whitefield was her counselor, and chief preacher. She and her "Connection" were Calvinists of the type of Hervey, Berridge, and Romaine.

Her most useful life was greatly prolonged. In her eighty-fourth year, November, 1790, she ruptured a blood-vessel, which brought on a gradual decline, during which she exhibited the utmost resignation and confidence. As the hour of her departure drew on, she said: "My work is done; I have nothing to do, but to go to my Father." She finished her work, and entered into rest, June 17, 1791,—dying at her house, adjacent to her chapel, in Spa Fields. Her remains were deposited in the family vault, at Ashby-de-la-Zouch.

In 1764, she published a Collection of 179 Hymns, for the use of her chapels. The book was enlarged in successive editions. The work underwent, in 1774, a thorough revision by her cousin, the Hon. and Rev. Walter Shirley, and was published with the title,—"A Select Collection of Hymns, to be universally sung in all the Countess of Huntingdon's Chapels. Collected by her Ladyship. 'What meanest thou, O sleeper! Arise, call upon thy God.' Jonah, ch. i., ver. 6." It contained 297 Hymns. The hymn, on the Last Judgment, beginning

"We soon shall hear the midnight cry,"

is attributed to her pen, and appeared in the fourth edition (1772). In most Collections, the second part, beginning with

"When thou, my righteous Judge, shalt come,"

is alone given. It is not known that she wrote any other, although she has been credited with several;—if any, they can not now be identified.

WALTER SHIRLEY.

1725–1786.

Mr. Shirley belonged to the noble house of Ferrers. He was the fourth son of the Hon. Laurence Shirley, who was himself the fourth son of Robert Shirley, the first Earl Ferrers, and brother of the second and third Earls. Walter, the son, was the brother of the fourth, fifth, and sixth Earls, and the first cousin of the Countess of Huntingdon, whose father was the second Earl. His mother, Anne, was the daughter of Sir Walter Clarges, Bart. (for whom he was named), of Aston, Hertfordshire, and granddaughter of Philip, the fourth Earl of Pembroke and first Earl of Montgomery. Her son, Walter, was born in 1725, and received a liberal education. At the house of Lady Huntingdon, he was made acquainted with the Rev. Henry Venn, then of Clapham, near London. The conversation and preaching of Mr. Venn, then a youth of great promise, resulted in Mr. Shirley's conversion.

Having obtained orders in the Church of England, he was employed awhile in supplying pulpits, and preaching, as opportunity offered, at London. He was presented, in 1758, to the Rectory of Loughrea, County Galway, Ireland, in the diocese of Tuam, a living in the gift of the Earl of Clanricarde, who was of the Shirley lineage. Here, and often at Dublin, as well as in his frequent and protracted visits in England, he faithfully preached the Gospel, amid obloquy, and fierce opposition from the clergy and others. Though called to an account for his "exceptionable doctrines," by his superiors, he boldly declared his determination to preach the doctrines of the Articles and Homilies, "in defiance of the whole world."

In the early part of 1760, he was deeply afflicted by the conduct of his eldest brother Laurence, Earl Ferrers. On the 13th of February, the Earl was arrested and sent to

the Tower, for the murder of his steward, Mr. Johnson, at Staunton Harold. He was brought to trial, April 16th, and on the 18th condemned to be hanged and dissected. The execution took place, May 5th, at Tyburn. The unhappy affair created a great commotion at the time, and Mr. Shirley was greatly exercised in respect to his brother. It has been conjectured, but is not known, that it was shortly after this event, that he wrote the hymn, of which the second stanza begins with

"Peace, troubled soul! whose plaintive moan."

He was married, August 27, 1766, to Miss Henrietta Maria, the eldest daughter of Mr. John Phillips, of Dublin, Ireland. One son and three daughters were the fruit of this happy union. In the years 1770, 1771, Mr. Shirley was involved in a controversy with the Wesleys, and their preachers. The "Conference," held at London, in August, 1770, had adopted a Declaration in respect to Calvinism, that seriously offended their Calvinistic brethren. In consequence, Mr. Shirley issued a Circular letter to the serious clergy and others, urging them to go, in a body, to the Conference to be held at Bristol in 1771, and insist on a formal recantation of the obnoxious Minutes. The recantation was, after considerable discussion, secured. This was the occasion of Mr. Fletcher's writing his celebrated "Checks to Antinomianism" (addressed to Mr. Shirley), and of the controversy that followed.

In 1774, at the request of Lady Huntingdon, Mr. Shirley prepared a new and revised edition of her Hymn-Book, which, with some additions after her decease, became the standard hymn-book of the Connection. In 1760, he had published a volume of Sermons, dedicated to his parishioners at Loughrea, to which Mr. Fletcher made repeated reference in his "Checks." He also published a "Narrative" of the transactions at "the Bristol Conference." Besides his poem on "Liberty," appended to his "Sermons," and another on "The Judgment," he wrote several hymns, of which the following are perhaps the most familiar:

"Lord! dismiss us with thy blessing," etc.,
"Worthy the Lamb of boundless sway," etc.,

and

"Flow fast, my tears! the cause is great," etc.

It may be proper to credit him, also, with the well-known lyric, beginning

"Sweet the moments, rich in blessing,"

originally written by the Rev. James Allen, but so thoroughly reconstructed by Mr. Shirley, as to constitute a new and much more perfect hymn.

He continued in the faithful discharge of his duties as a Gospel preacher, until he was worn down by disease of a dropsical character. When he could no longer go abroad, he gathered the people around him at home, and, sitting in his chair, proclaimed the message of salvation to the listening and anxious multitude that thronged the place. He died, April 7, 1786, at the house of his brother-in-law, George Kiernan, Dublin, in his sixty-first year.

Mr. Shirley's hymns were first published in the revised edition (1774) of Lady Huntingdon's Collection. The following was written to be sung "before Sermon":

"Source of light and power divine!
Deign upon thy truth to shine;
Lord! behold thy servant stands,—
Lo! to thee he lifts his hands;
Satisfy his soul's desire,
Touch his lips with holy fire.

"Softly fall the healing sound,
Like the dew-drop on the ground;
Drooping plants shall soon revive,
Faith in bud begin to live,
And enlarged shall soon disclose
Beauties of the full-blown rose.

"In thy pure and holy way,
Heights and greater heights display;
So that while our race we run,
We may think it but begun;

Nor the past contemplate more,
Urgent still on what's before.

"Ope thy treasures; so shall fall
Unction sweet on him, on all;
Till, by odors scattered round,
Christ himself be traced and found;
Then shall every raptured heart
Rich in peace and joy, depart."

WILLIAM SHRUBSOLE.

1759–1829.

Mr. Shrubsole was born at Sheerness, Kent, England, November 21, 1759. His father, William Shrubsole, born (1729) at the maritime town of Sandwich, Kent, was a laborious shipwright of Sheerness. At the time of his son's birth, he was employed as an humble laborer in the Dockyard, during the week, and as a lay-reader, on the Sabbath, for a feeble body of Dissenters gathered mainly from the poorer classes of the neighborhood. Subsequently he became a recognized preacher, though still continuing to labor at his trade to the end of life (1797).

At a suitable age, the son, also, became a shipwright, and labored in the Dockyard at Sheerness. Subsequently, he obtained a clerkship, under one of the superior officers, and so conducted himself as to be generally esteemed. At the age of twenty-six, he went up to London, and was appointed a clerk in the Accountant's department of the Bank of England,—boarding with the Rev. Richard Woodgate, the pastor of the Jewin Street Chapel, who was a friend of his father, having served with him in Chatham Dockyard as a shipwright, while holding the pastorate of a Dissenting congregation. His religious impressions were thus deepened, and at length resulted in a thorough conversion. He connected himself with the church at Easter, 1787. On

the death of Mr. Woodgate, in June of the same year, he removed to Walworth, where he continued until his marriage to a Miss Morris, of the Tabernacle, in 1791. His wife died in 1810; and, in 1812, he took apartments in the Bank of England, which he occupied until his death. His position at the Bank was, from time to time, made more responsible and honorable, as well as lucrative, resulting in his appointment, at length, as Secretary to the Committee of the Treasury.

At the formation of the London Missionary Society, he became one of its ardent friends, and, soon after, one of its Directors and honorary Secretaries. He took a prominent part in the Bible Society, the Religious Tract Society, the Hibernian Society, the London Female Penitentiary, and other similar institutions. He rendered great service to Hoxton Academy (since Highbury College), and sought in every way to promote the cause of religion. He was well-read in matters pertaining to the history and doctrines of the Church, and wielded, also, a ready and skillful pen. He made several contributions, prose and verse, to the Catalogue of "The Religious Tract Society," and the columns of *The Youth's Magazine.* He was universally respected and esteemed, in business and religious circles. He was generally regarded as a model man of business; distinguished for great accuracy and reliability; of sterling integrity; and withal kind, affable, and exemplary as a true Christian gentleman. He died, August 23, 1829, at Highbury, London, of apoplexy, having nearly completed the seventieth year of his age.

In addition to several excellent hymns still in current use, he wrote, in verse, a "Christmas Carol," and an "Elegy on the Death of Lord Nelson." The hymn beginning

"When, streaming from the Eastern skies,"

was contributed to the August Number of the *Christian Observer* for 1813. It is signed, "Probus," and entitled, "Daily Duties, Dependence and Enjoyment." His hymn,

"Zion! awake, thy strength renew," etc.,

was contributed, with the signature, W. S., to the July Number of the *Evangelical Magazine* for 1796. The hymn beginning with

"Arm of the Lord! awake, awake,"

was included in a small volume of "Missionary Hymns," published in 1795. They are all reproduced in Dr. Morrison's "Missionary Fathers" (1844), where they are attributed to Mr. Shrubsole. The following stanzas are from a hymn of six stanzas, entitled,—"Looking unto Jesus":

"In all the paths my feet pursue,
While travelling to my heavenly rest,
My wearied powers their strength renew,
My spirit feels divinely blessed,
When, Saviour! to thy cross I flee,
And my whole soul commit to thee.

"When with a weight of care I bend,
Oppressed beneath the heavy load,
And troubles every step attend,
In life's perplexed and rugged road,
Then, O my Saviour! be thou near,
My cares to take, my heart to cheer.

"Soon what will all the world avail,
Its hopes and fears, its joys and strife?
Soon even flesh and heart must fail,
And leave me on the verge of life;
Then, Saviour! thou my portion be,
In death and in eternity."

LYDIA HUNTLEY SIGOURNEY.

1791–1865.

Mrs. L. H. Sigourney was the only child of Ezekiel Huntley, of Norwich, Conn., where she was born, September 1, 1791. Her father, who was a firm and patriotic

defender of his country during the War of the Revolution, had charge of the estate of Madam Lathrop (a physician's widow and a governor's daughter), and resided in her spacious mansion, where his illustrious daughter was born.

The wild and picturesque scenery in the midst of which her youth was passed, and from which she gathered so much poetic inspiration, she thus describes:

> "Sweetly wild
> Were the scenes that charmed me when a child:—
> Rocks—gray rocks, with their caverns dark,
> Leaping rills, like the diamond spark,
> Torrent voices, thundering by,
> When the pride of the vernal floods swelled high,
> And quiet roofs, like the hanging nest,
> Mid cliffs, by the feathery foliage dressed."

She was a precocious child, having learned, at three years of age, to read well, and, at seven, to compose simple verses, rhythmical and religious. She grew to womanhood, in the midst of the most refined society of the period, and with the best educational advantages.

In her nineteenth year she opened, and for two years (1810–1812) conducted, at Norwich, a school for young ladies, associating with herself her most intimate friend, Miss Ann Maria Hyde, whose beautiful life she commemorated, after her early decease, in "The Biography and Writings of Ann Maria Hyde," published in 1816. She removed to Hartford, Conn., in 1814, where she opened a select school for young ladies. She had, for years, accustomed herself to composition, both in poetry and prose; and, in 1815, at the solicitation of appreciative friends, she was induced to commit to the press her first volume, entitled, "Moral Pieces in Prose and Verse,"—favorably noticed in the first Number of the *North American Review*, May, 1815. It led to the reception of requests, from various periodicals, for contributions from her pen. In the summer of 1819, she was married to Mr. Charles Sigourney, of Huguenot descent, a merchant of Hartford, and a gentleman of education and literary taste. She now became the

mistress of a beautiful rural residence, commanding an admirable view of the town and its surroundings—her happy home for twenty years of a most active life.

Without attempting to follow her, in the career of authorship upon which she entered not long after her marriage, it will be much more to the purpose to call attention to the following *résumé* of her literary life from the pen of the late Prof. Charles D. Cleveland, of Philadelphia:

"The true interests of her own sex and the good of the rising generation stimulated her efforts in such works as 'Letters to Pupils'; 'Letters to Young Ladies'; 'Whisper to a Bride'; and 'Letters to Mothers.' The guidance of the unfolding mind, impressed on her, as it was, night and day, by the assiduous home-culture of her own children, called forth the 'Child's Book'; 'Girl's Book'; 'Boy's Book'; 'How to be Happy'; and a variety of other juvenile works, which have been deservedly popular. A conviction of the importance of Temperance suggested 'Water-Drops'; of the blessings of Peace, 'Olive Leaves.' 'Scenes in my Native Land' portray some of the attractions of the country that she loved; and 'Pleasant Memories of Pleasant Lands' give us life pictures of a tour [1840] in Europe. Those 'who go down to the sea in ships' find a companion in her 'Sea and Sailor'; the forgotten red man is remembered in 'Pocahontas'; the harp of comfort for mourners is hung upon the 'Weeping Willow'; while the young and blooming may hear her 'Voice of Flowers' among the lilies of the field. 'Sayings of the Little Ones, and Poems for their Mothers,' express her sympathies for the helpless stranger just entering life; 'Past Meridian,' for the wearied pilgrim trembling at the gates of the west; while 'Lucy Howard's Journal' shows the influence of a right home-training on the duties and destinies of woman."

She wrote not less than fifty-six volumes, besides contributing more than 2,000 articles to nearly 300 different periodicals. With wonderful versatility, and with keen powers of observation, ever alive to the calls of humanity, philanthropy, and religion, she was ready to seize upon passing events

and tides of thought, and in easy-flowing verse to give expression to her large-hearted sympathy in every good work. The late Samuel G. Goodrich, one of her neighbors and intimate friends, says: "Few persons living have exercised a wider influence than Mrs. Sigourney; no one that I now know can look back upon a long and earnest career of such unblemished beneficence."

After a union of nearly forty years, her husband was removed by death, December 30, 1854, in his seventy-seventh year. She survived him until June 10, 1865, when she, also, peacefully entered into rest.

Mrs. Sigourney wrote but few hymns. She made some contributions to Nettleton's "Village Hymns" (1824), to Leonard Bacon's Supplement to Dwight's Collection (1833), to the Connecticut Collection (1845), and a few others. The following, written not later than 1830, was suggested by the words,—"As thy day, so shall thy strength be":

"When adverse winds and waves arise,
And in my heart despondence sighs,—
When life her throng of care reveals,
And weakness o'er my spirit steals,—
Grateful I hear the kind decree,
That, 'as my day, my strength shall be.

"When, with sad footsteps, mem'ry roves
Mid smitten joys, and buried loves,—
When sleep my tearful pillow flies,
And dewy morning drinks my sighs,—
Still to thy promise, Lord! I flee,
That, 'as my day, my strength shall be.'

"One trial more must yet be passed,—
One pang,—the keenest and the last;
And when, with brow convulsed and pale,
My feeble, quivering heart-strings fail,
Redeemer! grant my soul to see
That, 'as her day, her strength shall be.'"

CAROLINE SPRAGUE SMITH.

"About the year 1853," says Mrs. Smith, in a letter to the compiler of these sketches, "I heard the Rev. Dr. H. M. Dexter, of Boston, preach a sermon on 'The Adaptedness of Religion to the Wants of the Aged.' I went home and embodied the thought in the hymn,

'Tarry with me, O my Saviour!'

I sent it to Mr. Hallock, for *The Messenger*. He returned it as 'not adapted to the readers of the paper.' Years after I sent it, without any signature, to the little Andover paper. . . . I send it to you in its original form, in a little paper of which my sister, Mrs. Terry [Rochester, N. Y.], is editress."

Mrs. Smith resides at Andover, Mass. She is the wife of the Rev. Charles Smith, the pastor of the South Congregational Church of Andover. Her maiden name was Caroline L. Sprague. She was born at Salem, Mass. The hymn in its original form, is subjoined:

"THE OLD MAN'S PRAYER."

"Suggested by a sermon from Luke xxiv. 29: 'Abide with us; for it is toward evening, and the day is far spent.'"

1. "Tarry with me, O my Saviour!
For the day is passing by;
See, the shades of evening gather,
And the night is drawing nigh;
Tarry with me—tarry with me!
Pass me not unheeded by!

2. "Many friends were gathered round me,
In the bright days of the past;
But the grave has closed above them,
And I linger here the last!
I am lonely: tarry with me
Till this dreary night is past.

3. "Dimmed for me is earthly beauty;
Yet the spirit's eye would fain
Rest upon thy lovely features:
Shall I seek, dear Lord, in vain?
Tarry with me, O my Saviour!
Let me see thy smile again.

4. "Dull my ear to earth-born music:
Speak thou, Lord! in words of cheer;
Feeble, tottering my footstep,
Sinks my heart with sudden fear:
Cast thine arms, dear Lord! around me,
Let me feel thy presence near.

5. "Faithful memory paints before me
Every deed and thought of sin;
Open thou the blood-filled fountain,
Cleanse my guilty soul within:
Tarry, thou forgiving Saviour!
Wash me wholly from my sin.

6. "Deeper, deeper grow the shadows;
Paler now the glowing west;
Swift the night of death advances,—
Shall it be a night of rest?
Tarry with me, O my Saviour!
Lay my head upon thy breast.

7. "Feeble, trembling, panting, dying,
Lord! I cast myself on thee:
Tarry with me through the darkness,
While I sleep, still watch by me,
Till the morning,—then awake me,
Dearest Lord! to dwell with thee."

It was abridged for the "Plymouth Collection," in 1856, and for the "Sabbath Hymn Book," in 1858. In the form now mostly used, it first appeared in the "Songs of the Church," 1862.

SAMUEL FRANCIS SMITH.

1808——.

Mr. Smith is everywhere known in his native land, by the hymn,

"My country! 'tis of thee," etc.,

—probably more than any other regarded as the American National Hymn.

Prof. Smith was born, October 21, 1808, at Boston, Mass. He graduated, at Harvard University, in 1829. Three years were spent in theological study, at Andover Theological Seminary, terminating in 1832. While at Andover, he wrote several of his popular hymns, to which he was urged by Mr. Lowell Mason, then of Boston. He also contributed largely to the "Encyclopædia Americana," at that time in process of publication. He edited for eighteen months the *Baptist Missionary Magazine.* He was ordained, February 12, 1834, as pastor of the First Baptist Church of Waterville, Me., where he remained for eight years, occupying at the same time the Professorship of Modern Languages in Waterville College [Colby University]. He began the year, 1842, as pastor of the First Baptist Church of Newton, Mass. In connection with his pastorate, he edited, for seven years, the *Christian Review*, a Baptist Quarterly published at Boston. In 1854, he resigned his pastorate, and devoted himself, in connection with the editorship of the publications of the American Baptist Missionary Union, to literary pursuits.

His contributions to the *Christian Review* and other periodicals have been many and valuable. His writings are characterized by gracefulness and spirituality, as well as accurate thought. In 1843, he edited, with the Rev. Baron Stow, D.D., a valuable compilation of hymns, called "The Psalmist," which has had a very large circulation among the Baptist churches of America. This was followed by

the "Social Psalmist," "for Conference Meetings and Family Worship," 1844. "The Life of Rev. Joseph Grafton" (1845) was from his pen. He edited, also, "Lyric Gems" (1844), and contributed a large part of the songs in the "Juvenile Lyre," edited by Mr. Lowell Mason.

Among the hymns that he wrote at Andover Seminary is to be numbered the lyric that, as now written, begins with

"To-day the Saviour calls."

It was suggested by the casual reading of a line in Schiller's "Maria Stuart,"—"Schwarz hängt der Himmel über diesem Land." It was very much abridged and altered by Mr. Hastings, who published the reconstructed form in his "Spiritual Songs."

Dr. Smith, in a communication to the author of this book, says:

"'My country! 'tis of thee,'

was stimulated into being by a collection of German music books, brought to this country by Mr. Woodbridge, and handed to me by Mr. Mason, with the request that I would adapt any of the pieces that struck me favorably to English words. It is not a translation, though in the German the words were patriotic. It was first sung at a children's Fourth of July celebration in Park Street Church, Boston, in 1832 or 1833.

'Auspicious morning! hail!'

was written for a similar celebration in Boston, in 1841.

'Spirit of peace and holiness,'

was written for the installation service of Baron Stow, D.D., as pastor of Baldwin Place Church, Boston, in November, 1832.

'The solemn service now is done,'

(in the original 'And now the solemn deed is done') was

written for the ordination or installation of some friend,—I have forgotten who it was.

'Planted in Christ, the living vine,'

was written for the public services at the organization of a new church in the little town of Boscawen, N. H."

Prof. Smith was, in 1853, honored with the degree of D.D., by Colby University.

The following beautiful effusion on the words, "I am now ready to be offered," is from his pen:

"Ready now to spread my pinions,
Glad to wing my flight away
From the gloom that hovers round me,
To the realms of endless day.

"Ready to be freed from sorrow,
Tears and partings, toil and pain;
Ready for the heavenly mansion;
Life is dear, but death is gain.

"Ready, with the just made perfect,
Clothed in robes of white to be;
Swelling the enraptured chorus,
Singing joy and victory.

"As the bird, with warbling music,
Soars above our feeble sight,
Singing still, and still ascending,
Melting in the glorious light,—

"So the dying saint, departing,
Joyful takes his heavenward way;
Life and time and gladness blending
In the light of perfect day."

CARL JOHANN PHILIPP SPITTA.

1801–1859.

The Rev. Dr. Spitta was born, August 1, 1801, of parents in humble life, at Hanover, Germany. His father was of French descent, and died when the son was in his fourth year. The training of the boy devolved thus on the mother, who was a convert from Judaism. Her intention to send him to the University was relinquished, in consequence of an illness at ten years of age, from which he suffered four years. He was then apprenticed to a watch-maker of the town, with whom he continued four years, diligent and circumspect. Even then he addicted himself to the composition of hymns.

A younger brother, who was studying for the ministry, was drowned in 1818, and his mother consented to the desire of Philipp to take his place. After a preparatory course of six months at home, he entered the highest class of the school, and, in 1821, the University of Göttingen, completing his curriculum in 1824. He accepted a tutorship for four years in a private family at Lüne, near Lüneburg, where, in the midst of congenial religious society, he wrote many of his sweetest hymns.

In 1828, he entered the Lutheran ministry as the assistant pastor of Südwalde, Hanover. Two years later, he received the appointment of chaplain to the prisoners and garrison of Hameln, Hanover. In 1833 he published his "" Psaltery and Harp," containing sixty-six of his hymns. The book speedily became highly popular among all classes, notwithstanding the vast number [250] of hymn-books (containing 60,000 hymns) already in circulation among the German people. He married, October 4, 1837, Joanna Mary Magdalene Hotzen, and immediately took charge of the Lutheran Church of Wechold, near Hoya, Hanover, where he labored, happily and successfully, about ten years. In 1843, he published another and the last installment [40] of

his hymns, which, also, became quite popular. In 1847, he received the appointment of Ecclesiastical Superintendent at Wittingen, and, while thus officiating, published a number of his sermons. He was next (1853) appointed chief pastor of Peine, in the county of Hildesheim, and, two years after, was honored by his University with the degree of D.D. In July, 1859, he was preferred to the church at Bargdorf, with the charge of a large district, which he had just begun to visit, when he was struck down with gastric fever, followed by cramp of the heart, which suddenly terminated his valuable life, September 28, 1859.

Of his eight children, one died an infant. With his two daughters he took delight in singing, every evening, his hymns to his own music, with such effect that crowds were wont to gather under his windows to listen. A volume of his "Posthumous Sacred Pieces" was published shortly after his decease. A Translation of his hymns into English Verse was published by Richard Massie, in two Series (the first in 1859), entitled,—"Lyra Domestica: Christian Songs for Domestic Edification, translated from the 'Psaltery and Harp' of Spitta."

ANNE STEELE.

1716–1778.

No one of the gentler sex has so largely contributed to the familiar hymnology of the Church, as the modest and retiring, but gifted and godly, Anne Steele. She may well be styled the female "Poet of the Sanctuary." Watts, Doddridge, and Wesley, with a few others of the sterner sex, had sung well and effectively. But a voice, more tender and delicate, giving utterance to the pensive, yearning, and glowing emotions characteristic of the sisterhood of believers, was needed to perfect the harmony of public

praise. That voice was trained among the hills of Hampshire, in a picturesque hamlet, some fifteen miles only to the northwest of Southampton, the birthplace of Isaac Watts.

Anne Steele was the eldest daughter of the Rev. William Steele, a gentleman of property by inheritance, and a lumber-merchant, who ministered, for sixty years, to the Baptist congregation, at Broughton, Hampshire, as their pastor, without salary,—"a man of primitive piety, the strictest integrity and benevolence, and the most amiable simplicity of manners." She was born, in 1716, at Broughton, in the midst of scenery adapted to the cultivation of the poetic taste, where she continued to reside to the end of life. At an early age, she began to cultivate the poetic gift, and wrote, in her youth, a considerable number of hymns. She became a member of her father's church, at the age of fourteen, and, for nearly half a century, continued to adorn her profession,

"In all the cares of life and love."

Her affections were given, and her hand pledged, in early life, to a young man, named Elscourt. On the day preceding the date of their anticipated marriage, he had gone to the neighboring river for the purpose of bathing, and, getting beyond his depth, was drowned. Heart-broken at her grievous loss, she cherished his memory through life, and entertained no similar proposals from any other person. She gave her days to works of piety and benevolence, diffusing throughout her neighborhood the sweet savor of godliness, and attaching to herself, and more to her Saviour, the hearts of the sick, the sorrowing, and the needy.

The hours of her sorrow were often relieved by the composition of a hymn, expressive of her own spiritual condition and aspirations. At the earnest and repeated solicitation of admiring and grateful friends, she yielded a reluctant consent to the publication of her "Poems, on Subjects chiefly Devotional," in two volumes (1760), under the assumed name of "Theodosia." Her venerable father, over

whom, in his declining years, she had long watched with all a loving daughter's interest, tenderness, and anxiety, was taken from her by death, September 10, 1769. She had, in childhood, received an injury, from which she had never fully recovered. In her later years, she was, in consequence, a great sufferer. For years, she was confined to her house, and much of the time to the couch of racking pain, all of which she endured with the utmost resignation and the sweetest patience. Her father's decease hastened her own, and she departed this life in November, 1778, at the age of sixty-one.

The two volumes of her Poems, and a third prepared for the press by her own hand, with a brief sketch of the author, were republished in 1780, by her admiring friend, the Rev. Caleb Evans, D.D., of Bristol, England. Nearly all her hymns, with much abridgment in some cases, have been appropriated to the service of the sanctuary or the family. One hundred and more of her productions are found in our modern Compilations. The following stanzas are from a hymn on "Christ, the Christian's Life":

"Oh! for the animating fire
That tuned harmonious Watts' lyre
To sweet seraphic strains!—
Celestial fire, that bore his mind
(Earth's vain amusements left behind)
To yonder blissful plains.

"There Jesus lives—transporting name!—
Jesus inspired the sacred flame,
And gave devotion wings;
With heaven-attracted flight she soared,
The realms of happiness explored,
And smiled, and pitied kings.

"Come, sacred flame! and warm my heart,
Thy animating power impart
Sweet dawn of life divine!
Jesus! thy love alone can give
The power to rise, the power to live;
Eternal life is thine.

"Oh! come, thou life of every grace!
Reveal, reveal thy lovely face,
These gloomy clouds remove,
And bid my fainting hope arise
To thy fair mansions in the skies,
On wings of faith and love."

JOSEPH STENNETT.

1663–1713.

In Dr. Watts' "Remnants of Time employed in Prose and Verse," is included the sublime hymn, beginning with

"The mighty frame of glorious grace,"

of which, in a marginal note, he says: "In this ode, there are three or four lines taken from Mr. Stennett's 'Sacramental Hymns'; for, when I found they expressed my thought and design in proper and beautiful language, I chose rather to borrow, and to acknowledge the debt, than to labor hard for worse lines, that I might have the poor pleasure of calling them my own." The lines thus borrowed are found in the 37th of the "Sacramental Hymns," of which the 7th and 11th stanzas are as follows:

"He, that distributes crowns and thrones,
Hangs on a tree, and bleeds, and groans:
He on a cross resigns his breath,
Who keeps the keys of hell and death.

"Thus sin, death, and the powers of hell,
Conquered, disarmed, and wounded fell:
He mounted then his throne above,
And conquers sinners by his love."

Of these eight lines, the first two and the eighth Watts adopted *verbatim;* while the third and fourth were adopt-

ed for substance. The book, from which these lines were borrowed, was first issued in 1697, with the title,—"Hymns in Commemoration of the Sufferings of our Blessed Saviour Jesus Christ, composed for the Celebration of his Holy Supper." Watts, at this time, had published nothing; and, doubtless, with his great propensity to verse-making, made himself familiar with this humble volume from the very year of its publication. Stennett, therefore, was probably one of Watts' models, as well as his pioneer.

Joseph Stennett was a native of Abingdon, on the edge of Berkshire, six miles south of the city of Oxford. His father, Edward, was from a respectable stock in Lincolnshire; and his mother, Mary Quelch, was of a reputable family in Oxford. The father, at an early age, entered the Dissenting ministry, and espoused the cause of the Parliament and Commonwealth. At the Restoration, in common with the Nonconformists, he was subjected to many disabilities, privations, and persecutions, having, for a time, been imprisoned for conscience' sake. He removed to Wallingford, and took up his abode in the Castle, where he exercised his ministry—supporting his family by the practice of medicine. He was thus enabled to give his children a liberal education. His three sons, Jehudah, Joseph, and Benjamin—the eldest, a physician, and the other two, ministers—were all distinguished for their learning; as was, also, his daughter, Mrs. William Morton, of Knaphill, Buckinghamshire. The father died in 1689.

Joseph was born in 1663, and spent his youth in Wallingford. Under the instruction of his godly parents, he early became pious, and connected himself with his father's church. He received as good an education as the public school at Wallingford could confer, and then, with a view to the ministry, perfected himself as much as possible in the Hebrew and other oriental, as well as in the French and Italian, languages. In the liberal sciences and philosophy, also, he became proficient; but most in theology, both ancient and modern.

At the age of twenty-two, he accepted an appointment

as a teacher in London, and continued in this employment for five years, taking an active part in the exciting conflicts resulting in the Revolution of 1688. At this date, he married Susanna, the daughter of George Gill, a French emigrant of 1682, and a gentleman of the Privy Chamber to Charles II., whose estate, in 1685 (the era of the Revocation of the Edict of Nantes), had been confiscated. Mr. Gill was a successful merchant, and his elder daughter had married the well-known Rev. Dr. Daniel Williams. Soon after, Mr. Stennett was persuaded to exercise his preaching gifts as an evening lecturer at a hall in Devonshire Square—the church (Sabbatarian Baptist) of which his father had been for a short time pastor, then worshipping in that place. He was ordained their pastor, March 4, 1690. The congregation soon after removed to Pinners' Hall, where he continued to exercise his ministry until his death,—preaching to his own people on the seventh day, and elsewhere, almost invariably, on the first day of the week.

Mr. Stennett was held in high esteem outside of his own denomination, being universally regarded as a truly pious and learned divine, an accomplished scholar, a genuine poet, and an exceedingly amiable gentleman. He numbered, among his personal friends, Mr. Nahum Tate, the poet-laureate, who said of him: "He has the happiness to be a good poet, without being a slave to the Muses." Preferment awaited him in the Church of England, in case he would overcome his scruples against Conformity. Archbishop Sharp expressed a high opinion of him, as a divine, a poet, and a scholar. His "Version of Solomon's Song of Songs," in verse (1700), as well as his "Sacramental Hymns" (1697), was received with much favor. His pen was ever ready for the defence of his principles, and he published several brief works of the kind, particularly a reply (1704) to David Russen's "Fundamentals without a Foundation."

His health having seriously declined, he was induced (1713) to remove to the residence of his sister, Mrs. Morton, at Knaphill, but it was too late. He continued to fail,

until, in the full exercise of his faculties, he departed this life, July 11, 1713,—his widow and four children surviving him. His remains were interred in the church-yard of Hitchenden, Buckinghamshire, with a Latin epitaph, written by Dr. Ward, of Gresham College, engraved on his tombstone.

John Dunton speaks of

> "Stennett, the patron and the rule of wit,
> The pulpit's honor, and the saints' delight."

His "Works" were published (1732) in four volumes, not including his "Answer to Mr. Russen's Book upon Baptism." His Sabbath hymn,

> "Another six days' work is done," etc.,

by which he is now chiefly known, contains, in the original form, fourteen stanzas; of which the 1st, 10th, 11th, and 13th only are generally retained. The hymn, as now in use, is taken from Toplady's Collection (1776), who probably composed the second stanza. The following lines are from "An Hymn" of nine stanzas:

> "Awake, my mind! awake, my song!
> Awake, my heart! awake, my tongue!
> Join, with the grateful, praising throng,
> In offerings to our common Lord;
> Wherever fleeting winds can blow,
> Wherever swelling waves can flow,
> Where beasts can rove, or plants can grow,
> All creatures praise his name with one accord.

> "That I may sing without control,
> To touch my lip, to touch my soul,
> Lord! from the altar, send a coal,
> On which my dear Redeemer bled;
> The flame of so divine a love,
> Too firm for life or death to move,
> Will the best light and motive prove,
> To warm my heart, and to inform my head.

"So shall my thoughts, so shall my songs,
In concert with seraphic throngs,
Rehearse what praise to thee belongs,
With highest love and purest joy;
Till, soaring far from mortal eye,
I quit this earth and pierce the sky,
Then to thy radiant throne draw nigh,
And all eternity in praise employ."

SAMUEL STENNETT.

1727–1795.

The Rev. Dr. Samuel Stennett, though not a superior poet, wrote some of the most useful and familiar hymns in the English language. Thirty-nine of his hymns are found in Dr. Rippon's Selection (1787), for which the most of them were probably written.

He was the great-grandson of the Rev. Edward Stennett, of Wallingford, England. His father and grandfather, both of them named Joseph, were also ministers of distinguished excellence. [See the preceding Sketch.] His father was, for many years, the pastor of the Baptist Church of Exeter, where the son was born in 1727, and where the first ten years of his life were spent. In 1737, his father removed to London, having accepted a call to the pastorate of the Baptist Church worshipping in Little Wild Street, in the immediate neighborhood of Lincoln's Inn Fields. Here the son enjoyed the very best instruction in learning under the tuition, at first, of the Rev. John Hubbard, Theological Tutor at Stepney, and then of the distinguished linguist, Dr. John Walker, of the Mile End Academy. Being of scholarly lineage, he himself became a proficient in the sacred languages and literature.

At an early age, he was received into the fellowship of his father's church, and, in 1747, became his assistant in the

ministry. After his father's decease, he was ordained, June 1, 1758, as the pastor of the church, and continued in this position to the end of life. He received, also, a call, in 1767, to be the pastor of the Sabbatarian Baptist Church (Pinners' Hall), of which his grandfather had been pastor. Though he never formally accepted the call, he performed the duties of a pastor, and preached for them regularly every Saturday morning for twenty years, in addition to the performance of his duties as pastor of the church in Little Wild Street.

In 1769, he published two volumes of "Discourses on Personal Religion," containing a systematic exhibition of Practical Theology and Experimental Piety; in 1783, "Discourses on Domestic Duties"; in 1786, "Discourses on the Parable of the Sower"; and, in 1790, "Discourses on the Divine Authority and Various Uses of the Holy Scriptures." He employed his pen, also, in defence of his Baptist views, in reply to the Rev. Dr. Stephen Addington. His "Remarks on the Christian Minister's Reasons for Administering Baptism by Sprinkling or Pouring of Water," appeared in 1772; and, in 1775, he published "An Answer to the Christian Minister's Reasons for Baptizing Infants, in a Series of Letters." He published, also, at different times, twelve Occasional Sermons. He excelled in beauty of style and elegance of diction. "In soft, tender, and insinuating persuasion and influence," it is said, "he was a master." He received the honorary degree of D.D., in 1763, from King's College, Aberdeen.

He associated with some of the best society of the metropolis, by whom he was held in high estimation as a scholar, a divine, and a true gentleman. It is said that he enjoyed the personal friendship of his sovereign, George III., and that preferment in the Church of England was at his service. Obliging and kind in disposition, exemplary in morals and piety, he made friends everywhere. On the 16th of March, 1795, he was deprived of the wife of his youth. The blow proved too much for his infirm constitution, and he sank under it,—surviving her loss only a few

months. He died—in joyful anticipation of the blissful world of which he had so sweetly sung, in his own well-known hymn,

"On Jordan's stormy banks I stand," etc.,

—at the rural retreat, that, for several years, he had occupied, near Highgate, breathing his last, August 25, 1795, in his sixty-eighth year. His "Works," with an "Account of his Life and Writings" by W. Jones, were published in 1824, in three volumes.

One of his best hymns is the first in Rippon's Selection:

"To God, the universal King,
Let all mankind their tribute bring;
All that have breath! your voices raise,
In songs of never-ceasing praise.

"The spacious earth on which we tread,
And wider heavens stretched o'er our head,
A large and solemn temple frame,
To celebrate its Builder's fame.

"Here the bright sun, that rules the day,
As through the sky he makes his way,
To all the world proclaims aloud
The boundless sovereignty of God.

"When from his courts the sun retires,
And with the day his voice expires,
The moon and stars adopt the song,
And through the night the praise prolong.

"The listening earth with rapture hears
Th' harmonious music of the spheres;
And all her tribes the notes repeat,
That God is wise, and good, and great.

"But man, endowed with nobler powers,
His God in nobler strains adores;
His is the gift to know the song,
As well as sing with tuneful tongue."

THOMAS STERNHOLD.

——1549.

"Sternhold and Hopkins" are familiar words to the lovers of sacred song. They were the pioneers of the great host of congregational Psalm-singers of Great Britain, and greatly helped to make "the service of song" the rule, and not the exception, in the worship of God. Their versions of the Psalms of David, bound up with the Book of Common Prayer, from the year 1562, furnished the people with the needful aids in this service.

Thomas Sternhold was a native of the parish of Awre, near Blakeney, Gloucestershire, England, and was born at Hayfield, the ancestral estate of the family. Of the date of his birth, and the particulars of his early life and schoolboy days, nothing definite is known. Anthony Wood, in his "Athenæ Oxonienses" (1691), says of him: "Whether educated in Wykeham's School, near Winchester, is as yet doubtful. Sure it is, that he, having spent some time in this University, left it without the honor of a Degree, and retiring to the Court of K. Hen. 8, was made Groom of the Robes to him; and, when that King died, he left him in his Will 100 Marke. Afterwards he continued in that Office under K. Ed. 6, at which time he was in some esteem in the Royal Court for his vein in Poetry, and other trivial Learning. But being a most zealous Reformer, and a very strict liver, he became so scandaliz'd at the amorous and obscene Songs used in the Court, that he forsooth turn'd into English Metre 51 of David's Psalms, and caused Musical Notes to be set to them, thinking thereby that the Courtiers would sing them instead of their Sonnets, but did not, only some few excepted. However, the Poetry and Music being admirable, and the best that was made and composed in those times, they were thought fit afterwards to be sung in all Parochial Churches, as they do yet continue."

Wood further says: "What other Poetry, or what Prose this our Poet Sternhold hath composed, and left behind, I know not, nor any thing else of him, only that he died in London or Westminster, in fifteen hundred forty and nine. By his last Will and Testament, dated 22 Aug. and proved 12 Sept. an. 1549, wherein he is stiled Groom of the King's Majesty's Robes, it appears that he died seized of Lands in Slackstead in Hampsire, of the Farms of Conynger, Willersley, and Holgreaves in the same County, and of Lands in the Parish of Bodmin, and elsewhere in Cornwall."

This comprises about all that is known personally of this worthy old Reformer. Hopkins was his townsman, and associate from childhood. He, with others, completed what Sternhold began. The year before he died, Sternhold published a version of nineteen of the Psalms, with the title,—"Certayne Psalmes chosen out of the Psalter of David, and drawen into English Metre by Thomas Sternhold, Grome of ye Kynges Maiesties Robes." At the end of the year 1549, was published,—"All such Psalmes of David as Thomas Sternehold, late Groome of ye Kinges Maiesties Robes, didde in his Lifetime draw into English Metre." The book contained 37 psalms; but Wood credits him with 51 translations. In 1562, the Versions of all the Psalms were published with the Book of Common Prayer, and called,—"The Whole Booke of Psalmes collected into English Meetre by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue, with apt notes to sing them withall.—Set forth and allowed to be sung in all churches, of all the people together before and after Morning and Evening praier; as also before and after sermons and moreover in private houses, for their godlie solace and comfort, laieng apart all ungodlie songs, and balades, which tend onelie to the nourishing of vice and corrupting of youth."

"Certaine Chapters of the Proverbs of Solomon, drawn into Metre," sometimes ascribed to Sternhold, is said, by Lowndes, to be "untruely" printed under his name. The wonderful success of Sternhold and his coadjutors in the

work of reform, and the particular influence of the practice of psalm-singing introduced by them, are graphically described by the godly Bishop Jewel, in a part of a Latin letter, written March 5, 1560, at London ("Works," Parker Society Edition, IV., 1230), of which the following is an accurate translation:

"Religion is now somewhat more established than it was. The people are every where exceedingly inclined to the better part. Ecclesiastical and popular music has very greatly helped it on. For, as soon as they had once commenced singing in public, in only one little church in London, immediately not only the neighboring churches, but even far-distant cities, began to vie with each other in the same practice. You may now sometimes see at Paul's Cross, after the sermon, six thousand persons, old men, boys, girls, singing and praising God together. This sadly annoys the mass-priests [sacrificos] and the devil. For they perceive that by these means the sacred discourses sink more deeply into the minds of men, and that their kingdom is weakened and shaken at almost every note."

One of the Psalms then sung, doubtless, was Sternhold's 23d:

"My Shepherd is the living Lord, nothing therefore I need;
In pastures fair, with waters calm, he sets me forth to feed;
He did convert and glad my soul, and brought my mind in frame,
To walk in paths of righteousness for his most holy name.
Yea, though I walk in vale of death, yet will I fear none ill,
Thy rod, thy staff, doth comfort me, and thou art with me still.
And, in the presence of my foes, my table thou hast spread;
Thou shalt, O Lord! fill full my cup, and eke anoint my head.
Through all my life, thy favor is so frankly shewed to me,
That in thy house, for evermore, my dwelling-place shall be."

JOHN STOCKER.

Diligent researches, on the part of Mr. Daniel Sedgwick, the veteran hymnologist of London, and others, have failed to elicit anything relative to the personal history of John Stocker. He is known only as a contributor of original hymns to the *Gospel Magazine*, of London. In the March Number for 1776—in which, also, first appeared Toplady's "Rock of Ages"—was published Stocker's hymn, in nine stanzas, beginning

"Thy mercy, my God! is the theme of my song,"

with the heading,—"I will sing of the MERCY of the Lord for ever.—Psalm lxxxix." The hymn is subscribed, "J. S." Another hymn, signed "J. Stocker," appeared in the October Number for the same year.

Four more of his hymns appeared in the May Number for 1777, and three in the July Number for the same year. Among the latter, is found his

"Gracious Spirit! Dove divine!" etc.,

inscribed "To God the HOLY GHOST." It contains six stanzas. These nine hymns are his only memorial. It is said that he resided at Honiton, on the Otter, Devonshire, England. It is conjectured that he was a friend of Toplady, who had been settled, several years, at New Ottery and Broad Hembury, both in the immediate neighborhood of Honiton, and who, in 1776, had become the Editor of the *Gospel Magazine*, at London. The first of these hymns, complete, was included in Toplady's Collection, the same year (1776). One of the three hymns published in July, 1777 (written, possibly, just before his decease), was entitled, "The Departing Believer." Of its ten stanzas, the last five are subjoined:

"Adieu, my friends! adieu, my foes!
I bid you all farewell;

My soul by faith her Saviour knows,
And flies with him to dwell.

"His hand shall guide me safe through death;
His angels shall convey
My soul to paradise, from earth,
Triumphantly away.

"Happy the soul that knows his power,
The heart that feels his love;
Glad shall my ransomed spirit soar
To richer joys above.

"Let every saint, and every friend,
Rejoice and sing with me,
While I on angels' wings ascend
My Saviour's face to see.

"And, as I mount, I'll louder sing
Salvation through the skies,
And make the starry concave ring
With praises as I rise."

HUGH STOWELL.

1799–1865.

The hymn beginning

"From every stormy wind that blows,"

is one of the sweetest in the English language, and is a great favorite with devout people everywhere in Great Britain and America. Its author held a high place among the scholars and divines of the Church of England. Canon Stowell was a native of the Isle of Man, his father, at the time of his birth, being the Rector of Ballaugh, near Ramsey. He was born at Douglas, December 3, 1799. Educated for the church, he entered St. Edmund's Hall, Oxford,

in 1818, and graduated in 1822. He took deacon's orders in 1823, and was ordained to the priesthood, October 3, 1824, by the Bishop of Chester.

He served as Curate, first at Shapscombe, Gloucestershire, and then, for two years, at Huddersfield, when he accepted the Chapelry of St. Stephen's, Salford, over the river from Manchester. He married, in 1828, Anne Susannah, the eldest daughter of R. Ashworth, Esq., of Pendleton. His ministry was very successful, and his preaching so attractive that a large and beautiful building, called Christ Church, was erected for him by subscription, in which he gathered an overflowing congregation. In 1845, he was appointed Canon of Chester; in 1851, Chaplain to the Bishop of Manchester; and subsequently Rural Dean of Salford. His sympathies were with the Evangelical party in the church, and he was a staunch friend and supporter of the Bible, Tract, Missionary, and other religious and benevolent Societies of the day. His hymn beginning with

"Lord of all power and might,"

was written for the Jubilee of the British and Foreign Bible Society, in 1854.

His publications were numerous and valuable. The most important of them were: "A Collection of Psalms and Hymns, suited to the Services of the Church of England" (1831); "Miscellaneous Sermons" (1837); "Tractarianism Tested by Scripture" (1843); "Memoirs of Mrs. Stowell" (1851); "Nehemiah, a Model for Men of Business: Lectures" (1854); and "Lectures on Christianity in the Business of Life" (1858). In verse, he published: "The Pleasures of Religion, and other Poems" (1832); "Confession and other Poems"; and "The Day of Rest and other Poems." Besides several Tracts, some of them of large circulation, pamphlets, and occasional sermons, he contributed to several religious serials.

He died, October 8, 1865. Several of his Sermons were published after his decease, as also, forty-six of his hymns. "Memoirs of the Life and Labors of the Rev. Hugh Stow-

ell," by the Rev. J. B. Marsden, appeared in 1868. His hymn on "Peace at the Mercy Seat" was contributed, in 1827, to *The Winter's Wreath*, from which it was copied into the February Number of Littell's *Religious Magazine*, for 1828, Phila. It was reproduced by its author (1832) in his "Pleasures of Religion and other Poems." The following is his children's hymn (second and third stanzas omitted), on "The Day of Rest":

"Hail! hallowed day of heavenly rest,
To man in Eden given,—
The day which the Creator blessed,
A type and pledge of heaven!

"And now a richer light is shed
On thee, sweet day of grace!
Creation hides her lowly head,
Before redemption's face.

"We little children hail the day,
Which breathes of peace and love,
Which bids our toils and cares away,
And tells of rest above.

"We love the soothing Sabbath-bell;
We love the house of prayer;
Sweet thoughts and hopes within us swell,
Whilst we are gathered there.

"Lord! for thy day we bless thy name;
Thy law has made it sure,
It stands from age to age the same,
The birthright of the poor.

"Oh! may these first-fruits of our time,
These Sabbath-seasons, be
Bright steps up which our souls may climb,
Till they are safe in thee."

NATHAN STRONG.

1748–1816.

Dr. Strong was a man of great energy, and of commanding influence. His father, the Rev. Nathan Strong, D.D., was born at Woodbury, graduated at Yale College in 1742, and became, in 1745, the pastor of the Second Congregational Church of Coventry, Conn., where he died, October 19, 1793. His mother was a native of Coventry, and the daughter of the Rev. Joseph Meacham, who was the pastor of the First Church of the town.

He was born at Coventry, October 16, 1748. Educated, at the first, mostly at home, he entered Yale College in 1765, and graduated, with the first honor, in 1769. President Dwight, his classmate, was regarded as his equal in scholarship, but was his junior in years. He studied law for awhile, but soon abandoned it for the ministry. In 1772, he was appointed a Tutor in Yale College, and served one year. In the autumn of 1773, he accepted a call to be the pastor of the First Congregational Church of Hartford, Conn., as the successor of the Rev. Edward Dorr. He was ordained, January 5, 1774, and continued in that position to the end of life.

He espoused the cause of his country, in the War of the Revolution, not only from his pulpit, and with his pen, but, for a season, as a chaplain in the army. After the war, he set himself, with all his might, to stem and beat back the floods of iniquity and infidelity that were, in consequence of that conflict, sweeping over the land. His preaching was plain, vigorous, pointed, and impressive. Both then, and throughout his ministry, he believed in, and labored for, "revivals of religion," and in at least four distinct instances his people were favored with the special effusion of the Holy Spirit, resulting in large accessions to the church.

In the early part of 1796, appeared, from the New Lon-

don press, a volume of 331 pages, entitled,—"Calvinism Improved; or, The Gospel illustrated as a System of Real Grace, issuing in the Salvation of All Men. A Posthumous Work of the late Reverend Joseph Huntington, D.D., Minister of the First Church in Coventry, Connecticut." As a native of Coventry, and more as a minister of the true Gospel, Dr. Strong most effectually withstood and vanquished this plausible assailant. The very same year, he issued his celebrated and masterly work, entitled,—"The Doctrine of Eternal Misery Reconcileable with the Infinite Benevolence of God, and a Truth plainly asserted in the Christian Scriptures. By Nathan Strong, Pastor of the North Presbyterian Church in Hartford."

This was followed, in 1798, by a volume of "Sermons," the delivery of which in his own pulpit had been followed by a powerful revival of religion. It was this revival that gave birth to "The Hartford Selection of Hymns: Compiled by Nathan Strong, Abel Flint, and Joseph Steward. Hartford, 1799,"—the compilation of which devolved principally upon himself. For twenty-five years, this book had a very large circulation, and was very extensively used in the churches of New England, chiefly as a Supplement to Dr. Watts' Psalms and Hymns. It gradually gave place to Dr. Nettleton's "Village Hymns," of 1824.

Another volume of "Sermons," in the same line with the previous one, was issued in 1800. The same year he originated, and, in connection with a large number of associate editors, conducted, *The Connecticut Evangelical Magazine*, a monthly periodical in book form, of singular merit and adaptation to the needs of the time. It was continued for fifteen years. The following year (1801), he received the honorary degree of D.D., from the College of New Jersey, at Princeton. "The Connecticut Missionary Society," the pioneer Home Missionary Society of the age, was organized in 1798, mainly through his agency, and was principally directed by him until 1806. In the course of his ministry, he published several valuable occasional sermons.

He was married, November 20, 1777, to the eldest daugh-

ter of Dr. Solomon Smith, of Hartford. She died, October 17, 1784, leaving a son and a daughter. On the 20th of June, 1787, he married Anna McCurdy, of Lyme, Conn., who, after the birth of a son, died, March 22, 1789. He himself died, after a short, but painful, illness, December 25, 1816, less than three weeks before his classmate, President Dwight, of New Haven.

Dr. Strong had a keen sense of the ridiculous, and abounded, especially in the early years of his ministry, in wit and humor. He was a most charming companion, and a devoted pastor, endearing himself greatly to his people. He labored assiduously as a preacher, and his services were sought for, continually, on public occasions. His influence in public affairs was great and commanding. He was a keen observer of men, and exhibited a remarkable penetration in detecting character. His loss was deeply felt, especially in New England.

His poetic efforts were limited to a few hymns, the most of which were published anonymously in the "Hartford Selection." Eight of these, with Dr. Strong's name attached, were transferred by Dr. Nettleton (1824), eight years after the author's death, to the "Village Hymns." They are theological more than poetical, and seem to have been written for use in revival meetings. One of them, entitled, "Christ revealed in a Soul slain by the Law," is subjoined:

"Smote by the law I'm justly slain;
Great God! behold my case;
Pity a sinner filled with pain,
Nor drive me from thy face.

"Dread terrors fright my guilty soul;
Thy justice, all in flames,
Gives sentence on this heart so foul,
So hard, so full of crimes.

"'Tis trembling hardness that I feel;
I fear, but can't relent,—
Perhaps, of endless death the seal:
Oh! that I could repent!

"My prayers, my tears, my vows are vile,
My duties black with guilt;
On such a wretch can mercy smile,
Though Jesus' blood was spilt?

"Speechless I sink to endless night,
I see an opening hell!—
But, lo! what glory strikes my sight!
Such glory who can tell?

"Enrapt in these bright beams of peace,
I feel a gracious God:—
Swell, swell the note;—Oh! tell his grace;
Sound his high praise abroad."

JOSEPH SWAIN.

1761–1796.

Mr. Swain was born (1761) at Birmingham, England. Left an orphan at an early age, he was apprenticed to an engraver. Before he came of age, he went up to London, and was led astray by bad company. Of a jovial disposition, he composed songs and plays for the amusement of his comrades. Becoming alarmed at the thought of death, he bought a Bible, and, by its perusal, was led to embrace a Christian life. He was baptized, May 11, 1783, by the Rev. John Rippon, D.D., and became an active member of the church. At length, he was induced to undertake the work of the ministry, and, in June, 1791, he took charge of a mission station in East Street, Walworth, near Surrey Gardens, London. A church was organized in December, of which he was ordained the pastor, February 8, 1792.

He had, for several years, been writing spiritual songs, which he now published (1792) with the title, "Walworth Hymns," 192 in number. He abounded in labor, and his ministry was much prospered. In four years, his church

increased from 27 to 200 members, and the place of worship was thrice enlarged. Of an infirm body, he soon lost his health, and after a severe illness of a fortnight, he died in great peace, April 14, 1796, in his thirty-fifth year.

After his decease, were published (1797): "Redemption, a Poem, with a Life of the Author"; and "Experimental Essays on Divine Subjects," in verse. The following stanzas are the last half of his hymn on "Praise for Conversion":

"Sweet as angels' notes in heaven,
When to golden harps they sound,
Is the voice of sins forgiven,
To the soul by Satan bound.

"Sweet as angels' harps in glory,
Was that heavenly voice to me,
When I saw my Lord before me,
Bleed and die to set me free.

"Saints! attend with holy wonder;
Sinners! hear and sing his praise;
'Tis the God that holds the thunder,
Shews himself the God of grace."

WILLIAM BINGHAM TAPPAN.

1794–1849.

Mr. Tappan was born, October 29, 1794, at Beverly Mass. His father, Samuel Tappan, was a teacher, and died when his son was only twelve years old. The latter served his time as an apprentice to a clock-maker, in Boston. When of age (1815) he found his way to Philadelphia, where he obtained employment in his trade. But the pursuit was not congenial. His tastes were literary. As early as in his tenth year, he had written verse, and had continued ever since to cultivate the art. Leaving Philadelphia (1818), he took up his abode at Somerville, N. J., and de-

voted himself awhile to study; after which he returned to Philadelphia, and became a teacher.

In 1819, he published his "New England, and other Poems"; and, in 1820, his "Songs of Judah, and other Melodies." He contributed (1822) several short pieces to *The Presbyterian Magazine*, and other periodicals. The same year (1822) he published a volume of "Lyrics"; and married Amelia, the daughter of Major Luther Colton, of Long Meadow, Mass. Relinquishing his vocation as a teacher, he took the position (1826) of Salesman and General Superintendent of the Depository of the "American Sunday-School Union" (organized two years before) at Philadelphia, in whose service he continued to the end of life. He had charge of the S. S. Depository, at Cincinnati, Ohio, from 1829 to 1834, returning then to Philadelphia, where (1834) he published a fourth volume of Poems, and a fifth in 1836.

He removed to Boston, Mass., in 1838, and became the General Agent of the "American S. S. Union" for New England. He published "The Poet's Tribute" in 1840, and "Poems and Lyrics" in 1842. In 1841, he obtained from a Congregational Association, license to preach, in order the more fully to carry forward his agency in his visits to the churches. In the intervals of official service, he took occasion to revise his publications, and republished them in five volumes: "Poetry of the Heart" (1845); "Sacred and Miscellaneous Poems" (1846); "Poetry of Life" (1847); "The Sunday-School, and other Poems" (1848); and "Late and Early Poems" (1849). While preparing another volume for the press, he fell a victim to epidemic cholera, June 18, 1849, at West Needham, Mass. Among his publications was "Memoirs of Captain James Wilson."

The following closing stanzas of his Hymn on "Worship" are a fitting sequel to this sketch:

"'Tis ours to sojourn in a waste,
Barren and cold as Shinar's ground;
No fruits of Eshcol charm the taste,
No streams of Meribah are found;

But thou canst bid the desert bud
With more than Sharon's rich display;
And thou canst bid the cooling flood
Gush from the rock, and cheer the way.

"We tread the path thy people trod,
Alternate sunshine, bitter tears;
Go thou before, and with thy rod
Divide the Jordan of our fears:
Be ours the song of triumph given—
Angelic themes to lips of clay;
And ours the holy harp of heaven,
Whose strain dissolves the soul away."

NAHUM TATE.

1652–1715.

The "New Version of the Psalms of David, fitted to the Tunes used in Churches," by "N. Brady, D.D., Chaplain in Ordinary, and N. Tate, Esq., Poet Laureate to his Majesty," was authorized in 1696. An Appendix of 22 hymns was added in 1703.

The "Old Version," by Sternhold, Hopkins, and others, of the previous century, having become antiquated, and distasteful to scholarly worshippers, the "New Version" was undertaken by Tate and Brady, and twenty Psalms, as specimens, were published in 1695. On the completion of the whole Psalter, the work was submitted to the Bishop of London (Henry Compton, D.D.), and, having been approved, the Royal Permission for its publication was given in the words following:

"At the Court at Kensington, December the 3d, 1696, present the King's most excellent Majesty in Council.

"Upon the humble petition of N. Brady and N. Tate, this day read at the Board, setting forth, that the petitioners have, with their utmost care and industry, completed a

new Version of the Psalms of David in English metre fitted for public use, and humbly praying his Majesty's Royal Allowance, that the said Version may be used in such congregations, as shall think fit to receive it:

"His Majesty, taking the same into his Royal consideration, is pleased to order in Council, that the said new Version of Psalms in English metre be, and the same is hereby, allowed and permitted to be used in all such Churches, Chapels, and Congregations, as shall think fit to receive the same."

Thus sanctioned, the New Version gradually supplanted the Old, and is still regarded as the authorized Psalmody of the Church of England, having been, for nearly two centuries, printed with the Book of Common Prayer. The part taken by the compilers in the preparation of the work has never been divulged. But, as Tate was at the time the Poet Laureate, he has ordinarily been credited with the principal share of the translation, and with the revision of the whole.

Nahum Tate was the son of the Rev. Faithful Teate, D.D., a native of County Cavan, Ireland, a graduate of the University of Dublin, minister of Ballyhays, and then of St. Werburgh's, Dublin—an author and a poet of considerable repute, in the days of the Commonwealth, and of Charles II. The son was born in Dublin in 1652; was matriculated at the University in 1668; and, after his graduation, made his way to London and entered on a literary career.

He published, in 1677, a volume of "Poems writ on several Occasions"; in 1685, a compilation of "Poems by several Hands, and on several Occasions"; in 1686, "Memorials for the Learned, collected out of Eminent Authors in History"; in 1691, "Characters of Virtue and Vice Described and Attempted in Verse, from a Treatise of Joseph Hall, Bishop of Exon." The next year (1692) he succeeded Thomas Shadwell as Poet Laureate. He had written eight Plays, partly borrowed from other writers, and exhibiting but little originality.

In 1693, he published a "Present for the Ladies"; in

1694, a "Poem on Promotion"; in 1695, an "Elegy on Archbishop Tillotson"; also, the same year (with Dr. Brady), "Twenty Psalms," and an "Elegy on Queen Mary"; in 1698, "Miscellanea Sacra, or Poems on Divine and Moral Subjects"; also (with Dr. Brady) the "New Version of the Psalms of David," by which his name has been immortalized; in 1699, "Elegies"; in 1700, "Panacea, a Poem on Tea"; in 1705, "The Triumph"; and, in 1710, an "Essay for Promoting Psalmody."

Having lived, for the most part, an improvident life, he died, deeply in debt, at his house, near the Mint, Southwark, August 12, 1715. "He possessed," says Taylor, in his History of the University of Dublin, "considerable learning, joined to a good share of wit, and very agreeable manners; but he was too modest to push himself into those situations to which his merit fairly entitled him."

His poetry was a great improvement on that which had so long maintained its place in the devotions of the Church. Though seldom rising to sublimity, it rarely falls below mediocrity. Some of it is very inspiring. Among the better specimens is to be ranked his version of the 112th Psalm:

"That man is blessed, who stands in awe
Of God, and loves his sacred law;
His seed on earth shall be renowned
And with successive honors crowned.
His house the seat of wealth shall be,
An inexhausted treasury;
His justice, free from all decay,
Shall blessings to his heirs convey.
The soul that 's filled with virtue's light
Shines brightest in affliction's night,
To pity the distressed inclined,
As well as just to all mankind.
His liberal favors he extends,
To some he gives, to others lends,
Yet what his charity impairs
He saves by prudence in affairs.
Beset with threatening dangers round,
Unmoved shall he maintain his ground;
The sweet remembrance of the just
Shall flourish when he sleeps in dust.

Ill-tidings never can surprise
His heart that, fixed, on God relies;
On safety's rock he sits, and sees
The shipwreck of his enemies.
His hands, while they his alms bestowed,
His glory's future harvest sowed;
Whence he shall reap wealth, fame, renown,
A temp'ral and eternal crown.
The wicked shall his triumph see,
And gnash their teeth in agony,
While their unrighteous hopes decay,
And vanish with themselves away."

ANN TAYLOR.

1758–1830.

Mrs. Taylor's maiden name was Ann Martin. She was born in 1758, and was the daughter of a London tradesman. He died in 1764, and she was left an orphan. Her mother had died in her infancy.

Though deprived of both parents at so early an age, she was well educated. She connected herself, in youth, with the Independent Church, worshipping in Fetter-Lane, under the pastoral care of the Rev. James Webb. Her "somewhat extraordinary talent in poetical composition" attracted the attention and love of Mr. Isaac Taylor, a member of the same church, a young artist, and the son of Mr. Isaac Taylor, a well-known engraver. They were united in marriage (1781), and lived five years in Red Lion Street, Holborn, London. They then removed to Lavenham, Suffolk, a picturesque place, sixty-two miles from London.

Her daughter Ann was born in 1782, was married (1813) to Rev. Joseph Gilbert, and died in 1866. Her second daughter, Jane, was born in 1783, and died in 1823. These two sisters became renowned and useful as writers, principally for children and youth. [See Jane Taylor.] Her

elder son, Isaac, was born in 1787, and became an illustrious author and philosopher, dying in 1865. Her younger son, Jeffreys, born in 1793, also became a learned writer, and died in 1853. Seldom has any mother been more signally honored in her children. Their training engrossed her attention and tasked her energies, during the earlier period of her married life, more especially during the ten years of their residence at Lavenham, and the fifteen years of their subsequent abode at Colchester.

In 1796, Mr. Taylor devoted himself to the work of the ministry, and accepted a call to the pastoral charge of a Dissenting congregation at Colchester, in Essex. In 1811, he accepted the charge of a congregation at Chipping Ongar, also in Essex, where he continued until his death, December 11, 1829.

Mrs. Taylor began to write for the press, after their removal to Ongar. Early in 1814, she published "Maternal Solicitude for a Daughter's Best Interests,"—a volume that was well received, and that has been frequently republished, as well as translated into French. This was followed by "Advice to Mothers." The next year (1815), appeared her "Practical Hints to Young Females." In 1817, she published, in connection with her daughter Jane, "Correspondence between a Mother and her Daughter at School." She issued, in 1822, a "Present of a Mistress to a Young Servant"; and, subsequently, "The Family Mansion, a Tale"; "Retrospection, a Tale"; and "Reciprocal Duties of Parents and Children." These works were written, in part, to beguile her long years of "perpetual and severe bodily sufferings." The death of her husband hastened her own. She died, May 27, 1830, surviving him but a few months.

Her hymn,

"There is a dear and hallowed spot," etc.,

was contributed by her in 1812 to *The Youth's Magazine.*

JANE TAYLOR.

1783–1824.

That talent frequently comes by inheritance, is confirmed by the history of the Taylor family, of which Jane was so bright an ornament. Her grandfather, Isaac Taylor, was an eminent engraver of London, in the reigns of George II. and George III. He trained his two sons, Charles [1756–1821] and Isaac [1759–1829], to his own profession, and both of them became proficients in their art. Charles is known as the English Editor and Illustrator of Calmet's "Dictionary of the Holy Bible" [1797–1801], in which he was aided greatly by his younger brother, Isaac, the father of Jane.

Isaac married Ann Martin, a lady of superior endowments, who was herself the author of several excellent publications. [See ANN TAYLOR.] Their children, Ann, Jane, Isaac, and Jeffreys, all distinguished themselves in the literary world. Ann [1782–1866] married the Rev. Joseph Gilbert, first of Hull and then of Nottingham, and was associated with her younger sister, Jane, in most of her publications. Isaac [1787–1865] was the author of "The Natural History of Enthusiasm," "Saturday Evening," "Enthusiasm," and a large number of vigorous works on religious themes. Jeffreys [1793–1853], though not as eminent as his brother, wrote, mostly for the young, a dozen books, in prose and verse.

Jane Taylor was born, September 23, 1783, at her father's residence, Red Lion Street, Holborn, London. Three years afterwards, Mr. Taylor's engagements as an artist allowed him, while prosecuting his business in London, to remove with his family to Lavenham, a picturesque town in Suffolk. Here they resided for ten years, and the sisters, favorably situated for the cultivation of the poetic spirit, very early began to amuse themselves and their friends by their compositions in verse. Some of Jane's verses were

written as early as her eighth year. The education of the sisters was conducted mostly by their father, who, also, gave them instruction in his own handicraft, so that they might have the means of self-support in after life.

Mr. Taylor had gradually addicted himself, in his pious propensity for doing good, to the work of preaching the Gospel in the villages round about. Early in 1796, he accepted a call to be the pastor of a Dissenting congregation in the populous town of Colchester, Essex, fifty miles from London, and was ordained to the ministry. Here, for fifteen years, the sisters practiced their art, aiding their father materially in both sketching and engraving for the works that he issued to please and instruct the young. In 1802, Jane, for the first time since her infancy, visited the metropolis, and formed many valuable acquaintances.

Her first contribution to the press was "The Beggar Boy," a sprightly ditty of eleven four-line stanzas, which appeared in "The Minor's Pocket-Book for 1804." The sisters became regular contributors to this serial. In 1805, they ventured to send their first volume to the press, entitled, "Original Poems for Infant Minds, by Several Young Persons." It was republished, soon after, in America, and, in a translation, both in Germany and Holland. The year following, a second volume of "Original Poems," and "Rhymes for the Nursery," met with like favor. The contributions of the two sisters to these volumes are not distinguishable.

In 1810, Jane contributed several short poems to Josiah Conder's "Associate Minstrels." The sisters, soon after, issued a volume of "Original Hymns for the Use of Children," followed by "Original Hymns for Sunday-Schools." In September, 1811, the family removed to Ongar, Essex, Mr. Taylor having resigned his charge at the close of 1810, and having now accepted a call to Ongar. Jane abandoned her occupation as an artist, and devoted herself to literature. The winter months of 1812 and 1813 were spent with her invalid brother Isaac, at Ilfracombe, Devonshire; and the two succeeding years at Marazion, Cornwall. Here she

numbered among her intimate friends, Anne, the only daughter of the Rev. Dr. Maxwell, of Bath, and subsequently the wife of the gifted Rev. Henry Francis Lyte; also, Miss Greenfell, the betrothed of Henry Martyn.

During her sojourn in the West of England, she occupied her spare time in writing her "Display, a Tale," which appeared late in 1814. Her "Essays in Rhyme, on Morals and Manners," written at Marazion, followed in 1816. In February, 1816, at the solicitation of the conductors of the *Youth's Magazine*, she commenced her contributions to that periodical, and continued them during seven years. After her death they were collected by her brother Isaac, and published, in two volumes, as "The Contributions of Q. Q. to a Periodical Work."

After a short visit to her sister Ann (who, in 1813, had married Mr. Gilbert, and removed to Masborough, near Rotherham, Yorkshire), she returned, August, 1816, after a three years' absence, to her home in Ongar. She now engaged, with her mother, in the composition of a "Correspondence between a Mother and her Daughter at School," which was published the following year, having been completed at Hastings, Sussex, where she spent the succeeding winter. Shortly after her return to Ongar, in the summer of 1817, she made a profession of her faith in Christ, connecting herself with her father's church. To this event is assigned her hymn,

"Come, my fond fluttering heart!" etc.

A slow and fatal disease had shown itself, under which her health gradually gave way. Frequent journeys were undertaken and visits made to friends, year by year, without permanent relief. As far as her strength allowed, she engaged in works of piety and benevolence. In July, 1823, her uncle, Rev. James Hinton, died, and in November, her father's brother, Charles, followed. These bereavements deeply impressed her with the belief of her own approaching end. Fully prepared for the change, she calmly and

hopefully awaited the hour of her departure, which occurred only a few months later,—April 12, 1824.

She wrote (1823), the year before her decease, a hymn of twelve stanzas, on "The Things that are Unseen and Eternal," from which the following stanzas are taken:

"The Saviour whom I long have sought,
And would, but can not see,—
And is he here! Oh! wondrous thought!
And will he dwell with me?

"I ask not with my mortal eye
To view the vision bright;
I dare not see thee, lest I die;
Yet, Lord! restore my sight!

"Give me to see thee, and to feel
The mental vision clear;
The things unseen reveal—reveal,
And let me know them near.

"Illume this shadowy soul of mine,
That still in darkness lies;
Oh! let the light in darkness shine,
And bid the day-star rise.

"Impart the faith, that soars on high
Beyond this earthly strife,
That holds sweet converse with the sky,
And lives eternal life."

JOHN TAYLOR.

1694–1761.

Dr. John Taylor was distinguished, in the former part of the last century, as a theological writer, and an Arian divine. He was born, in 1694, at or near Lancaster, England. He was educated at Whitehaven, under the instruc-

tion, principally, of Dr. Dixon. In 1715, he was appointed to the Chapel of Kirkstead, Lincolnshire, an obscure position, with a very small salary, where he remained, as preacher and teacher, for eighteen years. In the meantime, he became a diligent student of the Scriptures in the original tongues. In 1733, he was chosen the pastor of the Presbyterian congregation of Norwich, having become a convert to the views expressed in Dr. Samuel Clarke's "Scripture Doctrine of the Trinity."

In 1736, he published "A Prefatory Discourse to Mr. Joseph Rawson's Case"; and, in 1740, his "Scriptural Doctrine of Original Sin proposed to Free and Candid Examination," with a "Supplement" in 1741. This work provoked an extensive controversy, in which John Wesley and Jonathan Edwards took part. In 1745, he issued his elaborate "Paraphrase and Notes on the Epistle to the Romans; to which is prefixed A Key to the Apostolic Writings, or an Essay to explain the Gospel Scheme, and the Principal Words and Phrases the Apostles have used in describing it." The "Key" was reprinted in the third volume of Bishop Watson's Theological Tracts, as "the best Introduction to the Epistles, and the clearest Account of the whole Gospel Scheme, which was ever written"; while Archbishop Magee, on the other hand, declares "it is nothing more than an artificial accommodation of Scripture Phrases to notions utterly repugnant to Christian doctrine."

"The Scripture Doctrine of Atonement" followed in 1750. The first volume of his "Hebrew Concordance adapted to the English Bible," "after the manner of Buxtorf," appeared in 1754, and the second, in 1757,—a work of great labor and learning, for which he received, from the University of Glasgow, the honorary degree of D.D. In 1757, he became the Principal of the Academy, just established by the Arians in the North of England, at Warrington, Lancashire. His remaining publications were two pamphlets, one of which was "A Sketch of Moral Philosophy" for the use of his class. His "Scheme of Scripture

Divinity" was published after his death, by his eldest son, Richard Taylor, of Norwich (1762). It is reprinted as the first Article in Vol. I. of Bishop Watson's "Theological Tracts."

He died, without premonition, on the night of March 5, 1761, and his remains were buried at Kirkstead. On his tombstone is inscribed,—"Expect no Eulogium from this Stone. Enquire amongst the Friends of Learning, Liberty, and Truth; these will do him justice."

The poetry of Mr. Taylor, while careful in statement, and exact in rhythm, is lacking in warmth. The following hymn is one of his best:

"Father of our feeble race,
Wise, beneficent, and kind!
Spread o'er nature's ample face,
Flows thy goodness unconfined:
Musing in the silent grove,
Or the busy walks of men,
Still we trace thy wondrous love,
Claiming large returns again.

"Lord! what offerings shall we bring,
At thine altars when we bow?
Hearts, the pure unsullied spring,
Whence the kind affections flow;—
Soft compassion's feeling soul,
By the melting eye expressed;—
Sympathy, at whose control,
Sorrow leaves the wounded breast;—

"Willing hands, to lead the blind,
Heal the wounded, feed the poor;—
Love, embracing all our kind;—
Charity, with liberal store:
Teach us, O thou heavenly King!
Thus to show our grateful mind,—
Thus th' accepted offering bring,—
Love to thee and all mankind."

THOMAS RAWSON TAYLOR.

1807–1835.

Thomas Rawson Taylor was the grandson of Andrew Taylor, a farmer, of Humbleton, Northumberland, England. His father, Thomas (1768–1853), entered the ministry in 1799, and took charge of a Dissenting congregation at Ossett, Yorkshire. He married Mary, the daughter of L. W. Rawson, of Leeds. Thomas was their eldest son, and was born at Ossett, May 9, 1807. In February, 1808, Mr. Taylor took charge of the Congregational Church of Bradford, a large manufacturing town, near Leeds, and here the son spent his boyhood.

"He was a docile, affectionate, and home-loving child." He attended the grammar-school at Bradford from the age of seven to eleven years, when he was sent to Dr. Clunie's Academy, at Manchester. At fifteen (1822), he entered a merchant's counting-house as clerk; but, the next year (1823), he became an apprentice to Mr. Dunn, a printer, at Nottingham,—a devout man, in whose family his religious inclinations were greatly strengthened. At the end of three years, by the cheerful consent of Mr. Dunn, he gave up his occupation, and entered Airedale College as a student for the ministry. During his four years of preparatory study, he frequently preached in the neighboring villages, with great acceptance and much success.

In July, 1830, he became the minister of Howard Street Chapel in Sheffield, the home of the poet Montgomery. Pulmonary disease had already developed itself in his frail system, and soon interrupted his labors. During the next two years, he was not able to preach more than one fourth of the time; and, at the close of this period, he was compelled to resign his charge. He now (1833) returned to Bradford, and, as far as his failing health allowed, he assisted his father, in the pulpit. For a short time, the following year, he occupied the position of classical tutor at

Airedale College. Gradually he sunk, and wasted away, until March 15, 1835, when his beautiful life peacefully ended.

In 1836, were published his "Memoirs and Select Remains," by W. S. Mathews; also a volume of his "Sermons preached in Howard Street Chapel, Sheffield." A second edition of his "Memoirs," etc., "with an Introduction by James Montgomery, Esq.," appeared in 1842. His poetic "Remains" give abundant evidence of high culture and promise in the divine art. The story of his life gives lustre to his sweet hymn,

"I'm but a stranger here," etc.,

and to the lovely sonnet from his pen, here subjoined:

"Oh! just when thou shalt please would I depart,
My Father and my God! I would not choose,
Ev'n if I might, the moment to unloose
The bonds which bind my weak and worthless heart
From its bright home. So I but have a part,
However humble, there, it matters not,
Or long, or short, my pilgrimage,—my lot
Joyful or joyless,—if the flowers may start
Where'er I tread, or thorns obstruct my path,
I look not at the present; many years
Are but so many moments, though of tears;
My soul's bright home a lovelier aspect hath;
And if it surely shall be mine—and then
For ever mine—it matters little when!"

GERHARD TERSTEEGEN.

1697–1769.

Gerhard Tersteegen was born, November 25, 1697, in the town of Mörs, near Düsseldorf, Germany. His father, who died soon after the son's birth, was a respectable

tradesman, of the Reformed faith. Gerhard was the youngest of eight children, and was carefully educated at the grammar-school of Mörs, where he became acquainted with the Latin, Greek, and Hebrew languages, showing great proficiency. He was of a feeble frame, of a scrupulous conscience, and religiously inclined.

At the age of fifteen (1712), he was bound as an apprentice to an elder brother, a shopkeeper, at Mühlheim, on the Ruhr. Through the influence mainly of a pious tradesman, with whom he here became acquainted, he was led, at the age of sixteen, to devote himself to the service of God. He gave himself to fasting, and to prayer by night, while his days were occupied with work.

Coming of age, he determined to leave his occupation for one of greater retirement. He obtained a humble cottage near Mühlheim, where he lived, on the simplest diet, the life of a recluse, supporting himself by weaving silk ribbons. He greatly enjoyed his seclusion; "I often thought," he said, "no king in the world could live so contentedly as I did at that time." A period of spiritual darkness, growing, in some measure, out of the austerities of his mode of life, and continuing the greater part of five years, followed, —as described in a hymn written at this time, of which a translation is found in Miss Winkworth's "Lyra Germanica," Vol. II., beginning with

"Jesus, pitying Saviour! hear me."
["Jesu, mein Erbarmer! höre."]

He was delivered at length from the bondage of doubt, on which occasion he wrote, with his own blood, a remarkable self-dedication to his divine Redeemer. The following year (1725), he terminated his seclusion, by admitting a young friend, Heinrich Sommer, to live with him, and share in his daily labor at the loom. He still devoted two hours daily to private devotion, and gave much time to religious composition, in poetry and prose. Mühlheim having been favored (1727) with a remarkable revival of religion,

he was induced, at thirty years of age, to make occasional addresses at private religious meetings. So acceptable and useful were his instructions, that he shortly relinquished his ribbon-weaving, and devoted himself to the work of spiritual instruction, orally and with his pen, and to the care of the sick and poor.

He now became the spiritual adviser and instructor of multitudes. A small income was provided for him by friends. A more suitable abode was obtained for the accommodation of visitors, who, in great numbers, resorted to him for spiritual and medical advice from all quarters. A dispensary was connected with it, and it became widely known as "The Pilgrim's Cottage." Here too he held public religious services, ordinarily to as many as the house could hold. He conducted a wide correspondence, and occasionally journeyed abroad on his pious errands. Thirty years (1727–1757) were thus almost incessantly occupied, and a vast amount of good was done, principally among the humbler classes. He accomplished it all in the midst of great physical debility, with frequent attacks of severe illness and neuralgic distress. He was held in great reverence and affection, but never appeared to seek the applause or favor of men. Humble, modest, gentle, and unassuming, often wholly absorbed in communion with the spirit-world, he lived a life of continual self-sacrifice and eminent godliness.

At the age of sixty-one (1758), an internal injury resulting from over-exertion in public speaking, brought him apparently near to the grave, and compelled him, on his partial recovery, to relinquish everything like preaching and public exhorting, and to confine himself to private conversation and correspondence. This he continued to the end of life, toiling on, greatly emaciated, and full of sufferings. At length, he was afflicted with dropsy, which terminated his course, April 3, 1769, in his seventy-second year.

He wrote 111 hymns, the most of which appeared in his "Spiritual Flower Garden." They are of a superior order, both of poetry and devotion. They pertain mostly to the

school of Mystics, of which their author was regarded as the greatest poet. His "Spiritual Crumbs" is a collection of sermons and addresses, taken in short-hand; of which an English translation has gone through several editions. His "Works" were published (1846) in eight volumes. A volume entitled,—"The Life and Character of Gerhard Tersteegen, with Extracts from his Letters and Writings, translated from the German by Samuel Jackson," was issued (1832) at London.

THEODORE [STUDITES].

759–826.

Theodore, of the Studium—so called because he was the Abbot of the monastery of Studium, built by the Consul Studius, in the suburbs of Constantinople—was born in 759, and, after he attained to the priesthood, distinguished himself for his zeal in behalf of the worship of images. He was a brother of Joseph, the Archbishop of Thessalonica, and lived in the reigns of the Emperors Constantine Copronymus, Leo IV., and Constantine VI., the Empress Irene, and the Emperors Nicephorus I., Michael Curopalates, Leo of Armenia, and Michael Balbus.

Theodore came into notice in the reign of Constantine VI., who, under the pretext that his wife Mary had sought to poison him, put her away (795) and married Theodecta, a maid of honor to his mother Irene. Theodore denounced the whole transaction. When Leo, the Armenian, called a council at Constantinople (814), in opposition to the worship of images, Theodore Studites and his party took the ground, that doctrinal controversies were not to be discussed in the palace, but in the church. At a subsequent council (816) Theodore used such violent language against the Emperor and the Iconoclast bishops and monks, that he was sent into exile; but, being still unsubdued, he was

sent to prison, where, as the monks of his party represented, he suffered great hardships and cruelties. He died, in exile, at Chalcis, in the island of Eubœa, Greece, November 11, 826. He wrote a number of hymns for the Rituals of the Greek Church.

THEODULPH [OF ORLEANS].

——821.

More than a thousand years have passed since the hymn,

"Gloria, laus, et honor tibi sit, Rex Christe Redemptor!"

["All glory, laud, and honor to thee, Redeemer, King!"
—Tr. J. M. Neale.]

was written, during all which time it has been extensively sung in the Latin Church, on Palm Sunday. Theodulph, its author, was born in Cisalpine Gaul, and was invited, about 781, to the court of the Emperor Charlemagne. He was preferred, by imperial favor, to the Abbey of Fleury, and, about 793, to the bishopric of Orleans, as the successor of Guitbert. He restored the ancient strictness of discipline in his diocese, and founded schools for the education of his people. He continued in favor with Charlemagne until his death (814), and was highly esteemed by his son and successor, Louis le Debonnaire, who employed him at court. He was sent to attend Pope Stephen on his journey from Rome to Rheims (816) for the coronation of the Emperor. Two years later (818), he was suspected of complicity in the revolt of Bernard, the King of Italy, against his uncle Louis, and, though protesting his innocence, he was deprived of his benefices, and imprisoned in the monastery of Angers, where it is thought that he died about 821.

It is related by Clichtoveus (1519), that the hymn, noted

above, was composed by Theodulph, in the prison at Angers in 818; and that the Emperor, on Palm Sunday of that year, took part in the procession of the day at Angers; and that as the procession passed the prison, Theodulph sang his hymn, with such effect, as to procure from the Emperor a mandate for his liberty and restoration to his former honors. But it is certain that Louis was not at Angers at that time, and there is no evidence that Theodulph was restored to office.

Among the numerous works from his pen, published by Sirmond (1646) at Paris, are six books of "Songs," and ten Poems.

THOMAS [DE CELANO].

No hymn of the Church of the Middle Ages has so generally commended itself to the admiration of the learned and the devout as

"Dies iræ! dies illa!"

["That day of wrath, that dreadful day."—Tr. W. Scott.]

Poets have vied with scholars of every grade and nationality in its praises. Sir Walter Scott, whose version of a part of it, taken from his "Lay of the Last Minstrel," is noted above, expressed for it unbounded admiration. Dean Milman said: "There is nothing, in my judgment, to be compared with the monkish 'Dies iræ! dies illa!'" Albert Knapp, the hymnologist, compares it to a blast from the trump of the resurrection. Dean Trench declares that its "merits have given the *Dies Iræ* a foremost place among the master-pieces of sacred song." Mrs. Charles speaks of "the solemn and magnificent chant of the great mediæval hymn, 'the Dies Iræ.'" Daniel, in his "Thesaurus Hymnologicus," says, "that, by universal consent, it is regarded as the highest ornament of sacred poetry, and the most precious treasure of the Latin Church."

The Poets of all Christian countries of the world have sought to give an exact translation, in their own vernacular, of this incomparable production. Dr. Lisco (1840), in a learned monogram on the "Dies Iræ," reproduces seventy translations, mostly into German; and, three years later, seventeen more. The French versions are numerous, and the English, almost numberless. But, as in all similar cases, no translation can express the force, the sublimity, and the awful grandeur of the majestic original. Knapp affirms that its original power is inimitable in any translation. So say all the critics.

It is a hymn of eighteen three-line stanzas, after the following pattern:

"Dies iræ, dies illa!
Solvet sæclum in favillâ,
Teste David cum Sybillâ.

"Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus."

Great doubts have been entertained, among the learned in such matters, as to its authorship. Some have ascribed it to the great Bernard; others to Gregory, the Great. It has, however, been satisfactorily traced to the thirteenth century, and to the Order of Minorites, or Franciscans, as they are commonly called. Bartholomew, of Pisa, as early as 1401, ascribes it to Thomas de Celano, the author of the Life of St. Francis. Lucas Wadding, in his "Annales Minorum, sive trium Ordinum a S. Francisco institutorum" (Lyons, 1625–1648), explicitly, and without hesitation, includes this hymn among the writings of Thomas de Celano. Of those who accede to this high authority may be named, Mohnike, Rambach, Fink, Gieseler, Tholuck, Lisco, Daniel, and Knapp. Trench and Mone regard the proof as insufficient.

The weight of authority favors greatly the claims of Thomas de Celano. He is so called, from Celano, a town on the borders of Lake Fucino, Abruzzo Ultra, Italy. The

date of his birth is unknown, but must be assigned to the latter part of the twelfth century. He was one of the first to attach himself to the Order of Minor Friars, founded (1208) by Francis of Assisi. He was put in charge, successively, of the Franciscan Convents of Worms, Metz, and Cologne; and made Custos of the Rhine District of the Order. Francis died in 1226, and was canonized in 1230. Returning, at this latter date, to Assisi, Thomas, by appointment of the Pope, Gregory IX., wrote the Life of St. Francis, the manuscript of which is said to be in the keeping of the Cistercian monastery at Languepont, Soissons. Nothing further is known of him, not even the date of his death

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ALEXANDER RAMSAY THOMPSON.

1822——.

The Rev. Dr. Thompson is a native of New York City, a son of Col. Alexander R. Thompson (1792–1837), and was born in 1822. He graduated (1842) at the University of the City of New York, and studied theology at Princeton Seminary, N. J., finishing his course in 1845. The same year, he was licensed by the Second Presbytery of New York, and preached awhile, as an assistant to the Rev. Jacob Brodhead, D.D., the pastor of the Central Reformed Dutch Church of Brooklyn, N. Y., and then to the Rev. Thomas Macauley, D.D., the pastor of the Presbyterian Church in Eighth Street, Astor Place, New York.

Having received a call from the First Presbyterian Church of Morristown, N. J., he was ordained, January 10, 1846, by the Presbytery of Elizabethtown. After a pastorate of less than two years, he was dismissed from his charge and undertook (1848) the gathering of a church at Bedford, in East Brooklyn, N. Y.; but, at the close of the year, he became the pastor of the Reformed Dutch Church of Tomp-

kinsville, Staten Island, N. Y., where he continued three years. He took charge, in 1851, of the Reformed Dutch Church of Stapleton, Staten Island, N. Y., and remained seven years. He served (1859–1862) as Stated Supply of the Second Congregational Church of Bridgeport, Conn.; and, in 1862, became the associate pastor of St. Paul's Reformed Dutch Church, New York City, then worshiping in Twenty-first Street, and later in a new structure on Fortieth Street. At the decease of the senior pastor, the Rev. George W. Bethune, D.D., the same year, he became the sole pastor. In 1874, he accepted a call from the North Reformed Church, Brooklyn, N. Y. The honorary degree of D.D. was conferred on him in 1873.

Besides contributions to various periodicals, he has published an "Address at the Funeral of S. R. Smith, D.D." (1852), and a "Tribute to the Memory of Rev. George W. Bethune, D.D." (1862). He was also a member of the Committee of the General Synod that prepared, for the denomination, the "Hymns of the Church, with Tunes," approved and authorized for use in the Church, June, 1869,—to which he contributed the hymn,

"Wayfarers in the wilderness," etc.,

and five others, mostly translations from the Latin. One of his best is a translation of Ambrose's

"Aurora cœlum purpurat," etc.,

of which the first four stanzas are here subjoined:

"The morning purples all the sky,
The air with praises rings,
Defeated hell stands sullen by,
The world exulting sings:

"While he, the King, all strong to save,
Rends the dark doors away,
And, through the breaches of the grave,
Strides forth into the day.

"Death's captive, in his gloomy prison,
Fast fettered, he has lain;
But he has mastered death, is risen,
And death wears now the chain.

"The shining angels cry,—'Away
With grief; no spices bring:
Not tears, but songs, this joyful day,
Should greet the rising King.'"

DOROTHY ANN THRUPP.

1779–1847.

Miss Thrupp was the daughter of Mr. Joseph Thrupp, of Paddington Green, and was born, June 20, 1779, at London, England. She is known to history only by the few hymns that she contributed to "Hymns for the Young" (1830), which she edited for the London Religious Tract Society, and to Mrs. Herbert Mayo's "Selection of Hymns and Poetry for the Use of Infant and Juvenile Schools," London, 1838. She died, at London, December 14, 1847. She wrote almost, if not quite, exclusively for the young. Her hymn,

"Saviour! like a shepherd lead us," etc.,

is very good of its kind; so is the following:

"Let us sing, with one accord,
Praise to Jesus Christ, our Lord;
He is worthy whom we praise;
Hearts and voices let us raise.

"He hath made us by his power,
He hath kept us to this hour,
He redeems us from the grave,
He who died now lives to save.

"What he bids us let us do;
Where he leads us let us go;
As he loves us, let us love
All below and all above.

"Angels praise him, so will we,
Sinful children though we be;
Poor and weak, we'll sing the more,—
Jesus helps the weak and poor.

"Dear to him is childhood's prayer;
Children's hearts to him are dear;
Heart and voice, let all be given,
All will find the way to heaven."

AUGUSTUS MONTAGUE TOPLADY.

1740–1778.

Toplady was the author of that most precious lyric,

"Rock of ages! cleft for me!" etc,—

one of the most popular hymns in the English language, and one that has found its way into nearly all the Collections. It has been adopted by the Roman Catholic Church, in its English original; and, in the admirable Latin version of it (1848) by the Right Hon. William Ewart Gladstone, is likely to find a place in the Breviary.

Augustus Montague Toplady was the son of Richard Toplady, a commissioned officer in the British Army, who was married, December 21, 1737, to Catharine Bate. Their first child, Francis, died an infant. In 1740, Major Toplady was ordered to Spain, and died at the siege of Carthagena. Their second child was born, November 4, 1740, at Farnham, Surrey, just before his father's death. He derived his name from his two godfathers, Augustus Middleton and Adolphus Montague.

Left to the sole care of his widowed mother from his infancy, his early education was not neglected. He was entered at Westminster School, of high repute, in the metropolis, and evinced a remarkable aptitude for learning. His mother had claims to an estate in Ireland, and took her son with her, on her journey thither. While at Codymain, in Ireland, he strayed into a barn, where an unlettered layman, named James Morris, was preaching to a handful of people, from the text,—Ephesians ii. 13: "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." "Under that sermon," he says, "I was, I trust, brought nigh by the blood of Christ, in August, 1756." In another passage, he says, incorrectly, it was in "1755." He now began a new life, and entered Trinity College, Dublin, as a student for the ministry.

As a relaxation from severer study, he composed during the next three years a considerable number of spiritual odes, poems and hymns. These early effusions he committed to the press in 1759. They were published by Sarah Powell, at Dublin, and entitled,—"Poems on Sacred Subjects: Wherein the Fundamental Doctrines of Christianity, with many other interesting Points, are occasionally introduced." The work contained 105 pieces.

"Though awakened in 1755," he says, "I was not led into a full and clear view of all the doctrines of grace, till the year 1758, when, through the great goodness of God, my Arminian prejudices received an effectual shock, in reading Dr. Manton's Sermons on the xviith of St. John." From this time, to the end of his life, he was a decided Calvinist. Tyerman (Life and Times of Wesley, II. 315) records a letter written, September 13, 1758, in answer to one from Mr. J. Wesley, from which it would seem, that he had not yet read Manton.

He received imposition of the hands of the bishop, on Trinity Sunday, June 6, 1762; and, shortly after, was presented to the living of Blagdon, Somersetshire. Discovering that the place had been procured by purchase, he

resigned it, and not long after became the Vicar of Harpford, on the Otter, and of the adjacent parish of Fen Ottery, near Honiton, Devonshire. He exchanged these with the Rev. Mr. Luce, for the living of Broad Hembury, April 6, 1768, also in the same neighborhood. The living was rated at £80. Christophers speaks of "the delicious retreats on the banks of the Otter, amidst the beautiful hills which are overlooked by the western slopes of the Black Down range," where stands "the quiet parish church of Broad Hembury." Here, amid the humble lace-workers of the district, he labored earnestly, during the next seven years, as his strength permitted.

It was at Broad Hembury, that Toplady's soul-stirring hymns were composed. "Saturday, June 18, 1768," he writes,—"All day at home. Wrote several hymns; and, while writing that, which begins thus:

'When faith 's alert, and hope shines clear,' etc.,

I was, through grace, very comfortable in my soul."

Till now he was altogether unknown to fame. In March, 1768, six students were expelled from St. Edmund's Hall, Oxford, in reality, for being "righteous overmuch." It created a great commotion among Low Churchmen. Toplady, among others, denounced it, and wrote in defence of the Calvinism of the Articles. In reply to an Arminian tractate by the Rev. Dr. Nowel, he published (1769) "The Church of England vindicated from the charge of Arminianism." The same year, he published a translation of a Latin Essay by Jerome Zanchius, with the title,—"The Doctrine of Absolute Predestination stated and asserted; with a Preliminary Discourse on the Divine Attributes; accompanied with the Life of Zanchius." He had written it (1760) at the University in Dublin.

A letter to Mr. Wesley followed in 1770, and "More Work for Mr. John Wesley," in 1772. "A Caveat against Unsound Doctrine," appeared in 1770, and three sermons in 1771. "Free Thoughts," etc., on "the Abolition of Ecclesiastical Subscription," in 1771, and "Clerical Subscrip-

tion no Grievance" (1772), preceded his elaborate work (1774) entitled,—"Historical Proof of the Doctrinal Calvinism of the Church of England," in two volumes. The same year, he published two sermons preached at London, bearing on the same discussion. "The Scheme of Christian and Philosophical Necessity Asserted," appeared in 1775.

His repeated visits to the metropolis, where his mother resided, and his frequent publications, brought him to the notice of Lady Huntingdon and the circle of earnest preachers whom she delighted to encourage and patronize. He was invited to preach in her chapels, at London, at Brighton and Bath, and became at once one of the most popular of evangelical preachers. He wrote continually, also, from early in 1774, for *The Gospel Magazine* (then newly revived), as "A. T.," or as "Minimus" or "Concionator"; and became, December, 1775, its editor, for seven months.

He accepted, in April, 1776, a Lectureship for Sunday and Wednesday evenings, in the French Calvinist Reformed Church, Orange Street, Leicester Fields, London; and continued to minister there for the next two years. In 1776, he published his Compilation of "Psalms and Hymns for Public and Private Worship," on which he had bestowed much labor for some years. It contained 419 hymns, without the names of their authors, and many of the hymns considerably altered. The volume obtained much popularity, and has often been republished.

His health continued to decline, so that he could no longer continue his public ministry. He preached but little after Easter, 1778, and died, as he had lived, full of faith, and hope, and joy, at his retreat at Knightsbridge, near London, August 11, 1778, in the thirty-eighth year of his age.

His "Works" were published, in six volumes, by his friend and admirer, Mr. Walter Row, in 1794. The Collection of Poems in this edition is very inaccurate, and has led to much confusion, both as to text and authorship. A correct edition of his Poems and Hymns was published, in

1860, by Mr. Daniel Sedgwick, of London. Much of his poetry is quite similar to Charles Wesley's, with which, from the period of his conversion, he had been quite familiar. The following well-known hymn (1776), characteristic in style and sentiment, is from his Collection:

"A debtor to mercy alone,
Of covenant-mercy I sing;
Nor fear, with thy righteousness on,
My person and offerings to bring:
The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view.

"The work, which his goodness began,
The arm of his strength will complete;
His promise is Yea and Amen,
And never was forfeited yet:
Things future, nor things that are now,
Not all things below nor above,
Can make him his purpose forego,
Or sever my soul from his love.

"My name from the palms of his hands
Eternity will not erase;
Impressed on his heart it remains,
In marks of indelible grace:
Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

DANIEL TURNER.

1710–1798.

Mr. Turner was a Baptist minister, who, for half a century, had charge of a church at Abingdon, Berkshire, England, where he was universally regarded with respect and

veneration. He was born at Blackwater Park, near St. Albans, Hertfordshire, March 1, 1710. At an early age, he became a member of the Baptist Church of Hemel Hempstead, a short distance to the west of his father's farm, and where, having obtained a good classical education, he kept, in 1738, a boarding-school. Two years later (1740), he removed to Reading, on the Thames, and shortly after (1741) became the pastor of the Hosier Lane Baptist Church. In 1748, he removed to Abingdon, six miles south of Oxford, where he passed the remainder of his long and useful life. He died, on Wednesday, September 5, 1798, in the eighty-ninth year of his age. "His ministerial abilities," says the *Evangelical Magazine*, "useful writings, excellent character, and amiable disposition, rendered him through life universally respected, and hold him up as an example to Christians in general, and Christian ministers in particular."

He published (1739) an "Abstract of Grammar and Rhetoric"; also, "Divine Songs, Hymns, and other Poems" (1747); "A Compendium of Social Religion" (1758); "Letters Religious and Moral" (1766); "Short Meditations on Select Portions of Scripture" (1771); and "Dissertations on Religion" (1775). His "Essays on Religion," in two volumes, appeared in 1780; and his "Expositions on Scripture," in 1790. A volume of his "Poems Devotional and Moral" was privately printed in 1794, several of which were transferred to *The Protestant Dissenter's Magazine*. Nine of his hymns appeared in Rippon's Selection (1787). The following stanzas, on the "Majesty of God," are a fair specimen of his style:

"He speaks! and worlds obedient rise—
Earth, suns and moons, and starry skies;
Anon his word of sovereign power
Sinks them again to rise no more.

"Around his throne, in solemn state,
Myriads of flaming spirits wait,
Swift to obey his sovereign will,
And his high purposes fulfil:—

"His purposes, a vast profound,
With awful darkness veiled around!
Yet wisdom, truth, and mercy, too,
Break with delightful glory through.

"He rules o'er all created things,
O'er meanest worms and mightiest kings,
He leads the stars their ample rounds,
He gives the raging waters bounds.

"Seraphs to him their rapture owe;
His vengeance burns in hell below;
While here to man's apostate race,
His Son reveals his richest grace."

WILLIAM URWICK.

1791–1868.

The Rev. William Urwick, D.D., for half a century, labored as an Independent minister in Ireland, with great success, universally respected and beloved. He was the only living son of William and Elinor (Eddowes) Urwick, of Shrewsbury, Shropshire, England, where he was born, December 8, 1791. He was the great nephew of the Rev. Thomas Urwick (1727–1807), of Clapham, near London. He was of such a puny and sickly constitution, during his boyhood, that his life was frequently regarded as in the utmost peril. In 1799, his father died, but his mother lived to be ninety-five years old. He was sent (1807) to a boarding-school at Worcester, kept by the Rev. Thomas Belsher. The next year he obtained a situation at Birmingham, and, in 1809, became a member of the Independent church under the care of the Rev. John Angell James, whose personal friendship he enjoyed.

After frequent trials of his gifts, Mr. James recommended him as a candidate for the ministry, and, July 29, 1812, he

entered Hoxton Academy, of which, at the time, the Rev. Dr. Robert Simpson was Theological Tutor. In October, 1815, he visited Sligo, in the Northwest of Ireland, and preached for the Independent Church of that town several months. He was ordained their pastor, June 19, 1816. He married, June 16, 1818, Sarah, daughter of Thomas Cooke, of Shrewsbury, whom he had known from his childhood.

After a successful ministry of eleven years, he accepted a call to York Street Chapel, Dublin, and removed thither at the close of October, 1826. Here, for thirty-nine years, he continued the devoted and endeared pastor of the same church, abounding in labors and active in every good project, and rising, steadily and surely, to a position of commanding influence. He received the honorary degree of D.D., in 1832, from Dartmouth College, U. S. A.

He published: "A Concise View of the Doctrine of Scripture concerning the Ordinance of Baptism" (1823); "An Authentic Report of the Easky Discussion" (1825); "The Evils, Occasions, and Cure of Intemperance" (1829); "A Collection of Hymns adapted to Congregational Worship" (1829); "The True Nature of Christ's Person and Atonement" (1831); "One Hundred Reasons from Scripture for believing in the Divinity of Christ" (1832); "Value and Claims of the Sacred Scriptures, and Reasons of Separation from the Church of Rome" (1835); "The Duty of Christians in regard to the Use of Property" (1836); "Extemporary Prayer" (1836); "Grace in the Bud" (1838); "The Saviour's Right to Divine Worship Vindicated" (1839); "God in the Storm" (1839); "The Second Advent of Christ" (1839); "The Captain and his Crew" (1840); "The Ecclesiastical Movement in Scotland" (1843); "The Connection between Religion and the State" (1845); "Divine Laws Ordained for Blessing" (1848); "The Papal Aggression" (1850); "The Triple Crown, or the Power, Course, and Doom of the Papacy" (1852); "China," in "Two Lectures" (1854); "Earth's Rulers Judged" (1855); "Truth and Love,"—"in reply to Dr. Edgar" (1858); "History of Dublin" for the Religious Tract Society; "Independency

in Dublin in the Olden Time" (1862); "Christ's World School," in Verse (1866); and "Biographic Sketches of J. D. La Touche, Esq." (1868).

In the compilation of his Hymn-Book, he examined about 150 volumes, and introduced a few hymns of his own. He had quite a rhyming propensity, particularly in the decline of life. He frequently prepared one or more hymns to be sung on New Year's Day, or on Special Occasions.

On the completion of his fiftieth year of ministerial service, a Jubilee Meeting was held, and, besides numerous flattering testimonials accorded him, he received a gift of £2,000 from his congregation. He now resigned his pastoral charge, but continued in active service as long as his health allowed. He died, at his home near Dublin, July 16, 1868.

The following hymn was prepared for New Year's Day, 1862:

"Hitherto the Lord hath helped us,
Here our souls this morn record;
Hitherto the Lord hath blessed us;
Raise the song with full accord:
Hearts and voices!
All unite to praise the Lord.

"For his mercy, still enduring,
Still his truth and power the same,
Stand for ever firm, assuring
All who love his holy name,
He will never
Let their hope be put to shame.

"Forwards, forwards, then, with gladness,
Gird your loins anew this day;
Rid of doubt, and sloth, and sadness,
Strong in heart, through him, your stay,
Brave the future,
Nor distrust him, come what may."

BENJAMIN WALLIN.

1711–1782.

The congregation that met at Horselydown, London, over whom Benjamin Keach was (1668) ordained pastor, is said to have been the first among the English Baptists that practised singing in public worship. Its introduction occasioned great opposition and a voluminous pamphlet controversy. In 1691, a portion of the church withdrew, and organized a new congregation at Maze Pond, Southwark, where singing was not to be tolerated. Of this congregation, the Rev. Edward Wallin (1678–1733) became the pastor, in 1703.

Benjamin Wallin was his son, and was born (1711) in Southwark, London. By the negligence of a nurse, he became a cripple from infancy. He was educated chiefly by the Rev. John Needham, a Baptist minister of Hitchin, Hertfordshire. Mr. Abraham West, his father's successor (1736), had accepted the charge on condition of the introduction of singing into public worship. He died in 1739, and, the following year, Benjamin Wallin was chosen to the pastorate of the church where he had been trained from infancy.

Of this church, he remained the pastor until his death, February 19, 1782, at the age of seventy-one years,—"a man," says his tombstone, "(human frailty abated) exempt from all the faults, and endowed with all the virtues of a Christian minister."

Besides about twenty occasional Sermons, the first of which was printed in 1746, and the last in 1780 (the most of which were Funeral Discourses), he published several short Essays on Practical Religion, and (1769) a volume of "Lectures on Primitive Christianity," "on the Epistle to the Church at Sardis," and "on the Faithful in the Days of Malachi"; of which a reprint was issued (1801) at Wilmington, Del.

He published also (1850) a volume of "Evangelical

Hymns and Songs, in Two Parts: The First, composed on various Views of the Christian Life and Warfare; The Second, in Praise of the Redeemer: Published for the Comfort and Entertainment of True Christians; with Authorities at large from the Scriptures." The most of the "hymns were composed on special occasions, and with no further design than that of private use." Two of them were contributed by the author to the June Number of the *Gospel Magazine* for 1776. Both hymns were considerably modified. Toplady transferred them both, in this modified form, to his Collection, and thus made them familiar to the churches as now used. As the author was a well-known pastor in London, at the time, it is probable that these modifications were made by himself, or with his sanction. The following hymn, suggested by Rom. vii. 4, 6, was reproduced by Dobell:

"Sing to the Lord, ye heirs of faith!
Of Abraham's chosen seed,
The law, that sentenced you to death,
Is now through Jesus dead.

"Our Surety, by his cross, has broke
The Law's condemning power;
For on himself our sins he took,
And the hand-writing tore.

"He bore our sins and set us free;
No charge on us can lie;
His blood 's an all-sufficient plea
Our souls to justify.

"By legal works no more we strive
To be discharged from guilt;
Dead to the law, to Christ we live,
Whose blood for us was spilt.

"Adore the Father's sovereign love,
Who gave his only Son,
Our curse and misery to remove,
And make his mercy known."

RALPH WARDLAW.

1779–1853.

The Rev. Dr. Wardlaw was born, December 22, 1779, at Dalkeith, Midlothian, Scotland. His mother, Anne Fisher, was the daughter of the Rev. James Fisher, the son-in-law and successor (as Professor of Theology) of the renowned Ebenezer Erskine, the father and founder of the Secession Church of Scotland. He is said, also, to have been a descendant, by his mother, of James V., King of Scotland. Six months after his birth, his father, William Wardlaw (1741–1821), removed to Glasgow, where he became one of its most honorable merchants and magistrates, as well as one of the pillars of the Secession Church.

At eight, he was sent to the High School of Glasgow, and at twelve (1791) to the University of Glasgow, where he graduated, a mere boy (1795). Having experienced the power of divine grace, he entered the Divinity School of the Secession Church, and studied for the ministry under the instruction of the venerable Rev. Dr. Lawson, of Selkirk. As he was about to close his preparatory studies, and apply for license to preach, the Rev. Greville Ewing and the Rev. William Innes left the Established Church, and became (1798) the founders of the Scottish Congregational Denomination. Young Wardlaw became deeply interested in the movement, and connected himself with the Congregational Church in Glasgow, of which Mr. Ewing had become the pastor. He now devoted himself to the gathering of a congregation in North Albion Street, of which he was ordained (February 16, 1803) the pastor. A humble edifice was erected, which the congregation soon outgrew; and, in 1819, a commodious and substantial structure was built in West George Street, which was occupied by one of the largest, most intelligent, and most liberal congregations in the city. In 1811, he was associated with Mr. Ewing as one of the Tutors of the Theolog-

ical School of the denomination,—a position that he continued to fill, almost without additional remuneration, to the end of his life.

As pastor and tutor, he rose steadily and surely to occupy one of the very highest positions of influence outside of the Established Church. Of the Congregational body of ministers, he was the acknowledged leader and chief. As a preacher he was universally popular, being regarded as one of the clearest, as well as most convincing, reasoners, in the Scottish pulpit. As a writer, he exerted a still more powerful influence for good—accurate in his statements, forcible in his arguments, and exhaustive in his discussions. His fame was not confined to Scotland, but extended throughout England, and even New England. Yale College conferred (1818) on him the honorary degree of D.D.

His literary industry was marvelous. His first venture from the press was "A Selection of Hymns for Public Worship," prepared in 1803, to take the place of an inferior Collection, then in use among the Scotch Congregationalists, known as "The Tabernacle Selection." The new book contained 315 hymns and seven doxologies. A few of the hymns were from his own pen. The names of the authors were not given, because, in part, "he found occasion to use such freedom, in enlarging, abridging, and altering, that they could not, with propriety, be assigned to their first composers." The Fifth Edition (1817) contained a "Supplement" of 171 additional hymns. The "Selection" evinces good taste and excellent judgment. It has had a large circulation. Dr. Wardlaw had exhibited a rhyming propensity, while at college, and frequently indulged it, as a recreation, in later years.

He published: "Lectures on Romans iv. 9–25," a Defence of Infant Baptism (1807); "Sermons" (1809); "Discourses on the Principal Points of the Socinian Controversy" (1814); "Unitarianism Incapable of Vindication" (1816): "Expository Lectures on the Book of Ecclesiastes," two volumes (1821); "A Dissertation on the Scriptural Authority, Nature, and Uses of Baptism" (1825); "Man Respon-

sible for his Belief," two Sermons (1825); "XVII Sermons" (1829); "Friendly Letters to the Society of Friends" (1830); "Two Essays on the Assurance of Faith, and on the Extent of the Atonement and Universal Pardon" (1830); "Discourses on the Sabbath" (1832); "Civil Establishments of Christianity Tried by the Word of God" (1832); "Christian Ethics; or Moral Philosophy on the Principles of Divine Revelation" (1833); "National Church Establishments Examined" (1839); "Lectures on Female Prostitution in Glasgow" (1842); "Discourses on the Atonement" (1843); "Life of Joseph and the Last Days of Jacob" (1845); "Congregational Independence" (1848); and an "Essay on the Miracles" (1852). Numerous Articles, also, appeared in periodicals, or as Prefaces and Introductions to other publications. He died December 17, 1853.

After his death, his "Systematic Theology" appeared in 1856–57; "Lectures on the Book of Proverbs," in 1861; "Lectures on the Epistle to the Romans," in 1861; "Lectures on the Prophecies of Zechariah," in 1862; and "Lectures on the Epistle of James," in 1862. "Memoirs of the Life and Writings of the Rev. Ralph Wardlaw, D.D.," by W. L. Alexander, D.D., were published in 1856. The following stanzas are from his 168th hymn, of which the second and third are omitted:

"Contemplate, saints! the source divine,
Whence all your joys have flowed:
With wondering minds and praising hearts,
'Behold the Lamb of God!'

"With holy mind, and heart renewed,
Run ye the narrow road?
His sprinkled blood has cleansed your souls;
'Behold the Lamb of God!'

"Each heavenly blessing ye receive
Through Jesus is bestowed;
In every good your souls possess,
'Behold the Lamb of God!'

"Hope ye, in heaven with God at last
To find your blessed abode?
Still, as the ground of all your hopes,
'Behold the Lamb of God!'"

ISAAC WATTS.

1674–1748.

Isaac Watts is a name of most precious memory. More than two centuries have passed since his birth, and yet no one, even to this day, so often leads the praises of the sanctuary, as the bard of Southampton. "Every Sabbath," wrote Montgomery in 1825, "in every region of the earth where his native tongue is spoken, thousands and tens of thousands of voices are sending the sacrifices of prayer and praise to God, in the strains which he prepared for them a century ago; yea, every day, 'he being dead yet speaketh' by the lips of posterity, in these sacred lays, some of which may not cease to be sung by the ransomed on their journey to Zion, so long as the language of Britain endures."

"Of Watts," said Dr. Dibdin, "it is impossible to speak without veneration and respect. His Hymns are the charm of our early youth; his Logic, the well-known theme of school-boy study; and his Sermons, Essays, and other theological compositions, are a source of never-failing gratification in the advance, maturity, and decline of life. The man at four-score may remember, with gratitude, the advantage of having committed the hymns of this pious man to his infantile memory."

"My grandfather, Mr. Thomas Watts," says Watts, "had such acquaintance with the mathematics, painting, music, and poesy, etc., as gave him considerable esteem among his contemporaries. He was commander of a ship of war (1656), and by blowing up of the ship in the Dutch war he was drowned in his youth." His widow survived until July 13,

1693, taking an active and prominent part in the education of her grandson.

Their son, Isaac Watts, Sr., like his parents, was a thorough Puritan; a deacon, also, in the Congregational Church of Southampton, and eminent for piety. Born in 1652, he came to years during the stormy days of persecution that characterized the later years of Charles II. He married in 1673, and had born to him four sons and five daughters. He was well educated, and addicted to the art of versification. He opened a boarding-school, that soon acquired considerable reputation,—pupils being sent to it even from America and the West Indies. His pastor, the Rev. Giles Say, had been ejected from St. Michael's in 1662; but, in March, 1672, on the "Declaration of Indulgence," had obtained license to preach in his own house. The "Declaration" was recalled in 1674, and the torch of persecution kindled anew.

It was at this crisis, that the child, Isaac Watts, was born, July 17, 1674, in Southampton, Hampshire, England, the first-born of his mother. He was nursed and trained in times that greatly tried men's souls. Mr. Say and deacon Watts were both imprisoned, a short time, for their nonconformity; and tradition has it, that the mother of the poet had nursed him, seated on a stone near the prison door. Under his father's instruction, he developed a remarkable precocity. At the age of four years (1678) he "began to learn Latin," and made rapid progress in elementary knowledge.

He was sent (1680), at six years of age, to the free grammar-school of Southampton, then under the charge of the Rev. John Pinhorne, Rector of All Saints' Church, a gentleman of considerable ability, and much revered in after life by his eminent pupil. Three years later (1683), the persecution of Dissenters in England and Scotland raged furiously. The elder Watts was imprisoned again for six months; and, on being released, was "forced to leave his family, and live privately in London for two years." King Charles II. died, February 6, 1685, and was succeeded by

James II. Mr. Watts remained in London several months later, and probably until milder counsels began to prevail.

Young Watts still continued at the grammar-school, and ("1683 or before") "began to learn Greek"; in 1684–5, he "learnt French," and "1687 or 8," "learnt Hebrew." From a child he had been passionately fond of books, and his rhyming propensity began to be developed as early as his sixth year. The glorious "Revolution" was inaugurated by the landing of the Prince of Orange in England, November 5, 1688, and persecution came to an end. The same year, Watts was brought "under considerable convictions of sin," and (1689) in his fifteenth year "was taught to trust in Christ." He continued under Mr. Pinhorne's instructions ten years (1680–1690).

The remarkable developments of the lad induced Dr. John Speed, a physician of the town, and other admiring friends, to offer him a University course at their expense. But, as this involved a surrender of his non-conformity, and "he was determined to take his lot among the Dissenters," he respectfully and gratefully declined the offer. Having now "made himself master of the Latin, Greek, Hebrew, and French, languages," he "left the grammar-school (1690) and came to London, to Mr. Rowe's, to study philosophy, etc."

The Rev. Thomas Rowe (1657–1705), brother of the Rev. Benoni Rowe, and son of Rev. John Rowe, all of London, at the decease (1678) of the learned Rev. Theophilus Gale, took charge of the Academy, taught by the latter at Newington Green ; which he removed, first to Clapham, Surrey, and, at the Revolution (1688), to "Little Britain," in the immediate vicinity of St. Paul's Church, and the present site of the General Post-Office, St. Martin's-le-Grand, London. Here Watts resided until the early part of 1694, most diligently and successfully prosecuting his studies. A manuscript volume, containing twenty-two of his Latin Essays, on physical, metaphysical, ethical, and theological theses, is extant. Dr. Samuel Johnson says, they "show a degree of knowledge, both philosophical and theological, such as very few attain by a much longer course of study."

Mr. Rowe, his teacher, was the pastor of an Independent church worshiping in Girdler's Hall, on the east side, near London Wall. Here Watts worshiped during his student life in London, and here, December, 1693, in his twentieth year, he first made a public profession of religion. In April, 1694, having finished, with the greatest credit, his academic career, including a thorough course of theological study, and being enfeebled by excessive application, he returned to his father's house at Southampton for rest and recreation—a slender youth, scarcely more than five feet in height, and yet one of the ripest scholars of his age anywhere to be found in the kingdom.

From the age of fifteen (1689), he had enlivened the severity of study by essays in poetry, both English and Latin. In allusion to these early efforts of his muse, Dr. Samuel Johnson says,—"his diction, though perhaps not always exactly pure, has such copiousness and splendor, as shows that he was but a very little distance from excellence." So refined an ear must have taken no little offence at the rude and uncouth psalmody to which the humble congregation of Independents at Southampton were restricted. It is more than probable, that they still sung Rouse's versions of the Psalms. The day of hymn-books had not yet come. Joseph Stennett's "Hymns for the Lord's Supper" did not appear until 1697. John Mason's "Songs of Praise" had appeared in 1683, but as yet had been little used among the Dissenters, as Mason belonged to "The Church." Tate and Brady's "New Version" of the Psalms was not authorized until 1696. The "Old Version" of Sternhold and Hopkins still kept its place in the churches of the Establishment. Possibly this "Old Version" may have been in use among the Independents, to some extent. Patrick's Version was just then (1694) passing through the press.

The Rev. John Morgan, of Romsey, Hampshire, says: "The occasion of the Doctor's hymns was this, as I had the account from his worthy fellow-laborer and colleague, the Rev. Mr. Price, in whose family I dwelt above fifty years ago. The hymns, which were sung at the Dissenting meet

ing-house at Southampton, were so little to the taste of Mr. Watts, that he could not forbear complaining of them to his father. The father bade him try what he could do to mend the matter. He did, and had such success in his first essay, that a second hymn was earnestly desired of him, and then a third and fourth, etc., till, in process of time, there was such a number of them as to make up a volume." This letter was addressed to the Rev. Dr. Thomas Gibbons, and published (1780) in his "Memoirs of Dr. Isaac Watts." Tradition, also, reports, that the first hymn thus composed was that excellent lyric,

"Behold the glories of the Lamb," etc.,

a tradition to be traced, probably, to the fact, that this is the first hymn, numerically, of his first Book. The only one of his "Hymns," to which a date was affixed by the author, is the sixty-second of his second Book,—

"Sing to the Lord, ye heavenly hosts!" etc.,—

which was "made in a great sudden storm of thunder, August the 20th, 1697," at Stoke Newington, near London, where he was then residing.

During the thirty months of his sojourn at home (1694–1696), Watts continued the prosecution of his studies, as well as the composition of his "Hymns and Spiritual Songs." In his brief "Memoranda," he says: "Came to Sir John Hartopp's, to be a tutor to his son, at Newington, October 15, 1696." Sir John was one of the most eminent among the lay non-conformists of the period. He was an intimate friend of the renowned Rev. Dr. John Owen, of whose church he was a member. His wife, Elizabeth, was a daughter of the Lord General Charles Fleetwood, whose second wife, Bridget Cromwell, was the eldest daughter of the Protector, Oliver Cromwell. Fleetwood and his wife had both died, the former only four years before (1692). Stoke Newington was a rural suburb of the metropolis, a few miles to the north.

In this pleasant retreat, and in the midst of a charming circle of highly-cultured Christian people, Watts found a delightful home for the greater part of six years. Sir John's family worshiped with Dr. Isaac Chauncey's congregation at the house of a Dr. Clarke, in Mark Lane, near the Tower of London. Here Watts preached his first sermon, on his birth-day, July 17, 1698; and, the next month, on a visit home, preached several times at Southampton. The next February (1699), he was chosen and began to preach as Dr. Chauncey's Assistant, at Mark Lane Church, occupying the pulpit every Sabbath morning. The same year, he began to be affected with the infirmity from which he suffered during the most of his subsequent life. It returned upon him, in the summer of the following year (1700), and still more severely in 1701. From June to November, he was obliged to decline all public services, passing his time at Bath, Southampton, and Tunbridge.

Dr. Chauncey resigned the pastorate in April, 1701, and Watts, on his return to Newington, in November, was called, January 15, 1702, to be his successor. He was ordained, March 18, 1702, ten days after the decease of King William. He was preceded in the pastorate by the eminent divines, Joseph Caryl and John Owen, as well as David Clarkson and Isaac Chauncey. He entered upon his work with much self-distrust and trembling. Again his health gave way, and in September he was laid aside by "violent Gaundice and cholic," from which he suffered, more than two months. Leaving Newington, he became the guest of Mr. Thomas Hollis, residing in the spacious street called "The Minonis," near the Tower. The son of Mr. Hollis became a distinguished benefactor of Harvard College.

His constitution had become so enfeebled by disease, that, in June, 1703, the Rev. Samuel Price, a native of Wales, was chosen his assistant. His infirmities having, for four years, prevented his application to study, he now, December, 1703, began to employ an amanuensis, to read to him and write for him. In June, 1704, the congregation

removed from Mark Lane to Pinners' Hall, Old Broad Street, in the very heart of the city, a place of hallowed memories to the Dissenters. After much importunity on the part of friends and admirers, he ventured to appear in print, and, December, 1705, published his "Horæ Lyricæ; Poems, chiefly of the Lyric Kind." The book was well received, and his reputation as a lyric poet was established. It brought him many flattering encomiums, and eight editions were called for during the author's life-time.

His brother, Enoch, residing at Southampton, had written to him, in March, 1700, urging him, at much length, and with a very plausible show of argument, "to oblige the world by showing it" his "hymns in print." The success of the "Lyrics" now determined him no longer to delay the publication of the Hymns, the most of which had been written before the century commenced. He had, however, many misgivings as to the popular verdict. In a Prefatory Essay, he sought most carefully to disarm criticism. He refers to the wretched state of the prevalent psalmody, and says: "Many ministers, and many private Christians, have long groaned under this inconvenience, and have wished, rather than attempted, a reformation. At their importunate and repeated requests, I have, for some years past, devoted many hours of leisure to this service."

He protests that he has sought to bring the hymns down to the capacity of the people: "The metaphors are generally sunk to the level of vulgar capacities. I have aimed at ease of numbers and smoothness of sound, and endeavored to make the sense plain and obvious. If the verse appears so gentle and flowing as to incur the censure of feebleness, I may honestly affirm, that sometimes it cost me labor to make it so. Some of the beauties of poesy are neglected, and some wilfully defaced; I have thrown out the lines that were too sonorous, and have given an allay to the verse, lest a more exalted turn of thought, or language, should darken or disturb the devotion of the weakest souls." It was this very process, doubtless, that gave his hymns such a marvelous adaptation to the wants of the

worshipers, and made them such universal favorites from the first. They were immeasurably in advance of everything of the kind then known; and they struck a chord that, even now, has not ceased to vibrate.

His "Hymns and Spiritual Songs: In Three Books," first appeared in July, 1707. The work contained 222 hymns, including 12 doxologies. A new edition was soon called for. It was issued in April, 1809, corrected and much enlarged. To the first book were added 72 new hymns; 60 to the second; 3 to the third; besides 3 new doxologies and 4 "Hosannas." The text of the former edition had been carefully revised and corrected. Fourteen imitations of the Psalms were omitted, in order to be incorporated in his contemplated Book of Psalms. The new hymns were also printed in a "Supplement."

The hymn-book had hitherto been unknown in public worship. Neither Mason's "Songs of Praise," nor Stennett's "Hymns for the Lord's Supper," had been adopted as vehicles of public praise. No other book, then extant, was adapted to this service. Watts is conceded to have been the Great Reformer of Public Worship, in the matter of united Praise. He is the Father of Hymnody and its chief promoter. "Dr. Watts," says Montgomery, "may almost be called the inventor of hymns in our language; for he so far departed from all precedent, that few of his compositions resemble those of his forerunners,—while he so far established a precedent to all his successors, that none have departed from it, otherwise than according to the peculiar turn of mind in the writer, and the style of expressing Christian truths employed by the denomination to which he belonged."

Montgomery does not hesitate to speak of Watts, as "the greatest name among hymn-writers,"—"since it has pleased God to confer upon him, though one of the lea t of the poets of his country, more glory than upon the greatest either of that or any other, by making his 'Divine Songs' a mo e abundant and universal blessing, than the verses of any uninspired penman that ever lived."—"We say this,

without reserve, of the materials of his hymns; had their execution always been correspondent with the preciousness of these, we should have had a 'Christian Psalmist' in England, next (and that only in date, not in dignity) to the 'Sweet Singer of Israel.'"

At the close of September, 1708, his congregation took possession of their new house of worship, Duke's Place, Bury Street,—erected on a piece of ground leased of Mr. Charles Great, previously occupied as his garden. It was forty by fifty feet, and had three large galleries. They continued to worship here during the remainder of Watts' life. At the end of the year 1710, he removed his lodgings from the house of Mr. Hollis, to that of Mr. Bowes.

His malady again made inroads upon his health, and returned upon him, in the autumn of 1712, with such violence, as to unfit him for all public service. A violent fever, and a consequent distressing neuralgia, so overpowered him, as to deprive him, at times, of all apparent consciousness. At the request of Watts himself, his assistant, Mr. Price, was ordained, March 3, 1713, his co-pastor.

Sir Thomas Abney, a member of Parliament, and formerly (1700) Lord Mayor of the City of London, was a devout non-conformist. He had an estate at Theobalds, Hertfordshire, adjacent to the ruins of Lord Burleigh's Palace, in the immediate vicinity of Cheshunt and Waltham Park. His first wife was the daughter of the learned Rev. Joseph Caryl. In 1700, at the age of sixty-one, he married Mary Gunston, the sister of Thomas Gunston, Esq., "who died November 11, 1700, when he had just finished his seat at Newington,"—the manor-house of Stoke Newington. Both Gunston and his sister, Lady Abney, who inherited the estate, were special friends of Watts, who wrote an Elegiac Poem, on the occasion of his death, and dedicated it to "Lady Abney, Lady Mayoress of London." After Watts had been prostrated by severe illness, Sir Thomas, in 1713, invited him to his seat at Theobalds, with the hope that the change might be beneficial. He accepted the invita-

tion. Many years afterwards, he said to Lady Huntingdon,—"This day thirty years I came hither to the house of my good friend Sir Thomas Abney, intending to spend but one single week under his friendly roof, and I have extended my visit to the length of exactly thirty years." It was a delightful rural retreat, much resorted to by the London gentry, and the abode of the choicest society. With a generosity unbounded, and a tenderness most exemplary, the noble baronet and his family ministered to their beloved guest, supplying his every want, and alleviating to the utmost the severity of his malady.

During a period of four years (1712–1716), Watts was laid aside from all public work. He ministered as his patron's chaplain, and, when possible, preached a parlor sermon, on the evenings of the Lord's Days. In 1716, he published his "Guide to Prayer." Much of his leisure at Theobalds, when convalescent, he employed in the completion of his "Psalms." In the Preface to his "Hymns" (1707), he had said: "After this manner should I rejoice to see a good part of the book of Psalms fitted for the use of our churches, and David converted into a Christian; but, because I can not persuade others to attempt this glorious work, I have suffered myself to be persuaded to begin it, and have, through divine goodness, already proceeded half way through."

The work was at length prepared for publication, and issued at the opening of the year 1719. The Preface and Advertisement are dated December 1, 1718. In the Preface, after a kindly reference to Sir John Denham, Mr. Milbourne, and Mr. Tate and Dr. Brady, he says: "I have not refused, in some few psalms, to borrow a single line or two from these three authors; yet I have taken the most freedom of that sort with Dr. Patrick, for his style best agrees with my design, though his verse be generally of a lower strain." The Rev. Dr. John Patrick, a brother of Bishop Simon Patrick, had, in 1694, published "The Psalmes of David, in Metre," of which Watts, in his Preface, says: "He hath made use of the present language of

Christians in several Psalms, and left out many of the Judaisms. This is the thing that hath introduced him into the favor of so many religious assemblies; even those very persons, that have an aversion to sing anything in worship but David's psalms, have been led insensibly to fall in with Dr. Patrick's performance, by a relish of pious pleasure; never considering that his work is by no means a just translation, but a paraphrase."

The design of Watts was, "to accommodate the Book of Psalms to Christian worship; and, in order to this,"—"to divest David and Asaph, etc., of every other character but that of a psalmist and a saint, and to make them always speak the common sense of a Christian." "With this view," he says, "I have entirely omitted some whole Psalms, and large pieces of many others; and have chosen, out of all them, such parts only as might easily and naturally be accommodated to the various occasions of the Christian life, or at least might afford us some beautiful allusion to Christian affairs. These I have copied and explained in the general style of the gospel."—"I have chosen rather to imitate than to translate; and thus to compose a Psalm-book for Christians after the manner of the Jewish Psalter." "I have expressed myself, as I may suppose David would have done, had he lived in the days of Christianity."—"In all places, I have kept my grand design in view, and that is, to teach my author to speak like a Christian."

It was a great innovation. It encountered a world of prejudices, well-nigh inveterate—prejudices, that, even to this day, maintain their hold upon large and respectable bodies of Christian people. To meet these difficulties, and overcome them, to counteract these prejudices, or mitigate their severity, and to defend his work against all opposition, he prepared, "at the request of several ministers and private Christians who practised psalmody in this method themselves," and soon after published, "A Short Essay toward the Improvement of Psalmody"; having, in the Preface to his "Psalms," begged his readers to suspend their censures of his work, "till," he says, "they have read

my Discourse of Psalmody, which I hope will shortly be published."

The "Psalms" was a work far in advance of anything previously published "for the service of song in the house of the Lord." He was admirably qualified for it, possessing, as he did, a thoroughly educated and classical mind, great familiarity with the Hebrew text, a remarkable facility of versification, a lively imagination, a refined ear, a thorough acquaintance with the poetic literature, sacred and profane, of the age, and a cultivated poetic taste,—the whole sanctified by "an unction from the Holy One," by constant and devout intercourse with the spiritual world, and by a glowing zeal for the universal spread of the Gospel among his fellow-men.

The "Hymns" had prepared the way for the "Psalms," and excited large expectations in the circle of his particular friends. An edition of four thousand copies was sold the first year. Gradually the book supplanted Patrick, and Rouse, and Sternhold; and was adopted by a large proportion of the Dissenting congregations of the metropolis. It became popular throughout the kingdom, and in the British Colonies of the New World. Together with the "Hymns" it has been issued in numberless editions. Millions of copies have been circulated. It still commands an immense sale. For a hundred years and more after its first appearance, scarcely anything in the way of a Compilation appeared among the Dissenters (the Wesleyans excepted), but as "A Supplement to Watts." Watts supplanted all his predecessors, save in "The Establishment"; but, to this day, has never himself been supplanted. The use of "Watts' Psalms and Hymns" so generally among the Dissenting churches of England had much to do in keeping alive the flame of true devotion, during the long period of formalism that characterized much of the eighteenth century. And now, though new compilations of hymns have, during the present century, been continually seeking the patronage of the churches, not one of them can obtain or secure it among the Congregational,

Presbyterian, or Baptist Churches of England and America, that is not largely composed of Watts' inimitable Spiritual Songs. To this day, Isaac Watts remains the peerless "Poet of the Sanctuary."

But the most widely circulated of all his publications, and, in some respects, the most useful, was his "Divine and Moral Songs for the Use of Children," that appeared in 1720, though the greater part had been composed several years before. An immense number of copies of this little book have been put in circulation; hundreds of thousands are printed yearly. The "Songs" have exerted an incalculable influence for good over the infantile minds of at least five generations. They have been translated into a large number of European and other languages, and are known and loved throughout the world. "For children," says Dr. Samuel Johnson, "he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion, and systems of instruction, adapted to their wants and capacities, from the dawn of reason, through its gradations of advance in the morning of life. Every man, acquainted with the common principles of human action, will look with veneration on the writer, who is at one time combating Locke, and at another making a Catechism for Children in their fourth year. A voluntary descent from the dignity of science is perhaps the hardest lesson that humility can teach."

In 1722, his venerated friends and patrons, Sir John Hartopp, and Sir Thomas Abney, both died. Lady Abney subsequently divided her time between Theobalds and her own manor-house at Stoke Newington, when in the country, and her house in Lime Street, when in the city,—from all which places Watts dates his letters and his publications. His health, though much improved since 1716, continued very precarious. "I am continually prevented," he says, in an address to his people, February 21, 1721, "in my design of successive visits to you, by the want of active spirits while I tarry in the city; and, if I attempt to stay but a week or ten days there, I find a sensible return of

weakness; so that I am constrained to retire to the country air, in order to recruit and maintain this little capacity of service." He preached whenever on the Sabbath it was possible, though in great weakness; but frequently he was kept from the pulpit for weeks and months.

To compensate for the lack of public service, he occupied his time, when practicable, in the preparation of useful publications. Several volumes of "Sermons" were thus given to his people and the world, during the last twenty-five years of his life. His "Logic" was issued in 1724; his "Book of Catechisms," in 1728; his "Short View of Scripture History," in 1730; his "Philosophic Essays," in 1732; his "Miscellaneous Thoughts in Prose and Verse," in 1734; his "Ruin and Recovery of Mankind," in 1740; and his "Improvement of the Mind," in 1741. Numerous Essays, on a great variety of subjects, theological, ecclesiastical, philosophical, and political, were also issued by the godly recluse,—several of them on the philosophy of the doctrine of the Trinity.

He was honored, in 1728, by both the Universities of Edinburgh and Aberdeen, with the honorary degree of D.D. He took a deep interest in the progress of religion, both at home and abroad. He corresponded with a number of the leading clergymen of New England, including the Mathers, President Williams, and Jonathan Edwards; also with Governor Belcher. He was profoundly moved by the news of "The Great Awakening" in New England, in 1740, and by the itinerant operations of the Wesleys, Whitefield, and their coadjutors. In Dr. Doddridge and his Academy, he took a very deep interest, as indeed in all that pertained to the advancement of the Redeemer's kingdom. At Stoke Newington manor-house, where principally he resided from and after 1735, he was continually sought, for advice and counsel, and for the pleasure of his acquaintance, by all classes. Greatly revered and loved, as well as highly honored, by an ever-widening circle of friends and admirers, in and out of the Establishment, and recognized everywhere as the Patriarch of the Dissenting clergy, he spent the last

few years of his life in this delightful retreat. Gradually he declined in strength, but not a cloud darkened his sky, not a doubt disturbed the serenity of his peace. He died on the afternoon of Friday, November 25, 1748, in the seventy-fifth year of his age. A great concourse of sincere mourners attended the body to its final resting-place in Bunhill Fields, and a monument to his memory was erected in Westminster Abbey.

In a little more than forty years, he had issued fifty-two distinct publications. His collected "Works," edited by the Rev. Drs. David Jennings and Philip Doddridge, were published (1753) in six quarto volumes. They have frequently been reprinted. "I question," says Dr. Jennings, "whether any author before him did ever appear with reputation on such a variety of subjects as he has done, both as a prose-writer and as a poet. However, this I may venture to say, that there is no man now living (1753), of whose works so many have been dispersed both at home and abroad, that are in such constant use, and translated into such a variety of languages." "Few men," says Dr. Johnson, "have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons, to the enlightened readers of Malebranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the science of the stars." "He was one of the first authors that taught the Dissenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteness, was commonly obscured and blunted by coarseness and inelegance of style. He showed them that zeal and purity might be expressed and enforced by polished diction."

He was not only a polished writer, but, in his best days, an impressive preacher. A thin, spare man, scarcely more than five feet in stature, his "bodily presence" was "weak"; his forehead was low, his cheek-bones rather prominent, his eyes small and gray, and his face, in repose, of a heavy as-

pect. But his voice was distinct and musical, he was an adept in the art of pronunciation, his delivery was grave and solemn, and his manner indicative of a glowing zeal for God and the souls of men. He was one of the purest, as he was one of the most modest and amiable, of men.

In the "Preface" to his "Miscellaneous Thoughts," March, 1734, he says: "I make no pretences to the name of a poet, or a polite writer, in an age wherein so many superior souls shine in their works through this nation." "I can boast of little more than an inclination and a wish that way." Yet Dr. Johnson truly says, in his "Lives of the English Poets": "As a poet, had he been only a poet, he would probably have stood high among the authors with whom he is now associated." He was wont to attach to his printed sermons a hymn designed to accompany their delivery, and probably written at the same time. As a whole, they do not compare with his other hymns. Some of them have been taken to fill up the gaps in his hymn-book, occasioned by the transfer of several of his hymns to his Book of Psalms.

"Oh! that I knew the secret place," etc.,

was written to accompany a sermon (1721) on "Sins and Sorrows spread before God," from Job xxiii. 3, 4.

"O happy soul, that lives on high," etc.,

follows two sermons (1721) on "The Hidden Life of a Christian," from Col. iii. 3.

"What shall the dying sinner do?" etc.,

accompanies his three sermons (1723) on "A Rational Defence of the Gospel," from Rom. i. 16.

"Jesus! thy blessings are not few," etc.,

also, is based on Rom. i. 16, and follows a sermon (1723) entitled, "None excluded from Hope."

"Am I a soldier of the cross," etc.,

grew out of a sermon (1727) on "Holy Fortitude, or Remedies against Fear," from 1 Cor. xvi. 13.

"Father of glory! to thy name," etc.,

is the sequel to a sermon (1727) on "The Doctrine of the Trinity, and the Use of it; or, Access to the Father, through Christ, by the Holy Spirit," from Eph. ii. 18.

The first two lines of the 100th Psalm, as commonly sung,—

"Before Jehovah's awful throne,
Ye nations! bow, with sacred joy,"

were written by the Rev. John Wesley, and substituted by him for the lines, as written by Watts,—

"Nations! attend before his throne,
With solemn fear, with sacred joy."

Wesley, also, wrote the following stanza,—

"He dies, the Friend of sinners dies!
Lo! Salem's daughters weep around:
A solemn darkness veils the skies,
A sudden trembling shakes the ground!"

and substituted it for the stanza, as written by Watts,—

"He dies, the heavenly Lover dies!
The tidings strike a doleful sound
On my poor heart-strings; deep he lies
In the cold caverns of the ground."

The hymn beginning with

"Sinner! oh! why so thoughtless grown,"

is properly a reconstruction (by Dr. Rippon, 1787, probably) of a lyric by Watts, beginning with

"Oh! why is man so thoughtless grown?"

entitled, "The hardy Soldier," and inscribed "to the Right Honorable John, Lord Cust, at the siege of Namur," and written, therefore, in July or August, 1695.

Many of his hymns give evidence of his love of natural scenery. The beautiful hymn,

"There is a land of pure delight," etc.,

is said to have been written in his father's house at Southampton, in a room overlooking the river Itchen, with the charming Isle of Wight in the distance, and suggesting very naturally the couplet,

"Sweet fields, beyond the swelling flood,
Stand dressed in living green."

Possibly, the "sweet fields" were a portion of "the green glades of the New Forest," on the other side of the river and harbor. The quiet waters of the harbor, doubtless, suggested the familiar stanza,—

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

GEORGE WEISSEL.

1590–1635.

The Rev. George Weissel was a German Protestant divine of the early part of the seventeenth century. He was born (1590) at Domnau, Prussia. Very few particulars of his life have been preserved. At an early age he developed a remarkable poetic talent, and had the gift of inspiring others, Simon Dach particularly, with something of his own enthusiasm for the divine art. At the age of thirty-three, after long years of careful preparation for the clerical profession, he was appointed to a ministerial charge in Königsberg, Prussia. He was subjected to many trials during the "Thirty Years' War," and died in great peace

at Königsberg, August 1, 1635. His celebrated and popular Advent Hymn,

"Macht hoch das Thor, die Thüren weit," etc.,
["Lift up your heads, ye mighty gates!"—Tr. C. WINKWORTH],

was composed about 1630.

CHARLES WESLEY.

1708–1788.

CHARLES WESLEY, in the number of his compositions, greatly exceeds any other hymn-writer in the English language. To the Wesleyans of every name throughout the Christian world, he is the Father of Sacred Song. Thomas Jackson, his biographer, says:

"It is as a writer of devotional poetry, that Mr. Charles Wesley will be permanently remembered, and that his name will live in the annals of the Church. In the composition of hymns adapted to Christian worship, he certainly has no equal in the English language, and is perhaps superior to every other uninspired man that ever lived. It does not appear, that any person besides himself, in any section of the universal Church, has either written so many hymns, or hymns of such surpassing excellence." "During the last fifty years [1841], few Collections of Hymns, designed for the use of evangelical congregations, whether belonging to the Established Church, or to the Dissenting bodies, have been made, without a considerable number of his compositions, which are admired in proportion as the people are spiritually-minded. His hymns are, therefore, extensively used in secret devotion, in family-worship, and in public religious assemblies. Every Sabbath-day, myriads of voices are lifted up, and utter, in the hallowed strains which he has supplied, the feelings of penitence, of faith,

of grateful love, and joyous hope, with which the Holy Ghost, the Lord and Giver of life, has inspired them; and are thus in a course of training for the more perfect worship of heaven." "As long as the language in which they are written is understood, and enlightened piety is cherished, the hymns of this venerable man will be used as a handmaid to devotion."

Charles Wesley was born, December 18, 1708, in the humble rectory of Epworth, Lincolnshire. His father, Samuel Wesley (*q. v.*), was the Rector of the parish. His mother, Susannah, was a daughter of the Rev. Samuel Annesley, LL.D., one of the most eminent divines among the Dissenters, and whose father was a brother of Arthur, the first Earl of Anglesea. Charles was the youngest, save one (Kezia), of nineteen children, of whom only ten survived their infancy,—seven daughters and three sons, Samuel, John, and Charles.

Such was the improvidence, in some respects, of the father, so numerous were his dependents, and so small his income, that their condition was exceedingly straitened, and their struggles with poverty seldom intermitted. They had scarcely any intercourse with Dissenters, and were rigidly attached to the Church of England. The father had become extensively known as a ready writer of poetry, and the mother was a strenuous Jacobite.

The utmost method and system prevailed in the household, and both he and his brother, John, were trained to strict habits of regularity. The first eight years of his life were passed at home, under the tuition of his mother. John, five years his senior, had been sent (1714) to the Charterhouse School, in London; and, two years later (1716), Charles was entered at Westminster School, of which his eldest brother, Samuel (then about twenty-five years old, and by whom he was at first supported there), was one of the teachers.

While the boy was thus laying the foundation of his later eminence, Garret Wesley, or Wellesley, a gentleman of large fortune residing at Daugan, Ireland, and who was

M. P. for the county of Meath, having no issue, wrote to the Rev. Samuel Wesley, of Epworth, offering, if he had a son named Charles, to adopt him as his heir. As the boy was yet too young to answer for himself, his Irish patron, for several years, contributed to his support. At length, Mr. G. Wesley in person made the offer to the boy, who, on consideration, gratefully declined it. Whereupon Mr. Wesley bequeathed his estates with his name to his cousin, Richard Colley, who, in 1746, was raised to the peerage as Baron Mornington; his son, Garret, in 1760, was created Earl of Mornington, and was the father of Arthur, the renowned Duke of Wellington.

Charles, in 1721, was admitted as one of the King's scholars in St. Peter's College, and his expenses were borne by the foundation. His stay at Westminster was prolonged ten years, during which he was thoroughly fitted for the University. In 1726, being in his eighteenth year, he was elected to Christchurch College, Oxford, as his brother, John, had been five years before. The latter, having now graduated, had just obtained a fellowship in Lincoln College. "My first year at college," says Charles, "I lost in diversions; the next I set myself to study." "He pursued," says John, "his studies diligently, and led a regular, harmless life; but, if I spoke to him about religion, he would warmly answer,—'What? would you have me to be a saint all at once?' and would hear no more." John left Oxford in August, 1727, and did not return until November, 1729. Early in his third year, Charles entered (1729) upon a methodical and serious mode of life. "Diligence," he says, "led me into serious thinking; I went to the weekly sacrament, and persuaded two or three young students to accompany me, and to observe the *method* of study prescribed by the statutes of the University. This gained me the harmless name of Methodist. In half a year [after this] my brother left his curacy at Epworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men."

Charles Wesley, it thus appears, was the first "Methodist." This was in the spring of 1729, to which date, therefore, the rise of "Methodism," as a great ecclesiastical movement, and a religious denomination, is to be traced. Charles began it, and John controlled and shaped it. Besides the two brothers Wesley, the little band included only William Morgan and Robert Kirkham. Charles took his degree of B.A., the same year, and presently began to take pupils—still prosecuting his studies for orders. His father died April 25, 1735, and the family home at Epworth was broken up. Charles had graduated, M.A., in 1732, and had continued his work as a tutor. When John, in 1735, concluded to go to Georgia as a missionary, Charles was induced to accompany him, as secretary to Governor Oglethorpe. Though he had "exceedingly dreaded entering into holy orders," his scruples were now overcome, and he was ordained, in September, a deacon, by the Rev. Dr. John Potter, Bishop of Oxford, and, the Sunday following, priest, by the Rev. Dr. Edmund Gibson, Bishop of London.

Mr. Wesley embarked, October 14, 1735, and sailed from Gravesend, on the 22d, but did not leave Cowes until December 10, arriving, after a stormy passage, February 5, 1736, in the Savannah river. He was stationed at Frederica. After a stay of but little more than six months, he sailed from Charleston, August 16th, in the *London Galley*, for London. The vessel was compelled, September 24, to put in at Boston, Mass., where he remained a month, reaching England, after a most perilous voyage, December 3, 1736. The year following he spent at London, Oxford, and Tiverton, visiting friends, and waiting on the Board of Trade. In the spring of 1738, he was prostrated by severe illness. Heretofore, he had espoused the doctrines of the Rev. William Law, and had rested in a legal righteousness. During his illness, under the instructions of the godly Moravian, Peter Böhler (who had selected him as his English teacher), and those of his simple-minded host at London, Mr. Bray, a brazier, he was brought to renounce his self-righteousness, and to obtain joy and peace in believing, on Whitsunday,

May 21, 1738. To this date he looked back ever afterwards, as the era of his conversion.

Recovered from his illness, he became, at the close of July, a curate for Mr. Stonehouse, the Vicar of St. Mary's, Islington, who subsequently became a Moravian. Meeting with much opposition from a portion of the parish and his diocesan, he continued there only eight or nine months. Following the example of Whitefield, he now resorted to the fields, and, June 24, 1739, he preached to thousands at Moorfields. From this time forth, he gave himself, with all his powers, to the work of an evangelist—going everywhere, all over the kingdom and the principality of Wales, extending his labors into Ireland, with manifold success, and no small tribulation. In all these respects he vied with his elder and more noted brother, John, whom, in some respects, he excelled as a popular preacher.

On one of his tours, he came to Bristol, July 31, 1745, where and when he formed the acquaintance of Marmaduke Gwynne, Esq., of Garth, sixteen miles from Brecon, South Wales,—a gentleman of fortune, of high social position, and a magistrate, who had been converted to Methodism, under the preaching of Howell Harris. Some two years later, Mr. Wesley, on his way to Ireland, visited Mr. Gwynne at Garth, and became enamored with his daughter, Sarah. Repeated visits of the itinerant preacher to Garth, and of Mr. Gwynne with his daughter to London, followed, resulting in Wesley's marriage, April 8th, 1749, to Miss Gwynne, by his brother, John. The bride was twenty-three years old, and her husband in his forty-first year. The marriage was in all respects suitable, congenial, and of happy results. Eight children were born to them, of whom only the youngest three, Charles, Sarah, and Samuel, survived their infancy.

At the close of 1756, Mr. Wesley ceased to itinerate, confining his labors mostly to Bristol, the home of his family, and London, to which he made frequent official visits. Mrs. Gumley [Miss Degge], the aunt of Lady Robert Manners, in 1771, presented Mr. and Mrs. Charles Wesley with a

twenty years' lease of her town residence, richly furnished; which henceforth became their home. It was in Chesterfield Street, Marylebone, near Regent's Park, and three miles from "The Foundry," John's London home. In 1777, the lease of the Foundry expired, and the commodious City Road Chapel was built. In these two renowned localities, or in some other of the city chapels, Mr. Wesley, when not disabled by disease, ordinarily preached twice on the Sabbath, during the remainder of his life. Though of a frail body, and a life-long victim of disease, he was spared to a good old age,—dying at his house in Chesterfield Street, Saturday, March 29, 1788, in his eightieth year. His remains were interred in Marylebone churchyard.

Like his brother, John, and the great hymnist, Watts, he was considerably below the middle stature, and, though stouter than John, not at all corpulent. He was short-sighted, abrupt, and impetuous, without affectation. His simplicity, integrity, frankness, and amiability were marked. In the words inscribed on the memorial Tablet, City Road Chapel, "as a preacher, he was eminent for abilities, zeal, and usefulness, being learned without pride, and pious without ostentation."

Charles Welsey was the son of a poet, and the younger brother of a poet. Yet he seems not to have practised the divine art himself until long after the completion of his University career, and his entrance on the work of the ministry. His first hymn, so far as known, is his "Hymn for Midnight," beginning with

"While midnight shades the earth o'erspread,"

and written early in 1737, in his twenty-seventh year. The experience of divine grace, to which he ever afterwards referred as the date of his conversion and true regeneration, May 21, 1738, stirred up within him the gift of holy song. From that day until the very day of his death, this gift was in lively and almost constant exercise. He seemed to think, to speak, to write, in poetic numbers, with a facility and propriety, of which there are to be found but few examples.

A compilation of seventy psalms and hymns was published by the brothers, John and Charles, anonymously, in 1738. None of these were composed by Charles Wesley; 33 were from the pen of Dr. Watts, and 13 from Tate and Brady's Version. A volume of 223 pages and 139 hymns, entitled, "Hymns and Sacred Poems," followed in 1739, the most of it original; fifty of the pieces were written by Charles, among which were:

"Christ, the Lord, is risen to-day," etc.,
"Hail the day that sees him rise," etc.,
and
"Hark! the herald angels sing," etc.

The following year (1740), another volume of 209 pages and 96 hymns, with the same title, made its appearance, in which were first issued:

"Christ! whose glory fills the skies," etc.,
"Depth of mercy, can there be," etc.,
"Jesus, Lover of my soul!" etc.,
and
"Oh! for a thousand tongues to sing," etc.

The last of these hymns was written "On the Anniversary of" his "Conversion"; having, in the original, eighteen stanzas. An enlarged edition of the "Collection" of 1739, containing 96 hymns, was issued in 1741, and one, still larger, in 1743. The latter edition included several of Charles Wesley's hymns, among them his Ascension hymn, beginning with

"Our Lord is risen from the dead."

In 1741, he published, also, his 38 "Hymns on God's Everlasting Love," of which an enlarged edition was issued in 1756, to which the Church is indebted for that admirable hymn,

"Sinners! turn, why will ye die?" etc.

A fourth volume of 155 "Hymns and Sacred Poems" was brought out in 1742, in which appeared:

"Oh! for a heart to praise my God," etc.,
"Oh! that my load of sin were gone," etc.,

and

"Vain, delusive world! adieu!" etc.

"An Elegy on the Death of Robert Jones, Esq.," in about 600 lines, by Charles Wesley, bears date, 1742, and was included (1744) in the third volume of Mr. Wesley's "Collection of [213] Moral and Sacred Poems from the most Celebrated English Authors," in which also appeared several other pieces from the pen of Charles. Eighteen "Hymns for the Nativity" appeared in 1744, including

"Come, thou long-expected Jesus!" etc.,

and

"Light of those whose dreary dwelling," etc.

His eleven "Hymns for the Watchnight" followed; also, his eleven "Funeral Hymns," a tract of 24 pages. The same year (1744) Mr. Wesley published his 33 "Hymns for Times of Trouble and Persecution," one of which was

"Ye servants of God! your Master proclaim," etc.

The "Hymns on the Lord's Supper" (1745) were one hundred and sixty-six in number, among which are found

"Happy the souls to Jesus joined," etc.,
"Jesus! we thus obey," etc.,

and

"Lamb of God! whose bleeding love," etc.

His seven "Hymns for Ascension Day," and his sixteen "Hymns for our Lord's Resurrection," appeared in 1746. The same year he produced 32 "Hymns of Petition and Thanksgiving for the Promise of the Father"; seven "Hymns for the Public Thanksgiving Day, October 9, 1746"; "Gloria Patri, etc., or [24] Hymns to the Trinity"; and 26 "Graces before and after Meat";—all of them small tracts. "Hymns for those that Seek, and those that Have, Redemption in the Blood of Jesus Christ," commonly

called "Redemption Hymns," came forth in 1747, and contained

"Come, sinners! to the gospel feast," etc.,

and

"Love divine, all loves excelling!" etc.

These were followed, in 1749, by two volumes of 455 "Hymns and Sacred Poems," all of them the production of Charles Wesley, including

"Jesus! let thy pitying eye," etc.,
"Jesus, Lord! we look to thee," etc.,
"Lo! on a narrow neck of land," etc.,
"O Love divine! how sweet thou art," etc.,
"Soldiers of Christ! arise," etc.,

and

"Thou hidden Source of calm repose," etc.

Seven "Hymns for New Year's Day, 1750," came out at the close of the year 1749, and a succession of such Hymns appeared from year to year. In the issue "for New Year's Day, 1750," he first produced his splendid Jubilee Hymn,

"Blow ye the trumpet, blow," etc.,

written, undoubtedly, for the Jubilee year, 1750.

Nineteen "Hymns occasioned by the Earthquake, March 8, 1750," speedily followed that event. Then came "An Epistle to the Reverend Mr. John Wesley," and "An Epistle to the Reverend Mr. George Whitefield," both in 1755; followed by seventeen "Hymns for the Year 1756: Particularly for the Feast Day, February 6"; and, in 1758, by forty "Hymns of Intercession for all Mankind," one of which is

"Lo! he comes, with clouds descending," etc.

Another volume of 43 "Funeral Hymns" was issued in 1759, among which is found that charming production,

"Come, let us join our friends above," etc.;

followed, the same year, by eight "Hymns on the Expected Invasion," and fifteen "Hymns to be used on the Thanks-

giving Day, November 29, 1759, and after it." In 1761, appeared his 134 "Hymns for those to whom Christ is All in all." Two volumes, containing 2,030 "Short Hymns on Select Passages of the Holy Scriptures," all of them by Charles Wesley, were published in 1762. From this overflowing treasury, is derived

"A charge to keep I have," etc.

The next year (1763), he published his 100 "Hymns for Children"; and, four years later (1767), came forth a volume of 182 "Hymns on the Trinity"; and another of 188 "Hymns for the Use of Families, and on Various Occasions." In the autumn of 1770, he produced "A Hymn on the Death of the Rev. George Whitefield," and an "Elegy on the late Reverend George Whitefield, M.A." The removal of this apostolic preacher seems to have suggested the publication of a small volume of forty hymns, in 1772, with the title, "Preparation for Death, in several Hymns."

Nothing further appeared from his pen until 1778, when he published his "Prayer for the Life of the Rev. John Wesley." His latest productions were: thirteen "Hymns written in the Time of the Tumults, June, 1780"; 32 "Hymns for the Nation" (1782), a tract of 47 pages; and ten "Prayers for Condemned Malefactors" (1785), in 12 pages.

About a score of his hymns appeared in prose productions issued by himself and brother, at various periods; and about 2,000 more were left in manuscript (unpublished at the time of his death), some few of which have, from time to time, adorned the pages of Methodist and other periodicals. His "Poetical Version of nearly the whole Book of the Psalms of David," edited by the Rev. Henry Fish, was published in 1854. He is said to have written 7,000 hymns, of which, those that he published "would occupy about 3,000 closely-printed pages." Hence Montgomery says of him: "He was probably the author of a greater number of compositions of this kind, with less variety of matter or manner, than any other man of genius

that can be named." "It is probable," he adds, "that the severer taste of his brother, the Rev. John Wesley, greatly tempered the extravagance of Charles, pruned his luxuriances, and restrained his impetuosity, in those hymns of his, which form a large proportion of the Methodist Collection."

In his "Collection of Hymns for the Use of the People called Methodists," John Wesley says, in the Preface, dated, "October 20, 1779": "In these Hymns there is no doggerel; no botches; nothing put in to patch up the rhyme; no feeble expletives. Here is nothing turgid or bombast, on the one hand, or low and creeping on the other. Here are no *cant* expressions; no words without meaning." "Here are, allow me to say, both the purity, the strength, and the elegance of the English language; and, at the same time, the utmost simplicity and plainness, suited to every capacity." This applies, of course, to the hymns of Charles Wesley, that are included in the "Collection" of 1780.

The Rev. Dr. Adam Clarke, in a letter to his wife, dated October 11, 1819, says: "I write this, my dear Mary, in a situation that would make your soul freeze with horror; it is on the last projecting point of rock of the 'Land's End,' upwards of two hundred feet perpendicular above the sea, which is raging and roaring most tremendously, threatening destruction to myself and the narrow point of rock on which I am now sitting. On my right hand is the Bristol Channel, and before me the vast Atlantic Ocean. There is not one inch of land, from the place on which my feet rest, to the vast American continent! This is the place, though probably not so far advanced on the tremendous cliff, where Charles Wesley composed those fine lines,—

> 'Lo! on a narrow neck of land,
> Twixt two unbounded seas I stand,' etc.

The point of rock itself is about three feet broad at its termination, and the fearless adventurer will here place his foot, in order to be able to say that he has been on the

uttermost inch of land in the British empire westward; and on this spot the foot of your husband now rests, while he writes the following words in the same hymn:

'O God! my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress;
Give me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness.'"

The hymns of Wesley were very often suggested by incidents in his personal history. Thus,

"See how great a flame aspires," etc.,

was written "after preaching to the Newcastle colliers," in praise to God for the wonderful success of his work among these hardy sons of toil. "The imagery of the first verse," says Stevenson, "was suggested by the furnace-blasts and burning pit-heaps, which even now are scattered thickly over the district for some miles around Newcastle-on-Tyne, and which illuminate the whole neighborhood."

The latest effort of his muse was made on his dying bed. "Having been silent and quiet for some time," says Jackson, "he called Mrs. Wesley to him, and requested her to write the following lines at his dictation:

'In age and feebleness extreme,
Who shall a sinful world redeem?
Jesus! my only hope thou art,
Strength of my failing flesh and heart;
Oh! could I catch a smile from thee,
And drop into eternity.'"

JOHN WESLEY.

1703–1791.

JOHN WESLEY, the Father and Founder of Methodism, was the son of the Rev. Samuel Wesley (*q. v.*), Rector of Epworth, Lincolnshire, England. He was born in the thatched rectory of that lowly parish, June 17, 1703. His mother, Susannah, was the daughter of the distinguished Puritan, the Rev. Samuel Annesley, LL.D. John was her fourth son, the second and third sons having died in infancy. Samuel, the eldest son, was thirteen years older, and Charles, the youngest, five and a half years younger, than John. When the parsonage was burned down (1709), John very narrowly escaped an early death. Such was his devoutness and thoughtfulness as a child, that his father admitted him to the Lord's Supper at eight years of age.

He was educated, until his eleventh year, by his accomplished mother. Through the patronage of the Duke of Buckingham, he was admitted, January 28, 1714, to a scholarship in the Charterhouse School, London, whither he now removed. In 1716, his brother, Samuel, having finished his undergraduate course, at Oxford, became a teacher at Westminster School, and acted as guardian of the boy, John, who, part of the time, was a member of his family. Though John Wesley "entered the School as the poor child of an impoverished parish priest," by his diligence and progress in knowledge, he obtained the high respect of his teachers and companions in study. In his seventeenth year, he was elected, June 24, 1720, to a scholarship in Christchurch College, Oxford, worth £40 per annum. Here, also, he distinguished himself by his literary proficiency. He is described, at the expiration of four years, as "the very sensible and acute collegian, a young fellow of the finest classical taste, of the most liberal and manly sentiments."

Not until his twenty-second year, did he determine to comply with his father's wishes, and enter holy orders He had thus far been only a nominal Christian. The reading of "The Christian Pattern" (by Thomas à Kempis), and "Rules of Holy Living and Dying" (by Jeremy Taylor), and the companionship of a godly friend, led to an entire recast of his daily life. He kept a strict watch over his thoughts and actions, communicated (at the Lord's Supper) every week, and strove to be a Christian in all things. Having pursued a suitable course of theological study, and taken his degree of B.A., he was ordained a deacon, September 19, 1725, by the Rev. Dr. John Potter, Bishop of Oxford. He preached, for the first time, a few days later, at South Leigh, about ten miles west of Oxford. He was elected, March 17, 1726, a Fellow of Lincoln College. The summer following he spent with his parents; and, returning to his college in September, he was chosen, November 7, Greek Lecturer and Moderator of the Classes. He graduated, M.A., February 14, 1727, with a high reputation for scholarship.

Leaving Oxford, August 4, 1727, he returned to Epworth, and officiated, both there and at Wroote, as his father's chaplain, until November 22, 1729. He was ordained priest, September 22, 1728, by Bishop Potter, at Oxford. On his return to Oxford, in November, 1729, "The Godly Club," referred to in the previous sketch, had been formed by his brother Charles and two other friends, to whom had already been applied, sportively, the name of "Methodists." John gladly united with them, and became the recognized leader of the "Movement." Early in 1730, he obtained a curacy (for three or six months), about eight miles from Oxford. His tutorship and his studies engrossed the most of his time, which was spent after the most exact method. In this he was the more confirmed by William Law's "Christian Perfection," and his "Serious Call to a Holy Life," both of which he read with avidity.

His father died, April 25, 1735; and, in September of the same year, John and Charles Wesley concluded to cast in

their lot with Oglethorpe's colonists in Georgia. They embarked, October 14, 1735, but did not set sail until December 10th. They derived great spiritual benefit from the pious Moravians, with whom they crossed the ocean. John Wesley was stationed at Savannah, but ere long, by reason of a love affair, was involved in great trouble and litigation. He concluded to return home, and set sail, December 22, 1737, arriving at Deal, England, February 1, 1738.

Soon after his arrival at London (February 3d), he met with the Moravian, Peter Böhler, and, by frequent conversations with this excellent man, became convinced that his religious experience was both defective and erroneous. He connected himself with the Moravian society meeting in Fetter Lane, and, May 24, 1738, he obtained "joy and peace in believing." This he regarded as the date of his conversion. He evidently became, from this period, a new man, and entered upon a life of holy faith and ardent zeal, to which he had previously been a stranger. In June of the same year, he left England, in order to visit the Moravian head-quarters at Herrnhut, Saxony, returning to London in September, having, in the meantime, conferred with Count Zinzendorf, as to the views and policy of "The Brethren."

In April, 1739, Mr. Whitefield having already set the example of open-air or field-preaching, at Bristol, Mr. Wesley went down to help him, and commenced his field-preaching career. He had already been excluded from the pulpits of most of the churches of London, and he seemed to be shut up to this course of labor. A great work was accomplished among the colliers of Kingswood. In the autumn, he returned to London, preached to thousands in Moorfields, Sunday, November 11, purchased the old "Foundry" building, near by, had it fitted up, and made it the head-quarters of Methodism. A separation from the Moravians followed, and the new society entered upon its grand career.

John Wesley then and thus began his truly evangelistic labors, as an Itinerant preacher. From London and Bristol as the centres of his operations, he went everywhere

throughout England and Wales, with occasional excursions to Scotland and Ireland, preaching the word of life wherever he could get an audience, often encountering much opposition and even personal violence; and inaugurated a great religious revival, affecting all classes of society in and out of "The Church," and extending itself eventually throughout the world.

Ordinarily, and until the infirmities of age compelled the use of a chaise, he travelled on horseback, or journeyed on foot. During the fifty-three years of his wonderful career as an itinerant preacher, he travelled, it is thought, about 225,000 miles, or more than 4,000 miles yearly. He seldom preached less than two sermons daily, and often delivered three or four sermons or addresses the same day. The whole number of his preaching-services has been estimated at not less than 40,000, besides "an infinite number of exhortations to the societies after preaching, and in other occasional meetings." He lived to see the little brotherhood of 1739 expanded, in 1791, to 216 Circuits, served by 511 preachers, and counting 120,000 members.

Mr. Wesley retained his Fellowship in Lincoln College, Oxford, until February 18, 1751, when he forfeited it by his marriage to Mrs. Vizelle, a widow with four children and a considerable fortune, residing in Threadneedle Street, London. It proved to be an unhappy connection, and was practically terminated, by her leaving him (1771) ten years before her death.

Until past four-score, he seemed scarcely conscious of any decline of vigor; but early in 1790, he felt himself to be "an old man, decayed from head to foot." He took cold, February 17, 1791, after preaching at Lambeth. On the 23d, he preached his last sermon, in the dining-room of a magistrate, at Leatherhead, eighteen miles from London, on the text, "Seek ye the Lord while he may be found." Returning home to London, he lingered until Wednesday, March 2, 1791, when he rested from his labors on earth. His remains were interred in a vault, behind the Chapel in City Road. He left no children.

Like his brother, Wesley was below the medium size, spare, well-proportioned, muscular, and strong. He had a clear, smooth forehead, an aquiline nose, and piercing bright eyes. His complexion was fresh, and his step firm and strong. He was a pattern of neatness and simplicity. His benevolence was remarkable. Everything that he earned by his numerous publications, he expended on the Lord's work. In general scholarship and knowledge, he had few superiors. His familiarity with the original Greek of the New Testament was remarkable. In the pulpit, his "attitude was graceful and easy; his action calm, natural, pleasing, and expressive; and his voice, not loud, but clear and manly." Conciseness, brevity, and perspicuity characterized his style as a writer.

He made great and constant use of the press; and wonderful as were his labors as a preacher, he was continually writing, compiling, and publishing. His "Works" were published, shortly after his death, in thirty-two volumes octavo. He made numerous abridgments of voluminous publications, for the use of his "Societies." His "Christian Library; or Extracts and Abridgments, etc., from various Writers," was published in fifty volumes. The Wesleyan Literature to which he gave birth is of immense proportions.

As a poet, John Wesley, though correct and classical, does not compare with his brother Charles. While in college, he indulged in versification as a recreation, but confined himself almost exclusively to translations from other languages. On the voyage to Savannah, in the winter of 1735–6, he made several translations of German hymns, some of which were included in the Collection of seventy "Psalms and Hymns" published (1738) by John Wesley, for the use of the Society worshiping in Fetter Lane, London. The progress of the work of grace at Bristol called for a larger book, and, in 1739, he published 139 "Hymns and Sacred Poems by John and Charles Wesley." The "Foundry" having been opened the following winter, he issued, in 1740, another volume of 96 "Hymns and Sacred

Poems by John and Charles Wesley." [See CHARLES WESLEY.]

The small "Collection" of 1738 was enlarged, in 1741, to 165 hymns to meet the wants of the Religious Societies. In 1742, John Wesley published a "Collection of [24] German Hymns"; and "A Collection of Thirty-six Tunes set to Music, as they are sung at the Foundry." In 1743, another edition of the "Collection," containing 138 hymns, was issued; followed, in 1744, by a "Collection of Moral and Sacred Poems," in three volumes. Again, in 1753, another compilation appeared, as "Hymns and Spiritual Songs intended for the Use of Christians of all Denominations." He published, also, in 1761, 132 "Select Hymns with Tunes annext." These several compilations were the work of John Wesley, and were designed chiefly for the use of the "Religious Societies" in his Connection. The Collection of 1753, enlarged from time to time, had reached the twenty-first edition in 1777, and was universally used by the Methodists in England. This was superseded, in 1780, by an entirely new Compilation of 520 pages, and 560 Hymns, entitled, "A Collection of Hymns for the Use of the People called Methodists,"—a Collection, which, with a "Supplement" of 209 Hymns published in 1830, is the authorized Hymn-Book of the Wesleyans in England to this day.

In all these "Collections" were included hymns translated from the German, the most of which are properly credited to John Wesley. Some of them have lost nothing by appearing in an English dress. Among the few original hymns from his pen, the most remarkable is "The Christian Pilgrim," of which the following three (out of seven) stanzas are exceedingly descriptive:

"How happy is the pilgrim's lot,
How free from every anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell,
He only sojourns here.

"No foot of land do I possess,
No cottage in this wilderness;
A poor way-faring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

"Nothing on earth I call my own;
A stranger, to the world unknown,
I all their goods despise;
I trample on their whole delight,
And seek a country out of sight,
A country in the skies."

SAMUEL WESLEY.

1662–1735.

The father of the "Founders of Methodism" was born and bred a Puritan. He was the son of a non-conforming divine, whose father was ejected from his parish the year of his grandson's birth. The Puritan spirit, inherited from his ancestry, gave form and character to his own mental constitution. "Wesley, the father," says Isaac Taylor, "had renounced non-conformity and had cordially surrendered himself to the guidance and control of the Church: he had put off the dissident, so far as he could, or as far as he was conscious of it; but he could not lay down that non-conformity which belonged to the inner man. A stern, moral force, and a religious individuality, went with him into the Church, nor left him as he entered it; and it showed itself as an inherited quality in his sons."

Samuel Wesley's grandfather, Bartholomew Westly, was born about 1595, married in 1619, having been liberally educated at the University and made himself familiar with physic as well as divinity, and was presented (about 1640) to the living of Charmouth, a village at the base of two

high hills in the southwestern extremity of Dorsetshire, England. The small living of Catherston, an adjacent village, was, as early as 1650, annexed to the former. He was ejected from both in August, 1662, and supported himself and family subsequently, until his death, by the practice of medicine. He survived his son, John,—dying, however, soon after.

John Westley, the son of Bartholomew, was born about 1635, was dedicated to the ministry from his infancy, and received a corresponding education in his boyhood. After a due course of preparation, he was entered a scholar of New Inn Hall, Oxford, about 1653, graduating, B.A., 1657. As he was a member of the Independent Church of Melcombe Regis, near Weymouth, in the southern extremity of Dorsetshire, and was ordained by them as a preacher, it is quite probable that Melcombe was his native place. Having exercised his ministry successfully at Melcombe, Radipole, Turnwood, and at sea, he succeeded old Mr. Tobias Walton, May, 1658, at Winterbourne Whitchurch, near Blandford, Dorsetshire. He married a niece of the Rev. Dr. Thomas Fuller, the well-known author of "The Church History of Britain." They had two sons, Matthew and Samuel, and several daughters. After the Restoration, he was subjected to many trials, and even imprisonment for a short season. In August, 1662, he was ejected from Winterbourne. A kind friend offered him a very good house, rent free, at Preston, near Weymouth, whither he removed the next May; and there, with short interruptions by persecution and imprisonment, he resided until his decease, about 1677.

Samuel Westley was the younger son of the Rev. John Westley, and was born, November, 1662, at Winterbourne Whitchurch, just after his father's ejectment. His elder brother, Matthew, became a surgeon. The days of his boyhood were spent at Preston. At a suitable age he was sent to the Free Grammar School at Dorchester, where he continued until his father's death, at which time, under the instruction of Mr. Henry Dolling, he had nearly completed

his preparation for the University. Being a youth of considerable promise, he was sent to London, March 8, 1678, without his mother's application or charges, by some of the Dissenting party, to be entered at one of their academies. After spending a few months at a grammar-school there, he was entered at a private academy taught by the Rev. Edward Veal, an ejected minister, then residing at Stepney, in the eastern suburbs of London. Here he remained two years, when he was sent to the academy of the Rev. Charles Morton, at Newington Green. Two years were spent with Mr. Morton, who shortly after (1686) emigrated to America, and became pastor of the Church of Charlestown, Mass., and Vice-President of Harvard College. While at Stepney, he attended the ministry of the eminent Stephen Charnock. "Before the close of 1680, he had taken down more than fifty of his sermons, and many hundreds of others."

Having finished the course of study at Mr. Morton's, and having determined to quit the Dissenters and conform, he walked to Oxford, and entered as a servitor ["pauper scholaris"] of Exeter College. He took his degree of B.A., June 19, 1688. Returning to London, he was ordained, August 7, 1688, a deacon, by the Rev. Dr. Thomas Sprat, Bishop of Rochester, at his palace, Bromley; and, February 24, 1689, a priest, by the Rev. Dr. Henry Compton, Bishop of London, in St. Andrew's Church, Holborn. The same year, he married Susannah, the youngest daughter of the eminent Dissenting divine, Samuel Annesley, LL.D., who herself had some years before conformed. He obtained a curacy for a year, served one year as chaplain aboard the fleet, and then obtained another curacy for two years. He was then presented, through the influence of the Marquis of Normanby, with the humble living of South Ormsby, in Lincolnshire.

In 1685, while at Oxford, he had published a facetious work, entitled, "Maggots, or Poems on several Subjects never before handled," which obtained for him considerable notoriety. John Dunton, his brother-in-law, printed it, and encouraged him to write for the press. In

this way he had supported himself in the University. In company with Dunton and Richard Sault, he conducted (1690–1696) *The Athenian Gazette*, a sprightly publication. His facility of versification was so great, that "he used to write two hundred couplets a day." He published, in 1693, "The Life of our Blessed Lord and Saviour, Jesus Christ; an Heroic Poem, in ten books." It was dedicated to Queen Mary, who, in return, presented him (1694) with the living of Epworth, also in Lincolnshire,—a market town of about two thousand people, whose chief occupation was the culture and manufacture of hemp and flax. "Not a man among them could read a sermon without spelling a good part of it."

Mr. Wesley (he had now dropped the "t" from his name) devoted himself, with great diligence, to the cultivation of the spiritual interests of his parish, and the prosecution of his literary labors. In March, 1695, he published his "Elegies on Queen Mary and on Archbishop Tillotson." His "Pious Communicant," with "Prayers and Hymns," appeared in 1700. The same year, he issued "An Epistle to a Friend concerning Poetry,"—a poem of 1,100 lines. "The History of the New Testament; attempted in verse," appeared in 1701; followed, in 1704, by "The History of the Old Testament," also in verse. A Letter, written some years before in respect to Education among the Dissenters, got into print (1703, the year of John's birth), which provoked a bitter controversy, and drew from him (1704) "A Defence" of his Letter, and, in 1707, "A Reply to Mr. Palmer's Vindication." In 1705, he published a poem of 594 lines, entitled, "Marlborough, or the Fate of Europe," which procured him a chaplainship in the army. A poem, with the title, "Eupolis's Hymn to the Creator," which has been highly eulogized, completes the list of his poetic works.

The humble living of Wroote, five miles distant, was given him in 1725, and transferred (1734) at his own request to his son-in-law, Rev. John Whitelamb. The last six or seven years of his life were mostly occupied with his latest

and most elaborate publication, which was passing through the press at the time of his decease, April 25, 1735. The book was published in October of the same year, and entitled, "Dissertationes et Conjecturæ in Librum Jobi." The Dissertations were fifty-three in number, and exhibited a vast amount of erudition.

He was of a short stature, spare but athletic—his son John greatly resembling him. He was earnest, conscientious, indefatigable, and bold in his search for truth. He was ardently pious, a thorough royalist and high-churchman, a rigid disciplinarian in his house and in his church, a profound scholar, a ready writer, and, withal, impulsive and vivacious. All his life he was burdened with debt, and struggling with poverty. He lived to see his three sons thoroughly educated, and fully enlisted in his Master's service. He was the father of nineteen children, only ten of whom, three sons and seven daughters, survived their infancy.

The following lines are taken from his "Epistle to a Friend," written in 1700:

"I envy not great Dryden's loftier strain
Of arms and men, designed to entertain
Princes and courts, so I but please the plain.
Nor would I barter profit for delight,
Nor would have writ like him: like him to write,
If there's hereafter, and a last Great Day,
What fire 's enough to purge his stains away?
How will he wish each lewd applauded line,
Which makes vice pleasing, and damnation shine
Had been as dull as honest Quarles', or mine!
With sixty years of lewdness rest content;
It mayn't be yet too late! Oh! yet repent:
E'en thee our injured altar will receive;
While yet there's hope, fly to its arms and live!
So shall for thee their harps the angels string,
And the returning prodigal shall sing;
New joys through all the heavenly host be shown,
In numbers only sweeter than thy own."

SAMUEL WESLEY, Jun.

1690–1739.

Samuel Wesley, Jun., was the eldest son of Rev. Samuel Wesley, and the first-born of his mother, Susannah Annesley. He was born, at London, February 10, 1690, and was thirteen years older than his brother John. His childhood was passed at South Ormsby and Epworth, Lincolnshire. From his infancy he was taught by one of the best of mothers to love and serve God. From her faithful instructions, he was sent (1704) to Westminster School, London, and, in 1707, was admitted a King's scholar of St. Peter's College, Westminster. He was much liked by the Rev. Dr. Thomas Sprat, Bishop of Rochester, who took him (1710) to his seat at Bromley, Kent, to read to him in the evenings.

Having acquired the character of an excellent classical scholar, he was elected (1711) to a scholarship in Christchurch, Oxford. He took a high stand at the University, and, having received (1716) his degree of B.A., was appointed an Usher of Westminster School, his brother, John, being then a pupil in the Charterhouse School, London, and a member of Samuel's household. The latter married a daughter of the Rev. John Berry, the Rector of Watton. He was ordained to the priesthood by the Rev. Dr. Francis Atterbury (who had succeeded his old friend, Dr. Sprat, in the See of Rochester), by whom, also, Mr. Wesley was very highly esteemed. It does not appear that he had, at any time, the charge of a parish, or a curacy; his preaching was occasional only. He formed the friendship of Alexander Pope, Lord Oxford, and other men of distinction. He continued at Westminster until 1732, when he was appointed Head Master of the Free Grammar School, at Tiverton, Devonshire.

At the beginning of 1736 (almost simultaneously with his father's book on Job), he published a Collection of his

poetic writings, with the title, "Poems on Several Occasions," dedicated to his friend and patron, the Earl of Oxford. He was greatly attached to the High Church party, and was suspected of Jacobinism, but on insufficient grounds. He disliked greatly the irregularities of his brothers, John and Charles, and earnestly remonstrated with them. He died very suddenly, at Tiverton, early in the morning of November 6, 1739, in the forty-ninth year of his age. The inscription on his grave-stone describes him as—"A man for his uncommon wit and learning, for the benevolence of his temper, and simplicity of manners, deservedly beloved and esteemed by all. An excellent Preacher; but whose best sermon was, the constant example of an edifying life: so continually and zealously employed in acts of beneficence and charity, that he truly followed his blessed Master's example in going about doing good: of such scrupulous integrity, that he declined occasions of advancement in the world, through fear of being involved in dangerous compliances, and avoided the usual ways to preferment as studiously as many others seek them."

One of his sweetest poems is a paraphrase on Isaiah xl. 6–8, and was written on the occasion of a young lady's death. It was first published (1729) in a Collection of Miscellaneous Poems, edited by David Lewis:

"The morning flowers display their sweets,
And gay their silken leaves unfold;
As careless of the noon-day heats,
And fearless of the evening cold.

"Nipped by the wind's unkindly blast,
Parched by the sun's directer ray,
The momentary glories waste,
The short-lived beauties die away.

"So blooms the human face divine,
When youth its pride of beauty shows;
Fairer than spring the colors shine,
And sweeter than the virgin rose.

"Or worn by slowly rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-lived beauties die away.

"Yet these, new rising from the tomb,
With lustre brighter far shall shine,
Revive with ever-during bloom,
Safe from diseases and decline.

"Let sickness blast, and death devour,
If heaven must recompense our pains!
Perish the grass, and fade the flower,
If firm the word of God remains."

HENRY KIRKE WHITE.

1785–1806.

A short but brilliant career was all that was allotted to Henry Kirke White. He was the second son of John and Mary [Neville] White, of Nottingham, England, where he was born, March 21, 1785. His father was a butcher, and the family were connected with the old Castle-gate Congregational Church. He spent his fourth and fifth years in the small school of Dame Garrington, and has immortalized her in his Poem (1799) on "Childhood":

"In yonder cot, along whose mouldering walls,
In many a fold, the mantling woodbine falls,
The village matron kept her little school,
Gentle of heart, yet knowing well to rule:
Staid was the dame, and modest was her mien;
Her garb was coarse, yet whole, and nicely clean;
Her neatly bordered cap, as lily fair,
Beneath her chin was pinned with decent care;
And pendent ruffles, of the whitest lawn,
Of ancient make, her elbows did adorn.
Faint with old age, and dim were grown her eyes,
A pair of spectacles their want supplies;
These does she guard secure in leathern case,
From thoughtless wights, in some unweeted place."

At six, he was sent to the best school in Nottingham, taught by the Rev. John Blanchard, where he spent five years in grammar-school studies, inclusive of French. At eleven, he wrote in one day a separate composition for each of his twelve or fourteen classmates, for which they obtained particular commendation. Three years (1796–1799) were spent in the school of Mr. Shipley, where his progress was rapid, and his talents were fully appreciated. Hitherto, he had assisted his father, as errand-boy and otherwise; but his mother greatly desired to give him a thorough education,—and, for this purpose, opened a Ladies' Day and Boarding School, that met with considerable patronage, and afforded her means to aid her son in his literary aspirations.

At fourteen, he was placed in a stocking loom, where he continued, chafing under the drudgery, for a twelvemonth. The next year, by the persistence of his mother, he obtained a situation in the Law-office of Messrs. Coldham and Enfield, of his native town. He now devoted himself with greediness, to the study of the law, and other literary pursuits. He obtained some knowledge of chemistry, astronomy, drawing, music, and electricity; also of the Latin and Greek, of the Italian, Spanish, and Portuguese, languages. He also developed a mechanical turn of mind. He became a member of a Literary Society; lectured, at fifteen, for two hours and three-quarters, extempore, on "Genius"; and was elected one of the Professors of the Society. He wrote for several magazines, and won several prizes.

At a very early age, he had begun to write in verse; and, at the instance of several literary friends, he published, in 1803, a volume of his poetical productions, entitled,—"Clifton Grove; a Sketch in Verse, with other Poems." Hitherto, as his associates were nearly all Deists, he had inclined to that form of infidelity. But the conversion of one of them, Robert Almond, and several conversations with him, were blessed to his own conversion. He now determined, if possible, to enter the ministry; and, with that intent, to

obtain a University education. His friend, Almond, had gone to Cambridge, and interested the Rev. Charles Simeon, Henry Martyn, and others, in his case. Arrangements were made to meet the expense of a University course. He obtained a release from the law-office, and, in October, 1804, went to Winteringham, on the Humber, Lincolnshire, to study with the Rev. Mr. Grainger.

He entered St. John's College, Cambridge, as a sizar, early in October, 1805. At the next examination, he was adjudged the first man of the year; also, at the great examination of the following year. He had a fair prospect of obtaining every university honor, and of graduating as senior-wrangler. But the frail tenement gave way. The seeds of consumption had been sown, by reason of his constant and intense application to study night and day, long before he left home. At Cambridge, he suffered himself to abate not a whit in the ardor of his literary pursuit, but, to the very last, gave himself, unremittingly, to the acquisition of knowledge. At length, the tension came to an end, his life-strings broke, and he died, in college, on Sunday, October 19, 1806, in the twenty-second year of his age.

He was regarded as one of the most extraordinary and promising young men of the age. Robert Southey, afterwards Poet Laureate, interested himself greatly in his rising fortunes, and, after his decease, published (1807) his "Remains,"—poems, correspondence, and essays,—with an admirable biographical memoir. The Rev. Dr. Collyer, in his Selection of Hymns (1812), included ten of White's hymns, five of which had not before appeared. Lord Byron, less than three years younger, was at Trinity College, Cambridge, while White was at St. John's, and until the year after his decease. In his caustic reply to the Edinburgh Reviewers, entitled, "English Bards and Scotch Reviewers," published, March, 1809, he makes mention of Henry Kirke White, in the following paragraph:

> "Unhappy White! while life was in its spring,
> And thy young muse just waved her joyous wing,

The spoiler came; and all thy promise fair
Has sought the grave to sleep for ever there.
Oh! what a noble heart was here undone,
When Science' self destroyed her fav'rite son!
Yes! she too much indulged thy fond pursuit,
She sowed the seeds, but death has reaped the fruit.
'Twas thine own genius gave the final blow,
And helped to plant the wound that laid thee low.
So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his heart.
Keen were his pangs, but keener far to feel
He nursed the pinion which impelled the steel;
While the same plumage that had warmed his nest,
Drank the last life-drop of his bleeding breast."

A portion of his poems was left incomplete. Among these is the hymn,

"Much in sorrow, oft in woe," etc.,

of which only the first ten lines were his. They were "written on the back of one of the mathematical papers" of White, and the fragment came into the hands of the Rev. Dr. Collyer, who published it in his Selection. The remaining fourteen lines, as now sung, were written by Fanny Fuller Maitland, and the hymn, thus completed, was included (1827) in her "Hymns for Private Devotion, Selected and Original."

"The Christian: A Divine Poem," was the last and most elaborate effort of his muse. He had "the sentence of death in" himself, when he wrote the last two stanzas:

"Thus far have I pursued my solemn theme
With self-rewarding toil, thus far have sung
Of godlike deeds, far loftier than beseem
The lyre which I in early days have strung;
And now my spirits faint, and I have hung
The shell, that solaced me in saddest hour,
On the dark cypress! and the strings which rung
With Jesus' praise, their harpings now are o'er,
Or, when the breeze comes by, moan, and are heard no more.

"And must the harp of Judah sleep again?
Shall I no more reanimate the lay?
O thou, who visitest the sons of men,—
Thou, who dost listen when the humble pray!
One little space prolong my mournful day,—
One little lapse suspend thy last decree!
I am a youthful traveller in the way,
And this slight boon would consecrate to thee,
Ere I with Death shake hands, and smile that I am free."

HELEN MARIA WILLIAMS.

1762–1827.

The hymn beginning

"Whilst thee I seek, protecting Power!"

has long been a great favorite with Christians of every name. It is found in almost all the Collections, and, more than all her other publications, has kept the name of the author in remembrance. In her day, she was quite a noted character.

Helen Maria Williams was a native of London, where she was born in 1762. Her father, Charles Williams, of Aberconway, Caernarvon, Wales, held a high station in the War Office. Her mother was Miss Hay, of Naughton, of Scotch ancestry. In her early years, the family removed to Berwick-on-Tweed, where she obtained her education, and wrote (1779) her first poem,—"Edwin and Elfrida, a Legendary Tale." The next year, she came to London, and, under the patronage of the Rev. Dr. Andrew Kippis, a Unitarian divine, published (1782) her book. She was encouraged to publish, the next year (1783), an "Ode on the Peace." This was followed by "Peru, a Poem" (1784); and these three publications were included in a "Collection of Miscellaneous Poems" (1786), in two volumes. Two

years later (1788), she published a "Poem on the Slave Trade," in "easy, harmonious verse."

Her works having furnished her a considerable profit, she went abroad in 1788, the era of the French Revolution, and was so fascinated with the life in Paris, that, early in 1790, she expatriated herself, and took up her abode in the turbulent French metropolis, having just published her novel, "Julia," in two volumes. In the autumn, she issued her "Letters written in France in the Summer of 1790." "A Farewell, for Two Years, to England: a Poem," appeared in 1791; "Letters from France," in 1792; and "Letters, containing a Sketch of the Politics of France," 3 vols., in 1795. In this publication, she narrates her experience, while imprisoned in the Temple, from which she was liberated on the fall (1794) of Robespierre. A fourth volume, on the same topics, followed in 1796. The same year was issued her Translation of "Paul and Virginia," from the French of Bernardin de Saint-Pierre, interspersed with some of her own sonnets. She, also, edited (1796) a Selection of "Poems, Moral, Elegant, and Pathetic."

She had now become wholly identified with the "Revolution," and alienated from her British home. In the interest of the "Grand Republic," she published, in two volumes (1798), "A Tour in Switzerland," and (1800) her "Sketches of the State of Manners and Opinions in the French Republic," for which she was severely handled by the *British Critic*. This was followed by her Translation (1803), in three volumes, of "The Political and Confidential Correspondence of Louis XVI., with Observations on each Letter." For several years she contributed to the *New Annual Register* the Articles on "France." She translated, also, "The Personal Travels of M. de Humboldt," four volumes of which she published in 1814, and the remainder in 1821.

Her later Works were: "A Narrative of the Events" "in France from the landing of Napoleon Buonaparte, March 1, 1815, till the Restoration of Louis XVIII." (1815); "The Leper of the City of Aoste," a translation from the French

(1817); and (1819) "Letters on the Events which have passed in France since the Restoration in 1815." This last book contained her account of "The Persecutions of the Protestants in the South of France." In 1823, she published "Poems on Various Occasions,"—a Collection of her previous Poems.

She died, at Paris, December 14, 1827, "pre-eminent among the ardent female advocates of the French Revolution"; "an ex-Jacobin, and one who took as active a part in the business of the French Revolution as a woman could take";—"the friend and admirer of Marat, and of various other equally enlightened assertors of the liberties of mankind at that period." Her widowed mother resided with her in Paris, and the two were conspicuous members of the Protestant congregation over which the Rev. Messrs. Rabaut, Monod, Marron, and Coquerel (Athanase) presided. The latter was her nephew and adopted son. She "filled a mother's vacant place" for him and his brother Charles, and brought them up.

Coquerel, in the Preface to his "Christianisme Expérimental," speaks of her as "one of the most remarkable female writers of modern times, who justly bears the title of 'English Historian of the French Revolution,' whose works have been translated into all modern languages; and" who "remained to the last the friend of Clarkson and Wilberforce, of Southey, Wordsworth, and Rogers, of Mrs. Barbauld and Mrs. Opie." He further states,—"The constant example of domestic piety set at home, led me, when yet very young, to the determination of waiving the wide and brilliant prospect of various advancement which our family connexions opened to us during the Imperial Government, and of entering the Church."

Her "Sonnet to Hope," greatly admired by Wordsworth, is subjoined:

"Oh! ever skilled to wear the form we love,
To bid the shapes of fear and grief depart,
Come, gentle Hope! with one gay smile remove
The lasting sadness of an aching heart.

Thy voice, benign enchantress! let me hear;
Say, that for me some pleasures yet shall bloom,
That Fancy's radiance, Friendship's precious tear,
Shall soften, or shall chase, misfortune's gloom.
But, come not glowing in the dazzling ray,
Which once with dear illusions charmed my eye.
Oh! strew no more, sweet flatterer! on my way
The flowers I fondly thought too bright to die;
Visions less fair will soothe my pensive breast,
That asks not happiness, but longs for rest."

WILLIAM WILLIAMS.

1717–1791.

The "Great Awakening" of the eighteenth century extended into Wales, at an early date, and was greatly promoted by the apostolic labors of the Rev. William Williams. He was born (1717) at Cefnycoed, near Llandovery, Caermarthenshire. He was educated for the medical profession. The stirring preaching of the zealous Howell Harris, in Talgarth church-yard, was blessed to his conversion. He devoted himself to the Church, and, after a due course of preparation, having been ordained (1740) a deacon, was presented to two small churches, in Breconshire, about twelve miles from Llandovery. Following the example of Harris, Whitefield, and the Wesleys, he abounded in pulpit service, and extended his labors all over the country. Nearly a score of times, he was summoned before his diocesan and tried for these irregularities. For the same reason he was denied ordination to the priesthood.

He now withdrew from the Church of England, and entered the Welsh Calvinistic Methodist Connection, as an itinerant preacher, associating himself with the eminent Daniel Rowlands, one of the most successful preachers of the day. In 1739, he married Miss Mary Francis, in whom

he found an admirable companion and adviser. Taking the Principality as his field of labor, he went everywhere preaching the Word to his countrymen, and winning thousands to "the truth as it is in Jesus." During a ministry of forty-five years, he seldom travelled less than forty miles a week, or 2,000 miles a year. He resided, when at home, at Pantycelyn, in the parish of Llanfair-ar-y-bryn, near Llandovery.

At one of the meetings of the Association with which he was connected, a trial was made of the poetic gifts of the several preachers present; and such was the manifest superiority of Williams, that he was urged to cultivate the gift, and prepare an evangelical psalmody for the Connection. He prepared a book of Welsh Hymns, which was published as the "Alleluia." It was printed (1745–1747) in six parts, at Bristol. Another book, called "The Sea of Glass," followed in 1752; still another, entitled, "Visible Farewell, Welcome to Invisible Things"; and a fourth, called, "Alleluia again." These books, gathered subsequently into one volume, were speedily adopted, and are still used, by the churches in the Principality of Wales.

Shortly after his first "Alleluia," he published, in verse, "A View of the Kingdom of Christ"; also, a Translation of Erskine on "The Assurance of Faith"; also (1781), a sort of Pilgrim's Progress, called "Theomemphus," and an excellent book by the name of "Pantheologia." He wrote not less than forty elegies, one of them for Whitefield (1771), of considerable length.

His prose writings were not so numerous. Besides other and smaller works, he published (1768) "Three Men from Sodom and Egypt"; and, later, "The Crocodile of the River of Egypt." Though not as familiar with the English as with the old British tongue, he composed many hymns in English, fifty-one of which were published, at Bristol (1759), with the title,—"Hosannah to the Son of David; or Hymns of Praise to God for our Glorious Redemption by Christ." Some of them were translations of his Welsh hymns. In 1772, he published his "Gloria in Excelsis: or

Hymns of Praise to God and the Lamb." It contained seventy-one Hymns, the last of which was divided into seven parts. These two volumes were reproduced in one (1859), by Mr. Daniel Sedgwick, of London. The latter of the two is said to have been composed at the request of Lady Huntingdon.

He died, after a lingering and painful illness, at his home, January 11, 1791, aged seventy-four years. *The Gentleman's Magazine* speaks of him as "a clergyman of distinguished talents and character." It says: "In early life, a pious but amiable enthusiasm induced him to adopt the itinerant, but apostolic, mode of Methodism; and uniting a talent for poetry to an insinuating and captivating eloquence, he contributed greatly to its prevalence and support." "Many of his hymns have the property of the ode, true poetic fire, striking imagery, and glowing expressions, united with the plaintive muse of the country. Their effect on the people is astonishing; and the veneration in which they are held is little short of devotion." "His imagination gave variety and interest to his orations; his piety was warm, yet candid and charitable; his manners simple, yet affectionate and obliging; and his moral conduct without blemish or imputation."

The hymn beginning

"Guide me, O thou great Jehovah!"

a great favorite, was printed in a leaflet form in 1773, and is a translation, by himself, of one of his Welsh hymns. Three only of its four stanzas are now used. The following stanzas from the 22d hymn of his "Gloria" are quite characteristic:

"My God, my Portion, and my Love,
My All on earth, my All above,
My All when in the tomb!
The treasures of this world below
Are but a vain delusive show,—
Thy bosom is my home.

" Or friends, or wealth, relations near,
And every thing the world calls dear,
Are vanity and night;
Thyself, who fillest every space,
Wilt thoroughly supply their place,—
Thyself, my whole delight."

CATHERINE WINKWORTH.

1829–1878.

Miss Winkworth was the daughter of Henry Winkworth, of Alderley, near Manchester, England. She was born, September 13, 1829, at London, and died in the year 1878. She is known, principally, by her valuable contributions to hymnology. Her familiarity with the German language, and its wealth of spiritual songs, is apparent in her several publications.

The first publication of Miss Winkworth was her "Lyra Germanica—Hymns for the Sundays and Chief Festivals of the Christian Year. Translated from the German." The Preface is dated, "Alderley Edge, July 16th, 1855." It contained translations of 103 hymns selected from the Chevalier Bunsen's "Gesang und Gebetbuch," of 1833. They were "translated," she says, "not so much as specimens of German hymn-writing, as in the hope, that these utterances of Christian piety, which have comforted and strengthened the hearts of many true Christians in their native country, may speak to the hearts of some among us, to help and cheer those who must strive and suffer, and to make us feel afresh what a deep and true communion of saints exists among all the children of God in different churches and lands."

The success of her first effort emboldened her to prepare and issue (1858) "Lyra Germanica: Second Series: The Christian Life." The 123 hymns in this series were "se-

lected for their warmth of feeling and depth of Christian experience, rather than as specimens of a particular master or school." An edition of the "Lyra," containing some of the fine old German Chorales to which the hymns are sung in Germany, by vast congregations, was published (1862) with the title, "The Chorale Book for England."

Miss Winkworth, the next year (1863), published an English translation of the "Life of Amelia Wilhelmina Sieveking," the Foundress of the Female Society for the Care of the Sick and Poor in Hamburg, Germany. Her "Christian Singers of Germany," the Preface to which is dated, "Clifton, April, 1869," contains a fund of desirable information respecting the principal hymn-writers of Germany, from "the early dawn of German Sacred Poetry and Song," to the middle of the present century. She published later,— "Palm Leaves: Sacred Poems Selected and Translated from the German of Karl Gerok."

The following stanzas are from a hymn of twelve stanzas, "for the twentieth Sunday after Trinity," in the First Series of the "Lyra Germanica":

"Oh! would I had a thousand tongues,
To sound thy praise o'er land and sea!
Oh! rich and sweet should be my songs,
Of all my God has done for me;
With thankfulness my heart must often swell,
But mortal lips thy praises faintly tell.

"Oh! that my voice could far resound
Up to yon stars that o'er me shine!
Would that my blood for joy might bound
Through every vein, while life is mine!
Would that each pulse were gratitude, each breath
A song to him who keeps me safe from death!"

ALFRED ALEXANDER WOODHULL.

1810–1836.

Alfred Alexander Woodhull, M.D., was the younger son of the Rev. George Spafford Woodhull, and was born, March 25, 1810, at Cranbury, N. J. His mother was the eldest daughter of Col. John Neilson, of New Brunswick, N. J., an elder of the Presbyterian Church, and a citizen of great worth, and highly respected. His father (1773–1834) was the eldest son of the Rev. John Woodhull, D.D. (1744–1824), for more than half a century, a useful, devoted, and honored minister of the Presbyterian Church, and pastor of the church of Freehold, N. J. Richard Woodhull, his first American ancestor, came (1648) from England, and settled on Long Island, N. Y. Dr. John Woodhull married Miss Sarah Spafford, of Philadelphia (a step-daughter of the Rev. Gilbert Tennent), a lady of great worth and piety.

At the time of Alfred's birth, his father had, for twelve years, been the pastor of the Presbyterian Church of Cranbury, N. J.; but in 1820 (July 5) he became the pastor of the church of Princeton, N. J., where he continued twelve years, when he was transferred to the church of Middletown Point, N. J., where he died, December 25, 1834.

Alfred was prepared for college under the tuition of the Rev. Robert Baird, D.D., then a young man. Entering the Sophomore Class of the College of New Jersey, at Princeton, he graduated in 1828, and began the study of medicine with Prof. Samuel L. Howell, M.D., also of Princeton. Having attended, for two years, the regular course of lectures in the University of Pennsylvania, he received the degree of M.D., and was appointed Attending [Resident] Physician of the Philadelphia Alms-House Hospital, for one year. At the expiration of the year, he commenced the regular practice of his profession at Marietta, Lancaster Co., Pa. Soon after (February 26, 1833), he married Miss

Anna Maria, the eldest daughter of Dr. Dirch Salomons, of St. Eustasia, West Indies, and of Susan Smith, daughter of the Rev. Samuel Stanhope Smith, D.D., one of the Presidents of the College of New Jersey.

He removed, in November, 1835, to Princeton, and entered upon the practice of his profession there, in partnership with his elder brother, Dr. John N. Woodhull. He had connected himself, the previous year, with the Presbyterian Church of Donegal, Pa., and, both there and in Princeton, was known as a sincere, devout, and humble Christian. In the exercise of his profession, he contracted an autumnal fever, which terminated fatally, October 5, 1836. Though he had but just completed the first half of his twenty-seventh year, he had already obtained the confidence and esteem of his fellow-citizens in an eminent degree, and was most deeply and sincerely lamented. A most glowing eulogy of his character, as a Christian, a scholar, and a practitioner, was published in the *Princeton Whig*, shortly after his death, from the pen of Prof. Albert B. Dod, D.D., to whom he had greatly endeared himself.

He was addicted to versification, and wrote occasional poems, generally religious, several of which were contributed to the *New York Observer*. His "Thanksgiving Hymn,"

"God of the passing year! to thee," etc.,

was a youthful production, and was contributed (1828) to the General Assembly's Collection of "Psalms and Hymns." During his last illness, in the near approach of death, he dictated the following beautiful stanzas:

"*There remaineth therefore a rest for the people of God.*"

"Traveller! dost thou hear the tidings
Borne unto thy weary ear,
Soft as angels' gentlest whispers
Breathing from the upper sphere,
Sweetly telling,
Thy redemption now is near?

"In the desert's gloomy terrors,
'Mid the tempest's booming roar,
Hark! the still small voice of mercy
Breaking from yon peaceful shore,
Sweetly telling,
All thy toil will soon be o'er.

"Mourner! when the tear of sorrow
Wells from up thy stricken breast,
Raise thy streaming eyes to mansions
Where the weary are at rest,
Sweetly telling,
Here thou'lt be a welcome guest.

"Mortal! when death's viewless arrow
Quivers in thy fluttering heart,
Lift thy lapsing thoughts to Jesus,
Who disarms the fatal dart,
Sweetly telling,
I to thee my peace impart."

CHRISTOPHER WORDSWORTH.

1807——.

Bishop Wordsworth is of a literary family, and was highly favored in his early surroundings. His father, whose name he bears, was Master of Trinity College, Cambridge, England (1820–1841), and author of an "Ecclesiastical Biography," and "Christian Institutes." His mother was Priscilla, a daughter of Charles Lloyd, Esq., an eminent banker of Birmingham. William Wordsworth, the Poet Laureate, was his father's elder brother. His grandfather, John Wordsworth, was learned in the law, of which he was a successful practitioner. His elder brother, Charles, is the Bishop of St. Andrews, Dunkeld, and Dunblane.

Christopher Wordsworth was born, October 30, 1807, at Bocking, Braintree, Essex, of which his father, at the time,

was Dean and Rector. He was educated for the ministry; prepared for college at Westminster School; entered (1826) Trinity College, Cambridge (of which his father was the Master, and Vice-Chancellor of the University); received (1827) the Chancellor's Gold Medal for the best English Poem,—Subject, "The Druids"; in 1828, took the Porson prize, for the best translation of a passage from Shakespeare into Greek verse, and the Sir Wm. Browne Medal for the best Latin Ode,—Subject, "Hannibal";—also his Medal for the best Greek and Latin Epigrams; in 1830, took one of the Chancellor's Gold Medals for the two best proficients in classical learning among the commencing Bachelors of Arts; and the same year, took his degree of A.B., and was chosen a Fellow of his College, having completed a brilliant University career.

The greater part of the years 1832 and 1833, he spent in Greece, of which visit he published a Journal, by the name of "Athens and Attica,"—"a gem of classical criticism and research." In July, 1833, he took his degree of A.M.; December 22, 1833, was ordained a Deacon, by the Bishop of Lincoln; and June 7, 1835, a Priest, by the Bishop of Carlisle. He was elected, February 3, 1836, Public Orator of the University of Cambridge; and, in April, Head Master of Harrow School, occupying the position until November, 1844. "By Royal Mandate," he received the degree of D.D., in 1838, from the University of Cambridge. The same year he married Susanna Hatley, a daughter of George Frere, Esq., of Twyford House, Berkshire.

His "Inscriptiones Pompeianæ" was published in 1837; his "Greece: Pictorial, Descriptive, and Historical," in 1839; his "Sermons Preached at Harrow School," in 1841; his "Theophilus Anglicanus," in 1843; and his "Discourses on Public Education," in 1844. He was preferred (1844), by Sir Robert Peel, to a Canonry in Westminster Abbey. He was Hulsean Lecturer at Cambridge, 1847–1848, and 1848–1849, and his two Courses of Lectures were published, "On the Canon of the Scriptures," and on "The Apocalypse." He also published his "Diary in France" (1845);

"Letters on the Church of Rome" (1847); "Babylon" (1850); "Memoirs of Wm. Wordsworth" (1851); "St. Hippolytus and the Church of Rome" (1853); and his edition of "The New Testament in the Original Greek," with "Copious English Notes," 4 Parts, in 1856–1860. Seven volumes of "Sermons Preached in Westminster Abbey" were issued intermediately (1850–1859). These were followed by "Five Lectures delivered in Westminster Abbey," "on the Inspiration of the Bible," and "Five" more on "the Interpretation of the Old and New Testaments," in 1861.

His favorite hymns mostly appeared in his "Holy Year; or, [117] Hymns for Sundays and Holy-Days and for other Occasions" (1862). His "Journal of a Tour in Italy" appeared in 1863; and "The Holy Bible, with Notes and Introductions," in Parts, at various dates, after 1864. His "Church of Ireland" was published, 4 Sermons in 1866, and 8 Sermons in 1869; his "Union with Rome," in 1867, and his "Sermons on the Maccabees and the Church," in 1871. Besides these, his principal publications, he has issued, at various periods of his active life, numerous Occasional Sermons and Essays, and edited several literary works.

In 1850, he was preferred to the Vicarage of Stamford-in-the-Vale, Berkshire; and, February 24, 1869, he was consecrated Bishop of Lincoln. Several of his hymns have acquired considerable popularity, especially his hymn on "The Holy Day of Rest," beginning with

"O day of rest and gladness."

The following stanzas are the first half of a hymn in the Supplement (1863) to "The Holy Year":

"The day is gently sinking to a close,
Fainter and yet more faint the sunlight glows;
O Brightness of thy Father's glory, thou
Eternal Light of light! be with us now;
Where thou art present darkness cannot be;
Midnight is glorious noon, O Lord! with thee.

"Our changeful lives are ebbing to an end,
Onward to darkness and to death we tend:
O Conqueror of the grave! be thou our Guide,
Be thou our Light in death's dark eventide;
Then in our mortal hour will be no gloom,
No sting in death, no terror in the tomb."

NIKOLAUS LUDWIG ZINZENDORF.

1700–1760.

Hymnology owes much to Count Zinzendorf. He was the Founder and most efficient Patron of the Society of United Brethren, commonly known as Moravians. Possessed of a remarkable poetic gift, he became, in the matter of sacred lyrics, to the "Brethren," what Isaac Watts had already become to the Non-Conformists of England, and what Charles Wesley became to the Methodists.

Zinzendorf was of high-born parentage, the Count, his father, having been "Premier-Minister" of the Elector of Saxony. He was born, May 26, 1700, at Dresden, Saxony. The learned and godly Philipp Jakob Spener, D.D., Court Chaplain, then in his sixty-sixth year, and the Electoral Princesses of Saxony and the Palatinate, were his baptismal sponsors. His father died six weeks after the child's birth, and in due time his widowed mother was again married. Nikolaus was then entrusted to the care of her venerable mother, the widow of Baron von Gersdorf, a lady of earnest piety and literary accomplishments—herself a writer of hymns, and a warm admirer of Spener, who died in 1705. Under her training, the child became another Samuel, and, at four years of age, had manifested a remarkable knowledge of Christian doctrine and love for the Gospel. From his very childhood, he appeared to have known both the Scriptures, and the God of the Gospel—Jesus Christ, to whom, in his sixth year, he was accustomed to

write, as a child to a parent. His greatest delight was to gather his little play-fellows about him, and to preach and pray with them. His pocket-money he gave to the poor.

From 1710 to 1716, he was the pupil of the renowned pietist, August Hermann Franke, at the Royal School in Halle. Here he made great progress both in learning and in piety—occupying many of his leisure hours in the composition of hymns, for which he had a remarkable gift. He founded among his school-fellows a religious society, called "The Order of the Grain of Mustard Seed,"—bound to extend the kingdom of Christ, especially among the heathen. In 1716, his uncle and guardian, General Zinzendorf, sent him to the orthodox University of Wittenberg, to study law. His own preference was divinity, the knowledge of which he found time to cultivate. Here, too, he wrote many sacred lyrics, and sought every means to promote the practice of piety.

In the spring of 1719, having completed the course of study, he left the University, and spent two or three years, with a private tutor, in visiting the principal cities of Holland, France, and Switzerland. The "Ecce Homo," in the picture gallery of Düsseldorf, with its inscription—"All this have I done for thee; what doest thou for me?"—deeply impressed him: "From this time," he says, "I had but one passion,—and that was He, only He." At Oberberg, he became enamored, during a season of illness, with his fair cousin, Theodora, daughter of the Countess of Castell; but finding that his friend, Heinrich, Count of Reuss-Ebersdorf, was a suitor for her hand, he renounced his own claims on her heart and hand, and subsequently said to Charles Wesley,—"From that moment I was freed from all self-seeking."

Returning to Dresden in May, 1721, he was appointed Judicial Councillor. He edited a weekly paper—*The German Socrates*—in the interest of religion, and conducted religious meetings in his own house. In May, 1722, he bought a large estate, named Berthelsdorf, in Upper Lusatia, Saxony; and, September 7, 1722, he married the Coun-

tess Erdmuthe Dorothee, sister of his friend, Count Reuss, —a lady, in whom he found a most congenial companion. He was, at the time, "a remarkably handsome man, tall, and exactly of what is termed aristocratic bearing and manners; a ready speaker, with a clear, ringing voice, and graceful and imposing action."

Meeting about this time with Christian David, a Moravian refugee, and learning from him of the persecutions of the Moravians by the Austrian Government, he offered them an asylum at Berthelsdorf. In the summer of 1722, David and a few companions built a house at the foot of the Hutberg, on his estate, and gave it the name of Herrnhut,—"the protection of the Lord." The settlement grew by almost constant arrivals of refugees and others, and Zinzendorf identified himself with it completely; so that, in 1732, he resigned his office at Dresden, and removed to Berthelsdorf, to superintend the affairs of the community. Such was the rapidity with which the society grew, that, as early as 1732, they began to send forth missionaries to the West Indies and Greenland. The same year, he was ordered by the Government to sell his estates and leave Saxony, on the charges of heresy and disloyalty. At Tübingen, whither he had retired, he obtained ecclesiastical orders, and became, December 19, 1734, an authorized minister of the Word. He then visited Denmark, Holland, Prussia, and England. At London, where he arrived, January 20, 1737, he met with Charles Wesley, Whitefield, and other brethren of like mind, over whom he exerted a powerful influence. At Berlin, May 20, 1737, he was ordained a bishop of the United Brethren, having, in June, 1736, fixed his abode at Marienborn (about thirty-five miles from Frankfort-on-the-Main), where John Wesley visited him in July, 1738.

In December, 1738, he sailed for the West Indies, on a visit to the Moravian mission in St. Thomas, and obtained the liberation of the imprisoned missionaries; returning, in the spring of 1739, by way of England. In the latter part of 1741, he visited the continent of America (again taking

England on his way), and spent a year, preaching at Philadelphia, Germantown, Bethlehem, and among the Pennsylvania Indians. He returned, February, 1743, to England, and, April, 1743, to Germany. On the revocation of the edict of banishment, October 11, 1747, he gladly went back to Herrnhut, and made it his head-quarters. He visited England once more in 1749, and remained more than a year. Returning thither again in 1751, he remained nearly four years, residing at Chelsea, London. His only surviving son, Christian Renatus, died, May 28, 1752; and, after his return (1755) to Germany, his wife, also, was taken from him, June 19, 1756. In June, 1757, he married Anna Nitschmann, one of the venerable "sisters" of Herrnhut. He died, after four days of illness, of a violent catarrhal fever, May 9, 1760, having almost completed his sixtieth year.

Zinzendorf is to be classed among the most devoted and useful men of the past century. His high birth, his large fortune, his distinguished social position, his eminent talents, and his great literary attainments, as well as his ambition, were all made subservient to the one great desire and aim of his ardent soul,—the advancement of the kingdom of Christ on the earth. Herrnhut, with all its appliances and organizations for the spread of the Gospel, is the fruit of his benevolence and godly zeal. The "Mustard Seed" that he planted there in 1722 has become a great tree, and has spread its branches over the earth.

His literary activity kept pace with his Christian energy. He wrote more than a hundred treatises, large and small, historical, apologetical, doctrinal, and practical, all designed to promote his great end. Among his prose works, the principal are: "Conversations on Various Religious Truths"; "Jeremiah, the Preacher of Righteousness"; "Reflexions Naturelles"; "The Present State of the Kingdom of the Cross of Christ"; and "The History of the Days of the Son of Man."

At a very early age, he accustomed himself to poetic composition, in which he acquired a remarkable facility. He

wrote about 2,000 hymns, 540 of which are found in the German Hymn-Books of the "Brethren," and 205 in the "English Hymn-Book." In February, 1724, he began the revision of the Bohemian Hymn-Book; and, in 1725, he published "A Collection of Hymns for the Parish of Berthelsdorf"; and "A Paraphrase, in Verse, of the Last Discourse of Jesus before his Crucifixion." Two years later (1727), he issued "A Selection of Prayers and Hymns, from Angelus Silesius"; and, in 1735, a Collection of German Poems. In 1739, he published a small Collection of his Hymns; and, in 1741, a new Collection of Hymns composed by the "Brethren." While a resident of London, he printed, in 1753, a Collection of 2,169 German Hymns; and, the year following (1754), the second part, containing 1,000 hymns. In company with Gambold, he published, also in 1754, "A Collection of Hymns of the Children of God, in all Ages, from the Beginning until Now, designed for the Use of the Congregations in Union with the Brethren's Church." This was the great "English Hymn-Book," a large part of which consists of translations from the German, many of them by Zinzendorf. This was followed, in 1755, by an Appendix of 300 hymns. A Collection of his own German hymns was published (1845) by Albert Knapp.

A large portion of his hymns, both in German and English, have scarcely any poetic merit; "some are fantastic and irreverent; some mere rhymed prose; others again have a real sweetness, fervor, and song in them." Among them, says Kübler, "notwithstanding negligences of form and exuberance of feeling, are some of the finest, grandest, loveliest, and most touching effusions of sacred poetry." The following, in the original, is a great favorite in almost every pious German household; it is entitled, "Following Christ":

"Jesus! day by day,
Lead us on life's way:
Nought of dangers will we reckon,
Simply haste where thou dost beckon;
Lead us, by the hand,
To our fatherland.

" Hard should seem our lot,
Let us waver not;
Never murmur at our crosses,
In dark days of grief and losses;
'T is through trial here
We must reach thy sphere.

" When the heart must know
Pain for others' woe,
When beneath its own 't is sinking,
Give us patience, hope unshrinking;
Fix our eyes, O Friend!
On our journey's end.

" Thus our path shall be
Daily traced by thee;
Draw thou near when 't is rougher,
Help us most when most we suffer;
And, when all is o'er,
Ope to us thy door."

THEODORE ZWINGER.

1533–1588.

Prof. Theodore Zwinger, M.D., of Bâle, Switzerland, the eminent physician, scholar, and poet, was born, of poor parents, August 18, 1533, at Bâle, where his younger days were spent. At a suitable age, he was sent to Lyons, France, to learn the printer's trade. His father was a furrier, and would have brought him up to his own business; but his mother, who was a sister of John Opiron, a famous printer of that period, prevailed to change the design. While at Lyons, he occupied his leisure hours in study.

At the end of three years, he went to Paris, where he prosecuted, under the tuition of the celebrated Professor, Pierre Ramus, the study of Philosophy. From Paris he proceeded to Padua, Italy, where he spent six years in the

study of Medicine. Returning to Bâle, his native place, he obtained the Chair of Greek in the University, and, subsequently, of Moral and Political Philosophy. Afterwards, he was appointed Professor of Medicine, and, at the same time, was a most skillful and popular practitioner of the art. He died, of fever, after an illness of only two days, in March, 1588. His only son, Jacques, was born in 1569, and followed, with great success, his father's profession.

Theodore Zwinger was one of the most learned men of the period. Moréri gives a list of sixteen of his Works, medical, philosophical, historical, and critical. His chief work, however, was his "Theatrum Vitæ Humanæ," published in 1565. It was begun by Conrad Lycosthene [Wolfhart], the minister of the Protestant congregation at Bâle, who had married Zwinger's widowed mother. He had spent fifteen years on the work; and, just before he died, March 25, 1561, he entreated his step-son to finish and publish it. Zwinger lived to see a third edition of the work published.

When Zwinger was on his death-bed, he is said to have composed the following paraphrase of the 122d Psalm:

"O lux candida, lux mihi
Læti conscia transitus!
Per Christi meritum patet
Vitæ porta beatæ.
Me status revocat dies
Augustum Domini ad domum:
Jam sacra ætherii premam
Lætus limina templi.
Jam visum Solymæ edita
Cœlo culmina, et ædium
Coetus angelicos, suo et
Augustum populo urbem:
Urbem quam procul infimis
Terræ finibus exciti
Petunt Christiâdæ, et Deum
Laudant voce perenni:
Jussam cœlitus oppidis
Urbem jus dare cæteris,
Et sedem fore Davidis

Cuncta in sæcla beati.
Mater nobilis urbium!
Semper te bona pax amat
Et te semper amantibus
Cedunt omnia recte.
Semper pax tua mœnia
Colit; semper in atriis
Tuis copia dextera
Larga munera fundit.
Dulcis Christiâdum domus
Cive adscribe novitium:
Sola comitata Caritas—
Spesque Fidesque valete."

This beautiful and sublime farewell to earth loses little in the admirable and spirited translation of the Rev. James Merrick (*q. v.*), here given in full:

"What joy, while thus I view the day
That warns my thirsting soul away,—
What transports fill my breast!
For, lo! my great Redeemer's power
Unfolds the everlasting door,
And leads me to his rest.

"The festive morn, my God! is come,
That calls me to the hallowed dome
Thy presence to adore;
My feet the summons shall attend,
With willing steps thy courts ascend
And tread th' ethereal floor.

"E'en now, to my expecting eyes,
The heaven-built towers of Salem rise:
E'en now, with glad survey,
I view her mansions that contain
Th' angelic forms—an awful train,
And shine with cloudless day.

"Hither, from earth's remotest end,
Lo! the redeemed of God ascend,
Their tribute hither bring:
Here crowned with everlasting joy,
In hymns of praise their tongues employ,
And hail th' immortal King;—

"Great Salem's King; who bids each state
On her decrees dependent wait;
In her, ere time begun,
High on eternal base upreared
His hands the regal seat prepared
For Jesse's favored Son.

"Mother of cities! o'er thy head
See Peace, with healing wings outspread,
Delighted fix her stay;
How blessed, who calls himself thy friend!
Success his labors shall attend,
And safety guard his way.

"Thy walls, remote from hostile fear,
Nor the loud voice of tumult hear,
Nor war's wild wastes deplore;
There smiling Plenty takes her stand,
And in thy courts, with lavish hand,
Has poured forth all her store.

"Let me, blessed Seat! my name behold,
Among thy citizens, enrolled,
In thee for ever dwell!
Let Charity my steps attend,
My sole companion and my friend,
And Faith and Hope farewell!"

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Compared with Christ .... .. *A. M. Toplady*
Conquering kings their titles..Tr., *J. Chandler*
Creator of mankind.....Tr., *J. Chandler* (a)
Creator of the rolling flood.....*R. Heber*
Creator of the stars of night.....*Ambrose*
Creator of the world, to thee. .. *C. Coffin*
Creator Spirit, by whose aid...Tr., *J. Dryden*
Crown him with many crowns.....*M. Bridges*
Crown his head with endless .....*W. Goode*
Crowns of glory, ever bright..... *T. Kelly*
Dark was the night and cold.....*J. Haweis*
Daughter of Zion, from.....*J. Montgomery*
Dawn purples all the east with light
Ambrose, Tr., *J. M. Neale*
Day by day the manna fell.....*J. Conder*
Day divine, when sudden..... ...*T. H. Gill*
Day of anger, that dread....*Thomas of Celano*
Day of judgment, day of wonders..*J. Newton*
Day of wrath, O day of....*Thomas of Celano*
Day of wrath, that awful...*Thomas of Celano*
Days and months quickly.....*E. Caswall*
Dayspring of Eternity
C. K. von Rosenroth, Tr., *Miss C. Winkworth*
Dear Father, to thy mercy... ..*Miss A. Steele*
Dear is the hallowed..... *J. W. Cunningham*
Dear Jesus, ever at my side.....*F. W. Faber*
Dear Lord, amid the throng....*Sir E. Denny*
Dear Lord and Master mine..... *T. H. Gill*
Dear refuge of my weary soul..*Miss A. Steele*
Dear Saviour, I am thine.... ..*P. Doddridge*
Dear Saviour, if these lambs..*Mrs. A. B. Hyde*
Dear Saviour, prostrate at thy.....*S. Stennett*
Dear Saviour, we are thine.....*P. Doddridge*
Dear Saviour, when my .....*Miss A. Steele*
Dear Shepherd of thy people.....*J. Newton*
Dear ties of mutual succor.....*W. C. Bryant*
Dearest of all the names above.....*I. Watts*
Dearest of names, our Lord, our....*S. Medley*
Death cannot make our souls afraid...*I. Watts*
Death may dissolve my body now ....*I. Watts*
Death! 't is a melancholy day.....*I. Watts*
Deathless spirit! now arise.....*A. M. Toplady*
Deep are the wounds which sin..*Miss A. Steele*
Deep in our hearts let us record.....*I. Watts*
Deep in the dust before Thy throne..*I. Watts*
Deign this union to approve . *W. B. Collyer*
Delay not, delay not, O sinner!...*T. Hastings*
Depth of mercy!—can there be.....*C. Wesley*
Descend, celestial Dove .....*J. Fellows*
Descend from heaven, celestial Dove..*J. Hart*
Descend from heaven, immortal.....*I. Watts*
Did Christ o'er sinners weep.. ...*B. Beddome*
Dismiss us with Thy blessing, Lord! *J. Hart*
Disposer supreme ... *Santolius Victorinus*
Do not I love Thee, O my .. .. *P. Doddridge*
Do we not know that solemn word....*I. Watts*
Does the Gospel word proclaim. ...*J. Newton*
Done is the work that saves.....*H. Bonar*
Down to the sacred wave..... *S. F. Smith*
Draw, Holy Spirit, Thy seven-fold ...*T. Keble*
Draw, Holy Spirit, nearer.. .. *C. J. P. Spitta*
Draw nigh and take the body. Tr., *J. M. Neale*
Draw nigh, draw nigh.....Tr., *J. M. Neale*
Dread Jehovah, God of nations ...*T. Cotterill*
Dread Sovereign! let my evening... *I. Watts*
Drooping souls, no longer mourn..*T. Hastings*
Dying souls, fast bound in sin.....*T. Hastings*
Each coming night, O Lord, we...*J. D. Burns*
Early, my God! without delay.....*I. Watts*
Earth below is teeming..... *J. S. B. Monsell*
Earth has engrossed my love too long.*I. Watts*
Earth has many a noble city ..Tr., *E. Caswall*
Earth has nothing sweet..Tr., *Miss F. E. Cox*
Earth to earth, and dust to dust..*J. H. Gurney*
Earth with her ten thousand.....*T. R. Taylor*
Earth's transitory things decay....*J. Bowring*
Eight days amid this world of woe..*J. Anstice*
Emptied of earth I fain would..*A. M. Toplady*
Enthroned is Jesus now. ... ...*T. J. Judkin*
Enthroned on high, Almighty Lord! *T. Haweis*
Ere earth's foundations, Tr.*Miss C. Winkworth*
Ere God had built the mountains..*W. Cowper*
Ere I sleep, for every favor . .....*J. Cennick*
Ere the blue heavens were stretched..*I. Watts*
Ere the waning light decay
Ambrose, Tr., *R. Wrent*
Eternal depth of love divine..*N. L. Zinzendorf*
Eternal Father, Thou hast said. . *R. Palmer*
Eternal God, almighty Cause!.. ...*S. Browne*
Eternal God, we look to Thee.... *J. Merrick*
Eternal Power, whose high abode....*I. Watts*
Eternal Source of every good!.....*B. Beddome*
Eternal Source of every joy!.... *P. Doddridge*
Eternal Spirit! by whose. ...*W. H. Bathurst*

Eternal Spirit, God of truth !.....*T. Cotterill*
Eternall Spirit, Source of light.....*S. Davies*
Eternal Spirit, Source of truth. .....*J. Hart*
Eternal Spirit ! we confess..... .....*I. Watts*
Eternal Sun of righteousness !.....*C. Wesley*
Eternal Wisdom ! Thee we praise. ...*I. Watts*
Eternity is just at hand.....*Miss A. Steele*
Ever would I fain be. Tr., *Miss C. Winkworth*
Every morning, mercies new.....*H. Bonar*
Every morning the red *Mrs. C. F. Alexander*
Exalt the Lord our God .....*I. Watts*
Extended on a cursed tree .. ...*P. Gerhardt*
Exult all hearts with ...Tr., *J. D. Chambers*
Fade, fade each earthly joy ..*Mrs. H. Bonar*
Faint not, Christian ! though the. *J. H. Evans*
Fair shines the morning star .*J. Montgomery*
Faith adds new charms to earthly..*D. Turner*
Faith, hope, and charity.. *J. Montgomery*
Faith is the brightest evidence.....*I. Watts*
Faith of our fathers ! living still..*F. W. Faber*
Faith, 't is a precious grace.....*B. Beddome*
Faithful, O Lord, Thy mercies.*J. Montgomery*
Far as creation's bounds extend ... *J. Merrick*
Far as Thy name is known.....*I. Watts*
Far down the ages now .. .. *H. Bonar*
Far from mortal cares retreating. ...*J. Taylor*
Far from my heavenly home.. . ...*H. F. Lyte*
Far from my thoughts, vain world !...*I. Watts*
Far from the world, O Lord ! I flee.*W. Cowper*
Far from these narrow scenes ...*Miss A. Steele*
Far from Thy servants, gracious.*P. Doddridge*
Fastened within the veil. .....*A. M. Toplady*
Father and Lord of our whole life.....*J. Keble*
Father, at Thy footstool see. .. ....*C. Wesley*
Father, bless Thy word to all. .. ....*T. Kelly*
Father, by Thy love and power ....*J. Anstice*
Father, for Thy promised blessing.*A. Midlane*
Father, hear the blood of Jesus... ..*C. Wesley*
Father ! how wide Thy glory shines..*I. Watts*
Father ! I long, I faint, to see .....*I. Watts*
Father, I sing Thy wondrous grace...*I. Watts*
Father, I stretch my hands to Thee..*C. Wesley*
Father, in these reveal Thy love.....*C. Wesley*
Father ! in Thy mysterious .....*S. Johnson*
Father ! in whom we live. .....*C. Wesley*
Father of all, from land and sea. *C. Wordsworth*
Father of all, whose powerful voice. *J. Wesley*
Father of eternal grace !..... ...*J. Conder*
Father of eternal grace !.....*J. Montgomery*
Father of glory ! to Thy name .....*I. Watts*
Father of Heaven above ! *E. H. Bickersteth*
Father of mercies ! bow Thine ear. *B. Beddome*
Father of mercies ! condescend.....*T. Morell*
Father of mercies, God of *Mrs. A. Flowerdew*
Father of mercies, God of love ! *O. Heginbothom*
Father of mercies, God of love !.....*S. Medley*
Father of mercies, God of love !... *Thos. Raffles*
Father of mercies, hear.....*Gregory I.*
Father of mercies, hear.....*T. J. Judkin*
Father of mercies ! in Thy house. *P. Doddridge*
Father of mercies ! in Thy word. *Miss A. Steele*
Father of mercies ! send Thy.....*P. Doddridge*
Father ! our hearts we lift.... ... ...*C. Wesley*
Father, Son, and Holy Ghost ! .....*C. Wesley*
Father, Thine elect who lovest.....*T. H. Gill*
Father, Thy name be praised
Tr., *Miss C. Winkworth*
Father, Thy will, not mine ....*J. Montgomery*
Father, 't is Thine each day to yield...*E. Osler*
Father, to Thy sinful child ..... *J. Conder*
Father, we humbly pray.....*C. Wordsworth*
Father ! whate'er of earthly bliss. *Miss A. Steele*
Father, who didst fashion me. Tr., *H. W. Baker*
Father, whose hand hath led me so securely
Tr., *R. Massie*
Father, whose love and truth fulfil....*E. Osler*
Fear not, O little....Tr., *Miss C. Winkworth*
Fierce was the wild billow
Anatolius, Tr., *J. M. Neale*
Fight the good fight ! lay hold. *J. Montgomery*
Fight the good fight with all thy...*J. Monsell*
Firm and unmoved are they.....*I. Watts*
Firm as the earth Thy gospel stands..*I. Watts*
First of martyrs, Thou...*Santolius Victorinus*
Fling out the banner, let it float. *G. W. Doane*
Flow fast, my tears ! the cause is...*W. Shirley*
Fling to the heedless winds. .. ....*M. Luther*
Fly, ye sinners, to yon mountain. *R. Burnham*
For a season called to part.....*J. Newton*
For all Thy saints, O Lord... ... ...*R. Mant*
For all Thy saints, who from.....*W. W. How*
For ever here my rest shall be.....*C. Wesley*
For ever with the Lord !.....*J. Montgomery*
For man the Saviour.. .*Santolius Victorinus*
For me vouchsafed.....*A. M. Toplady*
For mercies countless, ...*J. Newton*
For the Apostles glorious.....*W. W. How*
For the mercies of the day.....*J. Montgomery*
For thee, O dear, dear country. Tr., *J. M. Neale*
For those in bonds.....*T. Hastings*
For Thy dear saint, O Lord .....*R. Mant*
" Forbid them not," the Saviour..*T. Hastings*
Forget thyself, Christ bade.....*T. Hastings*
Forgive us, Lord ! to Thee we cry. *T. Hastings*
Forth from the dark and stormy sky. *R. Heber*
Forth in Thy name, O Lord ! I go...*C. Wesley*
Fount of everlasting love.....*R. Palmer*
Fountain of good, to own Thy..*P. Doddridge*
Fountain of grace, rich, full .. ..*J. Edmeston*
Fountain of mercy.....*Mrs. A. Flowerdew*
Frequent the day of God returns....*S. Browne*
Friend after friend departs.....*J. Montgomery*
Friend of sinners, Lord of glory.....*N. Hall*
From all that dwell below the skies...*I. Watts*
From Calvary a cry was....*J. W. Cunningham*
From day to day before our eyes, *J. Montgomery*
From deep distress and troubled . ...*I. Watts*
From depths of woe I raise to Thee
M. Luther, Tr., *R. Massie*
From distant corners .....*W. L. Alexander*
From Egypt lately come .... *T. Kelly*
From every earthly pleasure .. ..*E. Davis*
From every stormy wind that blows. *H. Stowell*
From foes that would the land .....*R. Heber*
From Greenland's icy mountains ....*R. Heber*
From highest Heaven, the Eternal. *H. W. Baker*
From highest Heaven.... . .Tr., *E. Caswall*
From the cross the blood is falling. *H. Bonar*
From the cross uplifted high.....*T. Haweis*
From the recesses of a lowly spirit. *J. Bowring*
From the table now retiring.....*J. Rowe*
From Thee, my God ! my joys shall..*I. Watts*
From Thy dear, pierced side .....*B. Beddome*
Full of trembling expectation. ...*C. Wesley*
'Gainst what foemen art, *Santolius Victorinus*
Gently, gently lay Thy rod .....*H. F. Lyte*
Gently, Lord ! oh ! gently lead us,..*T. Hastings*
Gently, my Saviour ! let me down.....*R. Hill*
Gird on Thy conquering sword..*P. Doddridge*
Gird Thy sword on, mighty Saviour..*J. Ryland*
Give glory to God in the.....*J. Montgomery*
Give me the wings of faith to rise.....*I. Watts*
Give thanks to God, He reigns above..*I. Watts*
Give thanks to God most high. .. ...*I. Watts*
Give to our God immortal praise .....*I. Watts*
Give to the Lord, ye sons of fame.....*I. Watts*
Give to the winds thy fears.....*P. Gerhardt*
Give us room that we may dwell.....*T. Kelly*
Glad was my heart to hear. . *J. Montgomery*
Glorious things of Thee are spoken..*J. Newton*
Glory, and laud and honor..... *Theodulph*
Glory and praise to Thee, Redeemer. *Theodulph*
Glory be to God on high .....*C. Wesley*
Glory be to God, the Father ..... *H. Bonar*
Glory be to Jesus.....Tr., *E. Caswall*
Glory, glory everlasting.....*T. Kelly*
Glory, glory to our King .....*T. Kelly*
Glory to God on high, let.....*J. Allen*

Glory to God on high, our.....*J. Hart*
Glory to God the Father be.....*J. Mason*
Glory to God who when with..*T. D. Chambers*
Glory to God with joyful adoration....*E. Osler*
Glory to th' Almighty Father..*W. H. Bathurst*
Glory to the Father give.....*J. Montgomery*
Glory to Thee, my God! this night....*T. Ken*
Glory to Thee who safe hast kept.....*T. Ken*
Go, and the Saviour's grace proclaim..*T. Morell*
Go, labor on, spend and be spent....*H. Bonar*
Go, labor on, while it is day.....*H. Bonar*
"Go, preach My gospel," saith the...*I. Watts*
Go to dark Gethsemane.....*J. Montgomery*
Go to the grave in all thy.. *J. Montgomery*
Go to thy rest, fair child.*Mrs. L. H. Sigourney*
Go, tune thy voice to varied songs..*T. Hastings*
Go up, go up, my heart .....*H. Bonar*
Go, worship at Immanuel's feet.....*I. Watts*
God calling yet? shall..Tr., *Miss J. Borthwick*
God eternal, Lord of all!...Tr., *J. E. Millard*
God eternal, mighty King .....*J. E. Millard*
God from on high hath heard ... .*C. Coffin*
God in His earthly temple lays .....*I. Watts*
God, in the gospel of His Son ..*B. Beddome*
God in the high and holy place..*J. Montgomery*
God is a Spirit, just and wise.....*I. Watts*
God is gone up on high.....*C. Wesley*
God is in His holy temple.....*J. Montgomery*
God is love, His mercy brightens...*J. Bowring*
God is my strong salvation.....*J. Montgomery*
God is our refuge and defense..*J. Montgomery*
God is our refuge in distress.....*M. Luther*
God is our strength, away our fear....*E. Osler*
God is the name my soul adores..... *I. Watts*
God is the refuge of His saints.....*I. Watts*
God, most mighty, sovereign....*H. Harbaugh*
God moves in a mysterious way ..*W. Cowper*
God, my King, Thy might confessing.*R. Mant*
God, my Supporter and my Hope.....*I. Watts*
God of Israel, we adore Thee .....*T. Kelly*
God of mercy, God of grace!.....*H. F. Lyte*
God of mercy, God of love!.....*J. Taylor*
God of mercy, hear our prayer. ...*T. Hastings*
God of my childhood and my youth..*I. Watts*
God of my life! look gently down .. *I. Watts*
God of my life! through all my..*P. Doddridge*
God of my life, Thy boundless..*Miss C. Elliott*
God of my life, to Thee belong...*Miss E. Scott*
God of my life! to Thee I call.....*W. Cowper*
God of my mercy and my praise.....*I. Watts*
God of my salvation! hear .....*C. Wesley*
God of our fathers, by whose.....*P. Doddridge*
God of our life! Thy various..*O. Heginbothom*
God of our life, to Thee we call....*W. Cowper*
God of our salvation! hear us .. *T. Kelly*
God of that glorious gift of grace ...*J. Monsell*
God of the morning! at whose voice..*I. Watts*
God of the morning ray.....*T. Hastings*
God of the nations! bow Thine..*T. Hastings*
God of the passing year! to..*A. A. Woodhull*
God of the sunlight hours! *Mrs. M. G. Saffery*
God our hope and strength abiding....*J. Keble*
God reveals His presence.....*G. Tersteegen*
God shall charge His angel.....*J. Montgomery*
God the Father, from Thy .... *H. W. Baker*
God the Lord a King remaineth.....*J. Keble*
God, who madest earth and heaven *R. Heber*
God's glory is a wondrous thing..*F. W. Faber*
God's holy law transgressed ....*B. Beddome*
God is the Lord, the heavenly King...*I. Watts*
Good news from heaven the angels bring
Luther, Tr., *A. T. Russell*
Grace, like an uncorrupted seed..... *I. Watts*
Grace! 'tis a charming sound....*P. Doddridge*
Gracious Lord, incline Thine...*W. Hammond*
Gracious Redeemer, shake..... ...*C. Wesley*
Gracious Saviour, gentle.....*W. H. Havergal*
Gracious Saviour, gentle ....*Miss J. E. Lesson*
Gracious Saviour, thus before.....*H. Bateman*
Gracious Spirit, Dove divine.... ...*J. Stocker*
Gracious Spirit, Holy Ghost...*C. Wordsworth*
Grant me within Thy courts.. *J. Montgomery*
Granted is the Saviour's prayer.....*C. Wesley*
Great Creator! who this day. *Mrs. J. A. Elliott*
Great Father of each perfect gift. *P. Doddridge*
Great Father of mankind! .....*P. Doddridge*
Great Former of this various ....*P. Doddridge*
Great God! and wilt Thou .. *Miss J. Taylor*
Great God! attend while Zion sings...*I. Watts*
Great God! how infinite art Thou ...*I. Watts*
Great God! impress our trifling. ..*G. Burder*
Great God! indulge my humble .. ...*I. Watts*
Great God! let all my tuneful. *O. Heginbothom*
Great God! let children to thy..*E. Bickersteth*
Great God! now condescend..... *J. Fellows*
Great God, o'er heaven and earth .. *E. Osler*
Great God of Heaven and earth..*P. Doddridge*
Great God of nations, now....*A. A. Woodhull*
Great God of wonders, all Thy ways. *S. Davies*
Great God! the nations of the earth. *T. Gibbons*
Great God! this sacred day .. .*Miss A. Steele*
Great God! to Thee my .. ....*Miss A. Steele*
Great God! to what a glorious height. *I. Watts*
Great God! we sing thy mighty. *P. Doddridge*
Great God! what do I see
A. B. Ringwaldt, Tr., *W. B. Collyer*
Great God! when I approach. *W. H. Bathurst*
Great God! where'er we pitch.....*T. Rippon*
Great God! who hid from mortal
C. Coffin, Tr., *H. W. Baker*
Great God! whose awful mystery.....*E. Osler*
Great God! whose universal sway....*I. Watts*
Great God! with wonder.....*I. Watts*
Great High Priest! we view Thee... ..*J. Hart*
Great is our guilt, our fears ....*Miss A. Steele*
Great is the Lord, his works of might. *I. Watts*
Great is the Lord, our God.....*I. Watts*
Great is the Lord! what tongue can..*I. Watts*
Great King of glory and of grace.... *I. Watts*
Great King of glory! come. .....*B. Francis*
Great King of nations! hear our. *J. H. Gurney*
Great King of saints! enthroned.... *J. Conder*
Great Lord of all Thy churches. *W. Kingsbury*
Great mover of all hearts, whose hand. *C. Coffin*
Great Prophet of our God! .....*I. Watts*
Great Ruler of all nature's frame! *P. Doddridge*
Great Ruler of the earth and ...*Miss A. Steele*
Great Shepherd of Thine Israel... . *I. Watts*
Great Shepherd of Thy people, hear. *J. Newton*
Great Shepherd of Thy ransomed,..*J. Newton*
Great Source of being and of.... *P. Doddridge*
Great Source of life, our souls.*P. Doddridge* (a)
Great Spirit! by whose mighty.....*T. Haweis*
Great Sun of righteousness! arise.... *I. Watts*
Great the joy when Christians meet. *G. Burder*
Guide me, O Thou great Jehovah! *W. Williams*
Guide us, Thou, whose name..*W. Williams* (a)
Had I the tongues of Greeks and Jews. *I. Watts*
Hail, everlasting Spring . . *P. Doddridge*
Hail, happy day, thou day of holy. *S. Browne*
Hail, holy day, most blest . *Miss C. Elliott*
Hail! holy, holy, holy, Lord! Let. *E. Perronet*
Hail! holy, holy, holy, Lord!.... ...*C. Wesley*
Hail, holy Spirit, bright, immortal. *S. Browne*
Hail! mighty Jesus, how divine.... *B. Wallin*
Hail! morning, known among....*R. Wardlaw*
Hail! source of pleasures, ever *T. Blacklock*
Hail! that head with..*Bernard of Clairvaux*
Hail the day that sees him rise!.....*C. Wesley*
Hail the joyful day's return..... .*R. Campbell*
Hail, Thou bright and sacred. *Mrs. J. A. Elliott*
Hail! Thou God of grace and . *T. W. Aveling*
Hail! Thou long-expected Jesus ....*C. Wesley*
Hail! Thou once despised Jesus!..*J. Bakewell*
Hail to the brightness of Zion's...*T. Hastings*
Hail to the Lord's Anointed!..*J. Montgomery*
Hail to the Prince of life and ...*P. Doddridge*
Hail to the Sabbath day.....*S. G. Bulfinch*

Hail! tranquil hour of closing day!..*L. Bacon*
Hallelujah! best and sweetest. Tr., *J. Chandler*
Hallelujah! fairest morning
Tr., *Miss J. Borthwick*
Hallelujah! Hallelujah!.....*C. Wordsworth*
Hallelujah! He cometh with. *E. H. Bickersteth*
Hallelujah! joyful raise. ..... *C. N. Hall*
Hallelujah! raise, Oh! raise..... *J. Conder*
Happy is he that fears the Lord.....*I. Watts*
Happy soul! thy days are ended.....*C. Wesley*
Happy the church, Thou sacred place. *I. Watts*
Happy the heart where graces reign...*I. Watts*
Happy the man, whose cautious feet ..*I. Watts*
Happy the souls to Jesus joined.....*C. Wesley*
Happy they that find a rest ..... *H. F. Lyte*
Hark! a thrilling voice is sounding
Ambrose, Tr., *E. Caswall*
Hark! a voice divides the sky .....*C. Wesley*
Hark! from the tombs a doleful sound. *I. Watts*
Hark! hark, my soul, Angelic....*F. W. Faber*
Hark! hark, the notes of joy.....*A. Reed*
Hark! how all the welkin rings.....*C. Wesley*
Hark! how the choral song.....*R. S. McAll*
Hark! how the watchmen cry .....*C. Wesley*
Hark! my soul! it is the Lord... *W. Cowper*
Hark! ten thousand harps and voices. *T. Kelly*
Hark! the distant isles.....*W. H. Bathurst*
Hark the glad sound! the Saviour.*P. Doddridge*
Hark! the herald angels sing ..... *C. Wesley*
Hark! the nightly church .*E. H. Bickersteth*
Hark! the judgment trumpet..*N. S. S. Beman*
Hark the loud triumphant strains. ... *T. Kelly*
Hark the notes of angels singing..... *T. Kelly*
Hark! the song of jubilee.....*J. Montgomery*
Hark the sound of holy voices.*C. Wordsworth*
Hark! the voice of Jesus calling...*A. Midlane*
Hark! the voice of love and mercy...*J. Evans*
Hark! 't is the watchman's cry ...*H. Bonar*
Hark to the solemn bell.. *Mrs. J. L. Gray*
Hark! what mean those holy voices.*J. Cawood*
Hark, what mean those. ..... *J. Cawood*
Haste, traveler, haste, the night.*W. B. Collyer*
Hasten, Lord, to my release .. *J. Montgomery*
Hasten, sinner! to be wise ..... *T. Scott*
Hasten the time appointed..*Miss J. Borthwick*
Have mercy, Lord, on me.....*Tate and Brady*
Have mercy on us, God most high.*F. W. Faber*
He is coming, he is.....*Mrs. C. F. Alexander*
He comes in blood-stained.*Mrs. C. L. Bancroft*
He dies—the friend of sinners dies.....*I. Watts*
He has come! the Christ of God.....*H. Bonar*
He is here whom seers in old Tr., *J. M. Neale*
He is risen, He is risen..*Mrs. C. F. Alexander*
He knelt—the Saviour... *Mrs. F. D. Hemans*
He lives! he lives! and sits above .. *I. Watts*
He lives—the everlasting God ..... *I. Watts*
He lives—the great Redeemer...*Miss A. Steele*
He reigns, the Lord, the Saviour reigns.*I. Watts*
He sendeth sun, He sendeth..*Mrs. S. F. Adams*
He spake, and gathering into. *J. D. Chambers*
He that goeth forth with weeping..*T. Hastings*
He that hath made his refuge, God....*I. Watts*
He who on earth as man was known..*J. Newton*
He who once in righteous.....Tr., *E. Caswall*
Head of the Church, our risen Lord..*J. Conder*
Head of the Church triumphant.....*C. Wesley*
Head of the hosts in glory ..... *M. Bridges*
Heal us, Immanuel! hear our prayer *W. Cowper*
Hear, gracious God, a sinner's cry.. *S. Medley*
Hear, gracious God, my humble..*Miss A. Steele*
Hear, gracious Sovereign, from...*P. Doddridge*
Hear my prayer, O heavenly .. *Miss H. Parr*
Hear, O Sinner; mercy hails you.... *A. Reed*
Hear what God, the Lord, hath. ...*W. Cowper*
Hear what the voice from heaven .. *I. Watts*
Hearken, Lord! to my. ..... *J. Montgomery*
Heart-broken, friendless, poor..*J. Montgomery*
Hearts of stone! relent, relent.....*C. Wesley*
Heavenly Father! to whose eye.....*J. Conder*
Heavenly Spirit! may each heart..*J. Edmeston*
Heirs of unending life..... *B. Beddome*
Help us, O Lord, Thy yoke to wear.*J. Cotterill*
Heralds of creation! cry.....*J. Montgomery*
Here at Thy cross, incarnate God.....*I. Watts*
Here I can firmly rest
P. Gerhardt, Tr., *Miss C. Winkworth*
Here, O my Lord, I see Thee sweet. *H. Bonar*
Here at Thy table, Lord! we meet *S. Stennett*
Here in Thy name, eternal God!.*J. Montgomery*
Here, Lord! by faith I see Thee.....*H. Bonar*
He's gone, see where His body lay *T. Kelly*
He's gone, the Saviour's work on.. *E. Denny*
Here the King hath spread his.*A. R. Thompson*
High in the heavens, eternal God!.....*I. Watts*
High in yonder realms of light..... *T. Raffles*
High let us swell our tuneful .*P. Doddridge*
His kingdom comes, ye saints, rejoice..*E. Osler*
Ho! every one that thirsts!.....*C. Wesley*
Ho! ye needy, come and welcome. ..*J. Hart*
Holiest! breathe an evening.....*J. Edmeston*
Holy and reverend is the name ..*J. Needham*
Holy Bible! book divine.....*J. Burton*
Holy, delightful day!..... ..*T. H. Gill*
Holy Father! hear my cry... .....*H. Bonar*
Holy Father! Thou hast taught ...*J. M. Neale*
Holy Ghost! dispel our...Tr., *A. M. Toplady*
Holy Ghost! my soul inspire. . . *R. Mant*
Holy Ghost that, promised, came....*R. Palmer*
Holy Ghost! with light divine..... *A. Reed*
Holy, holy, holy, Lord ....*J. Conder*
Holy, holy, holy! Lord God .. ..*R. Heber*
Holy, holy, holy! Lord God of..*C. Wordsworth*
Holy, holy, holy! Lord God... *J. Montgomery*
Holy, holy, holy! Lord, God the .. *C. Wesley*
Holy, holy, holy, Lord! Self-exist'nt.*J. Ryland*
Holy Jesus, Saviour blest.....*R. Mant*
Holy, Lord, the godly fail.....*H. F. Lyte*
Holy offering, rich and rare....*J. S. B. Monsell*
Holy Saviour, we adore ..... *J. G. Deck*
Holy Spirit, come, we pray....Tr., *W. Mercer*
Holy Spirit, fount of blessing.....*T. J. Judkin*
Holy Spirit, from on high.....*W. H. Bathurst*
Holy Spirit, from on high.....*Robert II.*
Holy Spirit, gently come.....*W. Hammond*
Holy Spirit, in my heart..... ....*R. Mant*
Holy Spirit, Lord of Light
Robert II., Tr., *E. Caswall*
Holy Spirit! once... Tr., *Miss C. Winkworth*
Hope of our hearts! O Lord!.....*E. Denny*
Hosanna! be the children's song.*J. Montgomery*
Hosanna! raise the pealing...*W. H. Havergal*
Hosanna to our conquering King ....*I. Watts*
Hosanna to the living Lord!.....*R. Heber*
Hosanna to the Prince of grace.....*I. Watts*
Hosanna to the Prince of light.... . *I. Watts*
How are Thy servants blessed.....*J. Addison*
How beauteous are their feet.....*I. Watts*
How beauteous on the mountains. ..*B. Gough*
How beauteous were the marks ...*A. C. Coxe*
How beautiful the feet that bring. *J. Mason* (a)
How blest is he, how truly.....*Miss A. Steele*
How blest the feet which bring.. ....*J. Mason*
How blest the man whose cautious ....*I. Watts*
How blest the man whose .....*J. Merrick*
How blest the righteous..*Mrs. A. L. Barbauld*
How blest the sacred.....*Mrs. A. L. Barbauld*
How blest were they who walked.....*C. Coffin*
How bright these glorious spirits .....*I. Watts*
How calm and beautiful the morn. *T. Hastings*
How can I sink with such a prop ...*I. Watts*
How can we adore, or worthily..*W. Hammond*
How charming is the place.....*S. Stennett*
How clearly are His torturing. Tr., *E. Caswall*
How condescending and how kind ...*I. Watts*
How did my heart rejoice to hear.....*I. Watts*
How far beyond our mortal.....*Miss A. Steele*
How firm a foundation, ye saints. *G. Keith* (?)
How full of anguish is the thought....*I. Watts*

How gentle God's commands....*P. Doddridge*
How graciously the Lord.....*W. H. Bathurst*
How great the wisdom, power.....*B. Beddome*
How happy are the souls above.....*R. Elliot*
How happy every child of grace.....*C. Wesley*
How happy is the child.....*M. Bruce*
How happy is the man who hears....*M. Bruce*
How happy is the pilgrim's lot.....*J. Wesley*
How heavy is the night.....*I. Watts*
How helpless guilty nature lies..*Miss A. Steele*
How honorable is the place.....*I. Watts*
How honored, how dear.....*J. Conder*
How large the promise, how divine....*I. Watts*
How long, O Lord, shall I complain..*I. Watts*
How long shall earth's alluring..*Miss A. Steele*
How long the time since Christ began. *R. Heber*
How lovely are Thy dwellings fair...*J. Milton*
How oft, alas! this wretched..*Miss A. Steele*
How oft have sin and Satan strove....*I. Watts*
How pleasant, how divinely fair.....*I. Watts*
How pleasant 'tis to see.....*I. Watts*
How pleased and blessed was I.....*I. Watts*
How precious is the book divine..*J. Fawcett*
How rich are Thy provisions, Lord!..*I. Watts*
How rich Thy bounty, King of..*P. Doddridge*
How rich Thy gifts, almighty King! *A. Kippis*
How sad our state by nature is!.....*I. Watts*
How shall a contrite spirit pray. *J. Montgomery*
How shall I follow Him.....*J. Conder*
How shall the sons of men appear. *S. Stennett*
How shall the young secure their.....*I. Watts*
How short and hasty is our life.....*I. Watts*
How should the sons of Adam's race..*I. Watts*
How sweet and awful is the place..*I. Watts*
How sweet, how heavenly is the sight. *J. Swain*
How sweet the hour of closing. *W. H. Bathurst*
How sweet the melting lay. *Mrs. P. H. Brown*
How sweet the name of Jesus sounds. *J. Newton*
How sweet to bless the Lord.....*W. Urwick*
How sweet to leave the world awhile. *T. Kelly*
How sweetly flowed the gospel's..*J. Bowring*
How swift the torrent rolls.....*P. Doddridge*
How tedious and tasteless the hours. *J. Newton*
How tender is Thy hand.....*T. Hastings*
How vain are all things here below...*I. Watts*
How vain is all beneath the skies...*D. E. Ford*
How welcome was the call.....*H. W. Baker*
How will my heart endure.....*P. Doddridge*
How wondrous and great...*H. U. Onderdonk*
How wondrous great, how glorious....*I. Watts*
Humble Lord! my haughty spirit...*H. F. Lyte*
Humble souls who seek salvation..*J. Fawcett*
I asked the Lord that I might grow. *J. Newton*
I bless the Christ of God.....*H. Bonar*
I bow me to Thy will.....Tr., *F. W. Faber* (a)
I build on this foundation.....Tr., *R. Massie*
I cannot call affliction sweet..*J. Montgomery*
I did Thee wrong, my God.....*H. Bonar*
I feed by faith on Christ, my..*J. Montgomery*
I give immortal praise.....*I. Watts*
I have a home above.....*H. Bennett*
I hear a voice that comes from far....*T. Kelly*
I hear the words of love.....*H. Bonar*
I heard the voice of Jesus say.....*H. Bonar*
I hold the sacred book of God.....*E. Osler*
I know no life divided.....Tr., *R. Massie*
I know that my Redeemer lives, And. *C. Wesley*
I know that my Redeemer lives..*S. Medley*
I lay my sins on Jesus.....*H. Bonar*
I left the God of truth and light. *J. Montgomery*
I lift my soul to God.....*I. Watts*
I'll praise my Maker with my breath..*I. Watts*
I'll speak the honors of my King..*I. Watts*
I long to behold Him arrayed.....*C. Wesley*
I love my God, but with no love. *Mme. Guyon*
I love the Lord, He heard my cries...*I. Watts*
I love the Lord, whose gracious...*T. Hastings*
I love the sacred book of God.....*T. Kelly*
I love the volumes of Thy word.....*I. Watts*
I love Thy Kingdom, Lord!.....*T. Dwight*
I love to see the Lord below.....*I. Watts*
I love to steal awhile away. *Mrs. P. H. Brown*
I'm but a stranger here.....*T. R. Taylor*
I'm not ashamed to own my Lord.....*I. Watts*
I once was a stranger to grace. *R. M. McCheyne*
I saw One hanging on a tree.....*J. Newton*
I say to all men, far..Tr., *Miss C. Winkworth*
I see the crowd in Pilate's hall.....*H. Bonar*
I send the joys of earth away.....*I. Watts*
I sing th' almighty power of God.....*I. Watts*
I stand on Zion's mount.....*J. Swain*
I thank Thee, uncreated Son.....*J. Scheffler*
I thirst, but not as once I did.....*W. Cowper*
I thirst, Thou wounded...*N. L. Zinzendorf*
I've found a joy in sorrow...*Mrs. J. Crewdson*
I've found the pearl of greatest price..*J. Mason*
I waited patient for the Lord.....*I. Watts*
I want a heart to pray.....*C. Wesley*
I want a principle within.....*C. Wesley*
I was a wandering sheep.....*H. Bonar*
I will love Thee, all...Tr., *Miss J. Borthwick*
I will praise Thee every day.....*W. Cowper*
I will sing my Maker's praises
R. Gerhard, Tr., *R. Massie*
I worship Thee, sweet will.....*F. W. Faber*
I would be Thine, O take my heart....*A. Reed*
I would love Thee, God and.....*Mme. Guyon*
I would not live alway.....*W. A. Muhlenberg*
If Christ is mine, then all is mine. *B. Beddome*
If God himself be for me.....*P. Gerhard*
If God is mine, then present things..*B. Beddome*
If human kindness meets return....*G. T. Noel*
If I must die, oh, let me die.....*B. Beddome*
If Jesus be my friend..Tr., *Miss C. Winkworth*
If life in sorrow must be spent....*Mme. Guyon*
If on a quiet sea.....*A. M. Toplady*
If on our daily course our mind.....*J. Keble*
If there be, that skills to reckon...*J. M. Neale*
If Thou impart Thyself to me.....*C. Wesley*
If through unruffled seas.....*A. M. Toplady*
In all my Lord's appointed ways....*J. Kyland*
In all my vast concerns with Thee....*I. Watts*
In all things like Thy brethren.....*J. Anstice*
In deep distress to God I cried.....*E. Osler*
In duty and in suffering too.....*B. Beddome*
In evil long I took delight.....*J. Newton*
In expectation sweet.....*J. Swain*
In His temple now behold Him...*J. Scheffler*
In loud exalted strains.....*B. Francis*
In love, the Father's sinless child....*H. Bonar*
In memory of the Saviour's love...*J. Cotterill*
In our common celebration.....*J. M. Neale*
In prayer together let us fall.....*J. M. Neale*
In robes of judgment, lo! he comes...*I. Watts*
In stature grows the.....*Santolius Victorinus*
In sweet exalted strains.....*B. Francis*
In the Christian's home in glory..*S. Y. Harmer*
In the cross of Christ I glory.....*J. Bowring*
In the hour of trial.....*J. Montgomery*
In the morning hear my voice..*J. Montgomery*
In the name of God, the Father..*J. W. Hewett*
In the silent midnight watches.....*A. C. Coxe*
In the sun, and moon, and stars.....*R. Heber*
In the waste howling wilderness.....*J. Keble*
In Thee I put my steadfast...*Tate and Brady*
In Thine image Thou didst make..*J. Scheffler*
In this calm, impressive hour....*T. Hastings*
In this world of sin and sorrow..*Mrs. J. Madan*
In Thy glorious resurrection...*C. Wordsworth*
In Thy great name, O Lord! we....*J. Hoskins*
In Thy name, O Lord! assembling...*T. Kelly*
In time of fear, when trouble's....*T. Hastings*
In time of tribulation.....*J. Montgomery*
In true and patient hope.....*C. Wesley*
In vain my fancy strives to paint....*J. Newton*
In vain my roving thoughts.....*Miss A. Steele*
In vain the world's alluring.....*Miss A. Steele*
In vain we seek for peace with God...*I. Watts*

Incarnate God! the soul that... ...*J. Newton*
Indulgent Sovereign of the skies..*P. Doddridge*
Infinite excellence is Thine .....*J. Fawcett*
Inquire, ye pilgrims! for the way..*P. Doddridge*
Inscribed upon the cross we see ...*T. Kelly*
Inspirer and hearer of prayer!..*A. M. Toplady*
Inspirer of the ancient seers! .....*C. Wesley*
Interval of grateful shade... ... *P. Doddridge*
Is there a mourner true? .....*J. Keble*
Is there ambition in my heart.....*I. Watts*
Is this the kind return.... .....*I. Watts*
Isles of the deep, rejoice! rejoice!...*E. Denny*
It came upon the midnight clear..*E. H. Sears*
It is my sweetest comfort, Lord....*E. Caswall*
It is not death to die..... ...*G. W. Bethune*
It is Thy hand, my God!.....*J. G. Deck*
Jehovah hath spoken! the nations ...*E. Osler*
Jehovah reigns, He dwells in light....*I. Watts*
Jehovah reigns, His throne is high....*I. Watts*
Jerusalem! Jerusalem! . ...*R. Heber*
Jerusalem, the glorious .. ...Tr., *J. M. Neale*
Jerusalem, the golden.....Tr., *J. M. Neale*
Jesu, as though Thyself wert..Tr., *E. Caswall*
Jesu, behold the wise from far.....*J. Austin*
Jesu, Creator of the world ...Tr., *E. Caswall*
Jesu, meek and lowly.....*H. Collins*
Jesu, redeemer of the world .. ....*E. Caswall*
Jesu, the virgin's crown
Ambrose (?), Tr., *J. M. Neale*
Jesu, who broughtest redemption..*J. M. Neale*
Jesu, who from Thy father's throne.*J. Anstice*
Jesus! all-atoning Lamb .. .. *C. Wesley*
Jesus, all hail, who for my sin .. *F. W. Faber*
Jesus, and didst Thou leave the.*Miss A. Steele*
Jesus! and shall it ever be.....*J. Grigg*
Jesus, at whose supreme command..*C. Wesley*
Jesus, be near us when we....Tr., *E. Caswall*
Jesus, blessed mediator ... . *J. Conder*
Jesus calls us o'er the...*Mrs. C. F. Alexander*
Jesus, cast a look on me .....*J. Berridge*
Jesus Christ, my Lord and.....*Miss F. Taylor*
Jesus comes, His conflict over.....*T. Kelly*
Jesus, delightful, charming name..*B. Beddome*
Jesus demands the voice of joy .*W. Goode*
Jesus demands this heart of... .*Miss A. Steele*
Jesus! engrave it on my heart .. ...*S. Medley*
Jesus, exalted far on high..... ...*T. Cotterill*
Jesus, full of all compassion!.....*D. Turner*
Jesus, full of love divine. ..... *B. Gough*
Jesus! grant me this, I pray.....*H. W. Baker*
Jesus! guide our way.....*N. L. Zinzendorf*
Jesus! hail! enthroned in glory...*J. Bakewell*
Jesus! how much Thy name.*Mrs. M. R. Peters*
Jesus! how sweet Thy..... *J. W. Alexander*
Jesus! I come to Thee.....*N. S. S. Beman*
Jesus! I live to Thee .... *H. Harbaugh*
Jesus! I love Thee evermore...*E. C. Benedict*
Jesus! I love Thy charming ...*P. Doddridge*
Jesus! I my cross have taken.... .*H. F. Lyte*
Jesus! immortal King!, ...*A. C. H. Seymour*
Jesus, in Thy transporting.....*Miss A. Steele*
Jesus invites His saints..... ... ... *I. Watts*
Jesus is God! the glorious bands..*F. W. Faber*
Jesus is gone above the skies... ... ..*I. Watts*
Jesus is the name we treasure.Tr , *J. M. Neale*
Jesus! Jesus! come and save us..*H. Bateman*
Jesus! Jesus! visit me ...Tr., *R. P. Dunn*
Jesus! Lamb of God! for me.....*R. Palmer*
Jesus! let Thy pitying eye.....*C. Wesley*
Jesus, Lord of Life eternal...Tr., *J. M. Neale*
Jesus, Lord, Thy servants see
B. Schmolke, Tr., *Miss F. E. Cox*
Jesus lives! no longer now
C. F. Gellert, Tr., *Miss F. E. Cox*
Jesus, Lord! we look to Thee.....*C. Wesley*
Jesus, Lover of my soul! .....*C. Wesley*
Jesus, Master of the feast. ..... *C. Wesley*
Jesus! merciful and mild.. .....*T. Hastings*
Jesus, mighty King in Zion.....*J. Fellows*
Jesus, my All, to heaven is gone.. *J. Cennick*
Jesus, my great high priest .....*I. Watts*
Jesus! my heart within me burns..*R. Palmer*
Jesus, my Lord, attend.....*C. Wesley*
Jesus, my Lord! how rich Thy..*P. Doddridge*
Jesus, my Lord, my chief Delight..*B. Beddome*
Jesus, my Lord, my God, my All!..*H. Collins*
Jesus, my Saviour! bind me fast...*B. Beddome*
Jesus, my Saviour, let me be ...*B. Beddome*
Jesus, my sorrow lies too deep .. ..*H. Bonar*
Jesus, my Strength, my Hope!... ..*C. Wesley*
Jesus, my truth, my way! .....*C. Wesley*
Jesus, name all names above..Tr., *J. M. Neale*
Jesus, name of priceless worth ... *W. W. How*
Jesus! name of wondrous love....*W. W. How*
Jesus, once for sinners slain.....*J. Hart*
Jesus, our best beloved.....*J. Montgomery*
Jesus, our Lord! ascend Thy throne..*I. Watts*
Jesus, our hope, our.....Tr., *J. Chandler* (a)
Jesus, our Lord! how rich Thy..*P. Doddridge*
Jesus! refuge of Thy people.. ... ...*E. Osler*
Jesus, save my dying soul.....*T. Hastings*
Jesus, seek Thy wandering sheep....*C. Wesley*
Jesus shall reign where'er the sun.....*I. Watts*
Jesus, spotless Lamb of God.....*J. G. Deck*
Jesus spreads His banner o'er us... ..*R. Park*
Jesus! still lead on
N. L. Zinzendorf, Tr., *Miss J. Borthwick*
Jesus, Sun of righteousness.*C. K. Von Rosenroth*
Jesus, the Christ of God..... . ....*H. Bonar*
Jesus, the conqueror, reigns.....*C. Wesley*
Jesus, the name high over all .....*C. Wesley*
Jesus! the Shepherd of the sheep ...*T. Kelly*
Jesus, the sinner's Friend! to thee..*C. Wesley*
Jesus, the sinner's rest Thou art.*A. M. Toplady*
Jesus, the spring of joys divine..*Miss A. Steele*
Jesus! the very thought of....Tr., *E. Caswall*
Jesus! the very thought is sweet
Bernard de Clairvaux, Tr., *J. M. Neale*
Jesus! the word of mercy give.....*C. Wesley*
Jesus! these eyes have never seen..*R. Palmer*
Jesus, Thou art my righteousness....*C. Wesley*
Jesus! Thou art the sinner's .*R. Burnham*
Jesus, Thou everlasting King!.....*I. Watts*
Jesus, Thou Joy of loving hearts!..*R. Palmer*
Jesus, Thou source divine.....*Miss A. Steele*
Jesus, Thou source of calm repose...*C. Wesley*
Jesus! Thy blessings are not few. ...*I. Watts*
Jesus! Thy blood and .....Tr., *J. Wesley*
Jesus! Thy boundless love to me
P. Gerhard, Tr., *J. Wesley*
Jesus! Thy church, with.....*W. H. Bathurst*
Jesus, Thy mercies are untold
Bernard de Clairvaux, Tr., *J. M. Neale*
Jesus! Thy name I love.....*J. G. Deck*
Jesus, Thy robe of .....*N. L. Zinzendorf*
Jesus, transporting sound... .....*C. Wesley*
Jesus! we bow before Thy....*N. S. S. Beman*
Jesus! we look to Thee..... .. *C. Wesley*
Jesus! we thus obey .....*C. Wesley*
Jesus wept, those tears are over.....*E. Denny*
Jesus! where'er Thy people meet..*W. Cowper*
Jesus, while He dwelt below .....*J. Hart*
Jesus, while our hearts are.....*T. Hastings*
Jesus! who died a world to save..*W. Hammond*
Jesus! who knows full well.... ....*J. Newton*
Jesus, who on His glorious throne..*J. Newton*
Jesus, whom angel hosts adore.....*H. Bonar*
Jesus! with all Thy saints above.....*I. Watts*
Join all the glorious names.....*I. Watts*
Joy to the world, the Lord is come...*I. Watts*
Joyful be the hours to-day.....*T. Kelly*
Judge me, O Lord! and prove ..... *I. Watts*
Just are Thy ways and true Thy worth. *I. Watts*
Just as I am, without one plea..*Miss C. Elliott*
Just as Thou art, without one trace. *R. S. Cook*
Keep silence, all created things! .....*I. Watts*
Keep us, Lord, oh keep us ever. .. ..*T. Kelly*
Kindred in Christ! for His dear.....*J. Newton*

King of kings! and wilt...*W. A. Muhlenberg*
Kingdoms and thrones to God belong..*I. Watts*
Know, my soul, thy full salvation...*H. F. Lyte*
Lab'rers of Christ!.....*Mrs. L. H. Sigourney*
Laboring and heavy laden ...*J. S. B. Monsell*
Laden with guilt and full of fears.....*I. Watts*
Lamb of God, Thou now art seated..*J. G. Deck*
Lamb of God, whose bleeding love...*C. Wesley*
Lands long benighted! the.. .. *C. S. Robinson*
Lead, kindly Light, amid the..*J. H. Newman*
Lead on, Almighty Lord..... .....*T. Kelly*
Lead us, heavenly Father! lead...*J. Edmeston*
Let all on earth with song rejoice.....*R. Mant*
Leaning on Thee, my guide...*Miss C. Elliott*
Let all the earth their voices raise.....*I. Watts*
Let all the heathen writers join. ...*I. Watts*
Let all the just, to God with..*Tate and Brady*
Let children hear the mighty deeds...*I. Watts*
Let everlasting glories crown.....*I. Watts*
Let every creature join.....*I. Watts*
Let every heart exulting..Tr., *J. D. Chambers*
Let every mortal ear attend. .....*I. Watts*
Let every tongue Thy goodness speak..*I. Watts*
Let God, the Father, live.....*I. Watts*
Let God, with awful pomp, arise.....*E. Osler*
Let me be with Thee, where....*Miss C. Elliott*
Let me but hear my Saviour say.....*I. Watts*
Let me go, the day is breaking.*J. Montgomery*
Let others boast how strong they be..*I. Watts*
Let party names no more. . ....*B. Beadome*
Let plenteous grace descend on.....*J. Newton*
Let saints on earth in concert sing....*C. Wesley*
Let saints on earth their anthems ...*J. Evans*
Let sinners take their course..... .. *I. Watts*
Let songs of praises fill the sky... *T. Cotterill*
Let the church new anthems..Tr., *J. M. Neale*
Let the land mourn through. .*J. Montgomery*
Let the world their virtue boast.. . *C. Wesley*
Let them neglect Thy glory, Lord!...*I. Watts*
Let us awake our joys.....*W. Kingsbury*
Let us love, and sing, and wonder...*J. Newton*
Let us sing with one..... *Miss D. A. Thrupp*
Let us with a gladsome mind.....*J. Milton*
Let worldly minds the world .....*J. Newton*
Let Zion and her sons rejoice.....*I. Watts*
Let Zion's watchmen all awake...*P. Doddridge*
Life is a span, a fleeting hour....*Miss A. Steele*
Life of the world, I hail Thee. Tr., *R. Palmer*
Life is the time to serve the Lord. .. *I. Watts*
Lift, my soul, thy voice .....Tr., *W. Mercer*
Lift up to God the voice of.....*R. Wardlaw*
Lift your eyes of faith, and see. .... *C. Wesley*
Lift up your heads, eternal... *Tate and Brady*
Lift your heads, ye friends of Jesus..*C. Wesley*
Lift up your heads....Tr., *Miss C. Winkworth*
Light of life, seraphic Fire! .....*C. Wesley*
Light of light!.....Tr., *Miss C. Winkworth*
Light of the anxious heart.....*J. H. Newman*
Light of the lonely pilgrim's heart *E. Denny*
Light of the soul, O Saviour blest..*E. Caswall*
Light of the world, shine on....*E. Bickersteth*
Light of those whose dreary.....*C. Wesley*
Light's glittering morn bedecks the sky
Ambrose, Tr., *J. M. Neale*
Like morning, when her early breeze. *T. Moore*
Like Noah's weary dove...*W. A. Muhlenberg*
Like sheep we went astray.....*I. Watts*
Like the eagle, upward, onward.....*H. Bonar*
Listen, sinner! mercy hails you.....*A. Reed*
Little traveler Zionward.....*J. Edmeston*
Lo! from the desert homes ..... .*C. Coffin*
Lo! God is here, let us adore
G. Tersteegen, Tr., *C. Wesley*
Lo! God, our God, has come... .. *H. Bonar*
Lo! He comes, let all adore Him.....*T. Kelly*
Lo! he comes, with clouds..*Cennick & Wesley*
Lo! he cometh, countless.....*J. Cennick*
Lo, I behold the scattering shades *I. Watts*
Lo! now is our accepted day..Tr., *J. M. Neale*
Lo! on a narrow neck of land.....*C. Wesley*
Lo! the mighty God appearing.....*W. Goode*
Lo, the prisoner is released.....*C. Wesley*
Lo! unto us a child is born....*J. Morrison* (a)
Lo! what a glorious corner-stone.....*I. Watts*
Lo! what a glorious sight appears.....*I. Watts*
Lo! what an entertaining sight.....*I. Watts*
Lo! where the words of wisdom shine..*E. Osler*
Long as I live, I'll bless Thy name....*I. Watts*
Long have I sat beneath the sound...*I. Watts*
Long plunged in sorrow, I resign..*Mme. Guyon*
Look down, O Lord! and in our...*T. Cotterill*
Look down, O Lord! with. .....*P. Doddridge*
Look from Thy sphere of endless..*W. C. Bryant*
Look up, my soul! with. .....*Miss A. Steele*
Look, ye saints! the sight is glorious..*T. Kelly*
Lord, all I am is known to Thee.. *I. Watts*
Lord! as to Thy dear cross we. *J. H. Gurney*
Lord! at this closing hour.... .*E. T. Fitch*
Lord, at Thy feet we sinners lie ...*S. Browne*
Lord, at Thy table we behold.....*J. Stennett*
Lord, bid Thy light arise.....*W. H. Bathurst*
Lord! dismiss us with Thy blessing.*W. Shirley*
Lord! for ever at Thy side....*J. Montgomery*
Lord, for the just Thou dost provide.*J. Addison*
Lord God of my salvation.....*H. F. Lyte*
Lord God, the Holy Ghost....*J. Montgomery*
Lord God, we worship Thee
J. Frank, Tr., *Miss C. Winkworth*
Lord, have mercy, and remove..*H. H. Milman*
Lord, have mercy, when we....*H. H. Milman*
Lord, how mysterious are Thy..*Miss A. Steele*
Lord! how secure and blessed are....*I. Watts*
Lord! how secure my conscience was..*I. Watts*
Lord, how shall sinners dare....*Miss A. Steele*
Lord, how the troublers of my peace.*H. F. Lyte*
Lord, I address Thy heavenly throne..*I. Watts*
Lord, I am come, Thy promise is....*J. Newton*
Lord! I am Thine, entirely Thine...*S. Davies*
Lord! I am vile, conceived in sin.....*I. Watts*
Lord, I approach the mercy seat....*J. Newton*
Lord! I cannot let Thee go.....*J. Newton*
Lord, I delight in Thee.....*J. Ryland*
Lord! I have made Thy word my....*I. Watts*
Lord, I have sinned, but O forgive..*H. F. Lyte*
Lord! I hear of showers of....*Miss E. Codner*
Lord, I look for all to Thee.....*H. F. Lyte*
Lord! I will bless Thee all my days..*I. Watts*
Lord, if at Thy command.....*C. Wesley*
Lord, if Thou Thy grace impart.....*C. Wesley*
Lord, in the desert bleak and bare. *J. Anstice*
Lord! in the morning Thou shalt hear.*I. Watts*
Lord! in this sacred hour.....*S. G. Bulfinch*
Lord, in Thy great, Thy.....*Miss A. Steele* (a)
Lord, in Thy name, Thy servants.....*J. Keble*
Lord! it belongs not to my care....*R. Baxter*
Lord, it is not life to live..... *A. M. Toplady*
Lord Jesus! are we one with Thee..*J. G. Deck*
Lord Jesus, God and man .....*H. W. Baker*
Lord Jesus, when I think..... *J. G. Deck*
Lord Jesus, when we stand afar....*W. W. How*
Lord Jesus, why, why dost Thou..*J. Anstice* (a)
Lord! lead the way the Saviour...*W. Croswell*
Lord, let me know mine end...*J. Montgomery*
Lord, like the publican I stand ....*T. Raffles*
Lord, look on all assembled here.....*J. Hart*
Lord, may the inward grace abound...*E. Osler*
Lord, may the spirit of..*Mrs. L. H. Sigourney*
Lord, may we feel no anxious care.*R. Baxter* (a)
Lord, my weak thought in vain... .*R. Palmer*
Lord, now we part in Thy blest name.*R. Heber*
Lord of all being, throned afar..*O. W. Holmes*
Lord of all power and might .....*H. Stowell*
Lord of all worlds! incline Thy.....*T. Dwight*
Lord of earth! Thy forming hand....*R. Grant*
Lord of eternal purity.....Tr., *E. Caswall*
Lord of every land and nation.....*R. Robinson*
Lord of hosts! how bright, how fair..*D. Turner*
Lord of Hosts, to Thee we raise.*J. Montgomery*

Lord of immensity sublime.....*Gregory I.*
Lord of life, Prophetic spirit.....*J. Keble*
Lord of mercy and of might .. .. *R. Heber*
Lord of my life! Oh may Thy..*Miss A. Steele*
Lord of our hearts! beloved of Thee.*E. Denny*
Lord of the Church, we humbly pray..*E. Osler*
Lord of the harvest, bend Thine... *T. Hastings*
Lord of the harvest! hear.....*C. Wesley*
Lord, on whose bounty we depend . *E. Osler*
Lord of the harvest, once again.....*J. Anstice*
Lord of the harvest! Thee we...*J. H. Gurney*
Lord of the living harvest. ..*J. S. B. Monsell*
Lord of the lofty and the low....*T. W. Aveling*
Lord of the Sabbath! hear our ..*P. Doddridge*
Lord of the worlds above!.....*I. Watts*
Lord of the world's majestic frame...*T. Jervis*
Lord, pour Thy Spirit from on.*J. Montgomery*
Lord! send Thy word and let it....*T. Gibbons*
Lord, shed a beam of heavenly day .. *J. Hart*
Lord! take my heart and let....Tr., *J. Wesley*
Lord! teach us how to pray....*J. Montgomery*
Lord, that I may learn of Thee.....*E. Osler*
Lord, Thou art my rock of strength
Tr., *Miss C. Winkworth*
Lord! Thou hast called Thy grace to..*I. Watts*
Lord! Thou hast scourged our.....*J. Barlow*
Lord! Thou hast searched and seen..*I. Watts*
Lord, Thou hast taught our hearts..*R. Palmer*
Lord! Thou hast won at length, I..*J. Newton*
Lord, Thou on earth didst love. *R. Palmer*
Lord! Thou wilt bring the joyful....*R. Palmer*
Lord! Thou wilt hear me when I.....*I. Watts*
Lord, Thy children guide and.....*W. W. How*
Lord, Thy Church hath seen Thee...*W. Goode*
Lord! Thy glory fills the heaven.....*R. Mant*
Lord, Thy word abideth.....*H. W. Baker*
Lord! 't is an infinite delight . .....*I. Watts*
Lord! 't is a pleasant thing to stand..*I. Watts*
Lord, we adore Thy boundless..*Miss A. Steele*
Lord! we adore Thy vast designs.....*I. Watts*
Lord, we are vile, conceived in sin *I. Watts*
Lord! we come before Thee . *W. Hammond*
Lord! we confess our numerous *I. Watts*
Lord! we raise our cry to Thee.*H. H. Milman*
Lord! what a feeble piece ... .*I. Watts*
Lord! what a heaven of saving grace.*I. Watts*
Lord! what a wretched land is this....*I. Watts*
Lord! what avails our strife..... ...*C. Wesley*
Lord! what Thy providence....*Miss A. Steele*
Lord! when I all things would.....*T. H. Gill*
Lord! when I quit this earthly stage..*I. Watts*
Lord! when my raptured .....*Miss A. Steele*
Lord! when Thine Israel we.....*P. Doddridge*
Lord! when this holy .....*C. Heginbothom*
Lord! when Thou didst ascend on... *I. Watts*
Lord! when we bend before Thy.*J. D. Carlyle*
Lord! when we creation scan... *J. D. Carlyle*
Lord! where shall guilty souls.....*I. Watts*
Lord! with glowing heart I'll praise..*F. S. Key*
Loud hallelujahs to the Lord..... ...*I. Watts*
Love divine, all loves excelling.....*C. Wesley*
Loving shepherd of Thy... *Miss J. E. Leeson*
Lowly and solemn be .. ..*Mrs. F. D. Hemans*
Majestic sweetness sits enthroned..*S. Stennett*
Make haste, O man, to live .....*H. Bonar*
Make us by Thy transforming..*Miss A. Steele*
Maker of all things, God..Tr., *J. D. Chambers*
Maker of all things, mighty Lord
E. Osler, from *P. Doddridge*
Maker of earth, to Thee alone.Tr., *J. M. Neale*
Man's wisdom is to seek .....*W. Cowper*
Many centuries have fled. .. ..*J. Conder*
Many woes had Christ endured.....*J. Hart*
Marked as the purpose of the skies..*G. T. Noel*
Mary to the Saviour's tomb .....*J. Newton*
May not the sovereign Lord on high..*I. Watts*
May the grace of Christ, our Saviour *J. Newton*
May we Thy precepts, Lord .....*E. Osler*
Meekly in Jordan's holy stream...*S. F. Smith*
Meet and right it is to sing.....*C. Wesley*
Memory of the blest departed...*A. T. Gurney*
Men of God, go take your stations....*T. Kelly*
Mercy, O thou Son of David! .. ...*J. Newton*
Messiah, at Thy glad approach.... *M. Bruce*
Mid evening shadows let us all be watching
Gregory, Tr., *R. Palmer*
Mighty God! while angels bless...*R. Robinson*
Mighty One, before whose face..*W. C. Bryant*
Millions within Thy courts . *J. Montgomery*
Mine hour appointed is at hand
N. Hermann, Tr., *R. Massie*
Mistaken souls! that dream of heaven.*I. Watts*
Mine eyes and my desire .....*I. Watts*
More love to Thee ... .*Mrs. E. P. Prentiss*
Morning breaks upon the tomb.*W. B. Collyer*
Mortals, awake! with angels join....*S. Medley*
Most ancient of all mysteries.... .*F. W. Faber*
Most high and holy trinity.Tr.,*Miss F. E. Cox*
Much in sorrow, oft in woe.....*H. K. White*
Music! bring thy sweetest. . ....*J. Edmeston*
My blessed Saviour, is Thy love...*J. Stennett*
My country! 'tis of thee .....*S. F. Smith*
My days are gliding swiftly by .....*D. Nelson*
My dear Redeemer and my Lord!....*I. Watts*
My drowsy powers! why sleep ye so..*I. Watts*
My faith looks up to Thee .....*R. Palmer*
My Father, God! how sweet the.*P. Doddridge*
My former hopes are fled .. .. .. *W. Cowper*
My God! accept my early vows .....*I. Watts*
My God! accept my heart this day.*M Bridges*
My God and Father! while I..*Miss C. Elliott*
My God! and is Thy table.... .*P. Doddridge*
My God! how endless is Thy love....*I. Watts*
My God! how wonderful Thou...*F. W. Faber*
My God, I love Thee, not because
F. Xavier, Tr., *E. Caswall*
My God, in whom are all the springs.*I. Watts*
My God! is any hour so sweet..*Miss C. Elliott*
My God, my everlasting hope..... ...*I. Watts*
My God, my Father! blissful...*Miss A. Steele*
My God, my Father! while I..*Miss C. Elliott*
My God, my King! thy various praise.*I. Watts*
My God, my Life, my Love!..... *I. Watts*
My God, my Portion, and my Love!..*I. Watts*
My God, my reconciled God..... *J. Mason*
My God! oh! could I make the.*Miss A. Steele*
My God! permit me not to be .. ... *I. Watts*
My God! permit my tongue .. .. *I. Watts*
My God! the covenant of Thy..*P. Doddridge*
My God! the Spring of all my joys...*I. Watts*
My God! Thy boundless love I praise.*H. Moore*
My God! Thy service well.....*P. Doddridge*
My God! 't is to Thy mercy-seat.*Miss A. Steele*
My God, what monuments I see....*H. F. Lyte*
My gracious Lord! I own Thy..*P. Doddridge*
My gracious Redeemer I love.....*B. Francis*
My head is low, my heart is sad.*J. S. B. Monsell*
My Helper, God! I bless His....*P. Doddridge*
My Jesus! as Thou wilt
B. Schmolke, Tr., *Miss J. Borthwick*
My Lord! how full of sweet content.*W. Cowper*
My Lord, my love, was crucified. .. *J. Mason*
My Maker and my King! .... .*Miss A. Steele*
My never-ceasing song shall show....*I. Watts*
My opening eyes with rapture see....*I. Watts*
My rest is in heaven, my rest is not.*H. F. Lyte*
My Saviour and my King. .....*I. Watts*
My Saviour hanging on the tree....*J. Newton*
My Saviour! I am Thine..... .. *P. Doddridge*
My Saviour, my almighty Friend!....*I. Watts*
My Saviour, Thou Thy love to me..*C. Wesley*
My Saviour, whom absent I love...*W. Cowper*
My Shepherd is the living Lord.....*I. Watts*
My Shepherd will supply my need....*I. Watts*
My sins, my sins, my Saviour.*J. S. B. Monsell*
My soul! be on thy guard .....*G. Heath*
My soul! come meditate the day. *I. Watts*
My soul complete in Jesus.*Mrs. G. W. Hinsdale*

My soul doth magnify the Lord.....*J. Mason*
My soul forsakes her vain delight.....*I. Watts*
My soul ! how lovely is the place.....*I. Watts*
My soul lies cleaving to the dust.....*I. Watts*
My soul ! repeat His praise.....*I. Watts*
My soul, triumphant in the .. ..*P. Doddridge*
My soul with joy attend .... *P. Doddridge*
My spirit longs for Thee .....*J. Byrom*
My spirit looks to God alone.....*I. Watts*
My spirit on thy care.....*H. F. Lyte*
My spirit sinks within me, Lord.....*I. Watts*
My sufferings all to Thee are known.*C. Wesley*
My thoughts surmount these lower. *I. Watts*
My times are in Thy hand .....*W. F. Lloyd*
My times of sorrow and of joy.....*B. Beddome*
My trust is in the Lord .....*H. F. Lyte*
Naked as from the earth we came.....*I. Watts*
Nature with open volume stands .....*I. Watts*
Near the cross was Mary. Tr., *J. W. Alexander*
Nearer, my God ! to Thee..*Mrs. S. F. Adams*
Nearer, O God, to Thee .. ..*W. W. How*
New wonders of Thy mighty hand... *C. Coffin*
New every morning is Thy love ...*J. Keble*
No change of time shall ever..*Tate and Brady*
No more, my God ! I boast no more. .*I. Watts*
No more, ye wise ! your wisdom..*P. Doddridge*
No, no, it is not dying. Tr., *R. P. Dunn*
No purple with his life blood ...*S. Victorinus*
No room for mirth or trifling here....*C. Wesley*
No seas again shall sever.....*H. Bonar*
No track is on the sunny sky.....*F. W. Faber*
Nor eye has seen, nor ear has heard..*I. Watts*
Not all the blood of beasts..... .....*I. Watts*
Not all the outward forms on earth...*I. Watts*
Not by the martyr's death.*Santolius Victorinus*
Not for the dead in Christ.*Mrs. A. L. Barbauld*
Not here, as to the prophet's...*J. Montgomery*
Not to condemn the sons of men.....*I. Watts*
Not to the terrors of the Lord .. ...*I. Watts*
Not unto us, but Thee, O Lord
T. Cotterill, from *J. Cennick*
Not what I feel or do.. .. ..*H. Bonar*
Not what I am, O Lord, but what...*H. Bonar*
Not what these hands have done....*H. Bonar*
Not with our mortal eyes. ... . *I. Watts*
Not worthy, Lord ! to gather...*E. Bickersteth*
Not yet, ye people of His grace.....*T. H. Gill*
Now be my heart inspired to sing. *I. Watts*
Now be the gospel banner ..... *T. Hastings*
Now begin the heavenly theme..*M. Madan* (?)
Now, by the love of Christ, my God..*I. Watts*
Now Christ gone up to whence he .. *Ambrose*
Now doth the sun ascend the sky
Ambrose, Tr., *E. Caswall*
Now faintly smile day's hasty...*Miss A. Steele*
Now for a tune of lofty praise..... . .*I. Watts*
Now, from labor and from care. ..*T. Hastings*
Now, from the altar of our hearts ...*J. Mason*
Now, God, be with us.....*Miss C. Winkworth*
Now, gracious Lord ! thine arm.....*J. Newton*
Now I have found a Friend.....*H. J. M. Hope*
Now I know the great Redeemer.*K. Burnham*
Now I resolve with all my ..*Miss A. Steele*
Now in song of grateful praise....*S. Medley* (a)
Now, in parting, Father ! bless us...*H. Bonar*
Now is th' accepted time.....*J. Dobell*
Now let my soul, eternal .....*O. Heginbothom*
Now let our cheerful eyes.. .. *P. Doddridge*
Now let our mournful songs record...*I. Watts*
Now let our mourning hearts ..*P. Doddridge*
Now let our songs arise... .. ..*W. Goode*
Now let our souls, on wings sublime. *T. Gibbons*
Now let our voices join.....*P. Doddridge*
Now let the feeble all be strong..*P. Doddridge*
Now let us join with hearts and. .. *J. Newton*
Now let us raise our cheerful ..*Miss A. Steele*
Now let your notes of praise...*Miss F. E. Cox*
Now may He, who from the dead...*J. Newton*
Now may the gospel's conquering.....*T. Kelly*
Now may the mighty arm awake.....*T. Kelly*
Now may the Spirit's holy fire....*R. Seagrave*
Now morning lifts her dewy..Tr., *J. Chandler*
Now, my soul, thy voice upraising
Santolius Maglorianus, Tr., *H. W. Baker*
Now, O God, Thine own I am.....*C. Wesley*
Now shall my solemn vows be paid...*I. Watts*
Now thank we all, our. Tr., *Miss C. Winkworth*
Now that the sun is beaming bright..*Ambrose*
Now that the daylight fills the sky.. *Ambrose*
Now to the Lord a noble song.....*I. Watts*
Now to the Lord, that makes us ...*I. Watts*
Now to the power of God supreme....*I. Watts*
Now to Thy sacred house ... .*T. Dwight*
O blessed day, when first was. Tr., *J. Chandler*
O blessed Jesus, Lamb of God.....*J. G. Deck*
O blessed Saviour, is Thy love. .. *J. Stennett*
O blessed sun ! whose splendor. Tr., *R. Massie*
O bread, to pilgrims given.....Tr., *R. Palmer*
O cease, my wandering ...*W. A. Muhlenberg*
O Christ, our Hope, our.....Tr., *J. Chandler*
O Christ, our King, Creator...Tr., *R. Palmer*
O Christ ! our true and. Tr., *Miss C. Winkworth*
O Christ, Redeemer of our race..*H. W. Baker*
O Christ, the Lord of heaven ! to...*R. Palmer*
O Christ, unseen yet truly near....*E. Osler* (a)
O Christ, who art both night..Tr., *W. Mercer*
O Christ, who hast prepared a place
Santolius Victorinus, Tr., *J. Chandler*
O Christ, with each returning. Tr., *J. Chandler*
O come, all ye faithful, joyfully. Tr., *W. Mercer*
O come and mourn with me...*F. W. Faber* (a)
O come, Creator Spirit, blest .. ...*Gregory I.*
O come, O come, Emmanuel
Twelfth Century, Tr., *J. M. Neale*
O come, ye sinners, to your Lord....*C. Wesley*
O day of rest and gladness !....*C. Wordsworth*
O dreadful glory, that doth make...*J. H. Gill*
O faith ! thou workest miracles...*F. W. Faber*
O Father, let me be... .....*W. H. Bathurst*
O Father of long-suffering grace .....*J. Keble*
O Father, Thou who. Tr., *Miss C. Winkworth*
O Father, though the...*Mrs. A. L. Barbauld*
O fount of good ! to own Thy...*P. Doddridge*
O Garden of Olives, thou..*Miss M. de Fleury*
O give thanks to Him who made....*J. Conder*
O God ! beneath Thy guiding hand..*L. Bacon*
O God, by whom the seed is given...*R. Heber*
O God ! creation's secret force
Ambrose, Tr., *J. M. Neale*
O God most high, the soul that..*J. Newton* (a)
O God, my heart is fully bent.*Tate and Brady*
O God, my helper ever near ...*J. Fawcett*
O God, my inmost soul convert.....*C. Wesley*
O God, my strength and fortitude.*T. Sternhold*
O God, my strength, my hope .. ..*C. Wesley*
O God of Abraham ! hear.... .. *T. Hastings*
O God of all the strength and power..*Ambrose*
O God of Bethel ! by whose hand.*P. Doddridge*
O God of families, we own .. ..*T. Raffles*
O God of hosts, the mighty Lord !....*N. Tate*
O God of love, O King of peace..*H. W. Baker*
O God of mercy, God of might.... .. *J. Keble*
O God of mercy ! hear my call .. . *I. Watts*
O God of truth, O Lord of might
Ambrose, Tr., *J. M. Neale*
O God, our help in ages past .... *I. Watts*
O God, our Saviour and our King..*S. Browne*
O God, supreme, in rapt amaze.*J. D. Chambers*
O God that madest earth and sky....*R. Heber*
O God, the help of all Thy saints.....*E. Osler*
O God, the Lord of time and place...*Ambrose*
O God, the refuge of my soul...*Miss A. Steele*
O God, the Son eternal, Thy.....*R. Heber* (a)
O God ! Thou art my God.....*J. Montgomery*
O God, Thy power is wonderful..*F. W. Faber*
O God, Thy soldiers' crown and guard.*Ambrose*
O God, Thy soldiers' great reward
Ambrose, Tr., *J. M. Neale*

O God, unseen, yet ever near!.....*E. Osler*
O God! we praise Thee, and. *Tate and Brady*
O God who gav'st Thy servant grace. *R. Heber*
O gracious Father, bend Thine ear. *Gregory I.*
O gracious God, in whom I live. *Miss A. Steele*
O grant me, Lord, myself to see ....*E. Osler*
O hand of bounty, largely spread....*R. Heber*
O happy band of pilgrims . Tr., *J. M. Neale*
O happy saints who dwell in light. *J. Berridge*
O happy soul that lives on high.....*I. Watts*
O help us, Lord! each hour of..*H. H. Milman*
O help us, Lord! in all our need.....*E. Osler*
O Holy Ghost, Thou fount of..Tr., *E. Caswall*
O holy, holy, holy Lord!.. . *J. W. Eastburn*
O holy, holy, holy Lord! Thou..... *J. Conder*
O Holy Lord, content to dwell....*W. W. How*
O holy Saviour, Friend unseen. *Miss C. Elliott*
O Holy Spirit! come .. ..*O. Allen*
O Holy Spirit, Fount of.....*Miss J. E. Leeson*
O Holy Spirit, Lord of grace
C. Coffin, Tr., *J. Chandler*
O how blest the congregation.....*H. F. Lyte*
O Israel! to thy tents repair.....*T. Kelly*
O Jesu, God and Man.....*F. W. Faber*
O Jesu, source of holiness....Tr., *R. Mant* (a)
O Jesus, bruised and....*Mrs. C. F. Alexander*
O Jesus Christ, if sin there be.....*E. Caswall*
O Jesus, full of grace! . ...*C. Wesley*
O Jesus! in this solemn hour....*W. B. Collyer*
O Jesus, Jesus, dearest Lord!.....*F. W. Faber*
O Jesus! King most.....Tr., *E. Caswall*
O Jesus, Lord of heavenly Tr., *J. Chandler*
O Jesus, Saviour of the lost. *E. H. Bickersteth*
O Jesus! sweet the tears I shed....*R. Palmer*
O Jesus, Thou art standing.....*W. W. How*
O Jesus! Thou the beauty art. Tr., *E. Caswall*
O King of angels!.....Tr., *J. D. Chambers* (a)
O King of earth, and air, and sea.....*R. Heber*
O Lamb of God! still keep.....*J. G. Deck*
O Lord, and will Thy pardoning. . *J. Fellows*
O Lord! another day is flown....*H. K. White*
O Lord! be with us when we.....*D. Nelson*
O Lord, defend us as of old....*W. H. Bathurst*
O Lord! how full of sweet.... ...*Mme. Guyon*
O Lord! how good, how great art..*H. F. Lyte*
O Lord! how happy should we be...*J. Anstice*
O Lord! how infinite Thy love. .. *H. F. Lyte*
O Lord! how joyful 't is to see
Santolius Victorinus, Tr., *J. Chandler*
O Lord! I would delight in Thee..*J. Ryland*
O Lord! in sorrow I resign ...Tr., *W. Cowper*
O Lord! most high eternal King
Ambrose, Tr., *J. M. Neale*
O Lord! my best desire fulfill.....*W. Cowper*
O Lord! my Saviour and my King..*S. Browne*
O Lord of earth, and air, and sea..*R. Heber* (a)
O Lord of heaven and earth....*C. Wordsworth*
O Lord of hosts! whose glory fills. *J. M. Neale*
O Lord, our fathers oft have..*Tate and Brady*
O Lord, our God! arise.....*R. Wardlaw*
O Lord! our heavenly King.....*I. Watts*
O Lord, Thou art my Lord.....*B. Beddome*
O Lord, Thy Church with... *W. H. Bathurst*
O Lord! Thy perfect word . ... *B. Beddome*
O Lord, Thy pitying eye surveys. *P. Doddridge*
O Lord! Thy work revive..*Mrs. P. H. Brown*
O Lord! we now the path retrace. *J. G. Deck*
O Lord, who by Thy .. .... Tr., *Massie*
O Love, beyond the reach of thought. *J. Conder*
O Love, divine and tender. . *J. S. B. Monsell*
O Love divine! how sweet Thou art. *C. Wesley*
O Love divine! that stooped to. *O. W. Holmes*
O Love divine! what hast Thou.....*C. Wesley*
O Love! how deep, how broad....*J. M. Neale*
O Love of God, how strong and true. *H. Bonar*
O Love, who formedst me to wear. *J. Scheffler*
O merciful Creator, hear.....*Gregory I.*
O most merciful..... .....*R. Heber*
O mother dear, Jerusalem!.....*D. Dickson*
O my God, how Thy salvation. *J. S. B. Monsell*
O my soul! what means this..... *J. Fawcett*
O one with God the Father..... ... *How*
O paradise eternal!..... ...*T. Davis*
O Paradise! O Paradise! ... .*F. W. Faber*
O perfect God and perfect Man.....*J. Anstice*
O perfect life of love .....*H. W. Baker*
O sacred head, now.....Tr., *J. W. Alexander*
O sacred head, once wounded.....*P. Gerhard*
O sacred head, surrounded
Bernard de Clairvaux, Tr., *H. W. Baker*
O Saviour, bless us ere we go.....*F. W. Faber*
O Saviour, is Thy promise fled.. ....*R. Heber*
O Saviour, lend listening ear. ..*T. Hastings*
O Saviour of the faithful dead.....*R. Heber*
O Saviour! who for man hast trod....*C. Coffin*
O Saviour, whom this holy morn.....*R. Heber*
O sinner, lift the eye of faith..Tr., *J. M. Neale*
O sinner, why so thoughtless.. . ...*J. Rippon*
O Sion, open wide thy...*Santolius Victorinus*
O Son of God, in glory. *Mrs. C. F. Alexander*
O sons and daughters, let us. Tr., *J. M. Neale*
O Spirit of the living God!.....*J. Montgomery*
O suffering Friend of human...*S. G. Bulfinch*
O Sun of righteousness, arise.. .*P. Doddridge*
O Thou above all praise ....*J. Montgomery*
O Thou almighty source of....Tr., *E. Caswall*
O Thou, by long experience .....*Mme. Guyon*
O Thou essential.... Tr., *Miss C. Winkworth*
O Thou everlasting Father.....*J. Montgomery*
O Thou, from whom all goodness...*T. Haweis*
O Thou God of my salvation .....*T. Olivers*
O Thou God, who hearest prayer!..*J. Conder*
O Thou in earth and heaven adored..*E. Osler*
O Thou, in whose presence my soul *J. Swain*
O Thou, my life, my light, my. *J. Montgomery*
O Thou, that hearest prayer!.....*J. Burton*
O Thou, that hear'st the prayer. *A. M. Toplady*
O Thou, that hear'st when sinners cry. *I. Watts*
O Thou, the contrite sinner's...*Miss C. Elliott*
O Thou, the Father's image blest..*E. Caswall*
O Thou, to whom all, ...*Tate and Brady*
O Thou, to whose all-searching..Tr., *J. Wesley*
O Thou, who by a star didst guide. *J. M. Neale*
O Thou, who dost to man...Tr., *J. W. Hewett*
O Thou, who dry'st the mourner's .. *T. Moore*
O Thou, who gavest Thy servant....*R. Heber*
O Thou, who hearest the ....*A. M. Toplady*
O Thou, who in Jordan didst . *G. W. Bethune*
O Thou, who in the form of.... *T. Cotterill* (a)
O Thou, who in the olive. *Mrs. F. D. Hemans*
O Thou, whom we adore..... ...*C. Wesley*
O Thou, whose all-redeeming...*R. M. Benson*
O Thou, whose bounty fills..*Mrs. J. Crewdson*
O Thou, whose mercy guides my. *J. Edmeston*
O Thou, whose mercy, truth and..*E. Osler* (a)
O Thou, whose own vast temple..*W. C. Bryant*
O Thou, whose sacred feet have..*J. D. Burns*
O Thou, whose filmed and .*A. R. Thompson*
O Thou, whose tender mercy...*Miss A. Steele*
O timely happy, timely wise.....*J. Keble*
O Trinity most blessed light..Tr., *J. M. Neale*
O turn, great Ruler of the skies . *J. Merrick*
O who shall dare in this frail scene....*J. Keble*
O wondrous type, O vision fair. Tr., *J. M. Neale*
O Word of God, Incarnate .. ....*W. W. How*
O ye who followed Christ....Tr., *J. Chandler*
O Zion, open wide Thy gates..Tr., *E. Caswall*
O Zion! tune Thy voice..... .. *P. Doddridge*
Object of my first desire.....*A. M. Toplady*
O'er the distant mountains...*J. S. B. Monsell*
O'er the gloomy hills of darkness. *W. Williams*
O'er the realms of pagan darkness..*T. Cotterill*
O'erwhelmed in depths of woe..Tr., *E. Caswall*
Of all that live, and move, and. *J. Montgomery*
Of all the joys we mortals know.....*I. Watts*
Of Him who did. ....*Bernard of Clairvaux*
Of the Father's love begotten
Tr., *H. W. Baker and J. M. Neale*

Of Thy love some gracious token.....*T. Kelly*
Oft as I look upon the road. .....*T. Kelly*
Oft in sorrow, oft in woe. .....*H. K. White*
Oh! bless the Lord, my soul...*J. Montgomery*
Oh! bless the Lord, my soul! .....*I. Watts*
Oh! blessed souls are they..... ...*I. Watts*
Oh! brothers, lift your voices.*E. H. Bickersteth*
Oh! cease, my wandering..*W. A. Muhlenberg*
Oh! come, all ye faithful.. Tr., *E. Caswall*
Oh! come and mourn with me....*F. W. Faber*
Oh! come, loud anthems let us sing...*N. Tate*
Oh! could I speak the matchless....*S. Medley*
Oh! could our thoughts and ..*Miss A. Steele*
Oh! deem not they are blest....*W. C. Bryant*
Oh! for a beam of heavenly...*W. H. Bathurst*
Oh! for a closer walk with God . *W. Cowper*
Oh! for a faith that will not...*W. H. Bathurst*
Oh! for a glance of heavenly day.... *J. Hart*
Oh! for a heart to praise my God....*C. Wesley*
Oh! for a shout of sacred joy .... *I. Watts*
Oh! for a sight, a pleasing sight. ....*I. Watts*
Oh! for a strong, a lasting faith... ...*I. Watts*
Oh! for a sweet inspiring ray....*Miss A. Steele*
Oh! for a thousand tongues to sing..*C. Wesley*
Oh! for an overcoming faith ..... *I. Watts*
Oh! for that flame of living...*W. H. Bathurst*
Oh! for that tenderness of heart.....*C. Wesley*
Oh! for the death of those.....*S. F. Smith*
Oh! for the happy hour.... *G. W. Bethune*
Oh! for the peace which....*Mrs. J. Crewdson*
Oh! for the robes of. *Mrs. C. L. Bancroft*
Oh! gift of gifts! Oh! grace of...*F. W. Faber*
Oh! had I, my Saviour! the wings..*H. F. Lyte*
Oh! happy day, that fixed my...*P. Doddridge*
Oh! give thanks to Him who made..*J. Conder*
Oh! how divine, how sweet the...*J. Needham*
Oh! how happy are they..... ....*C. Wesley*
Oh! how I love Thy holy law.... ...*I. Watts*
Oh! how shall I receive Thee.....*P. Gerhard*
Oh! how the thought of God ....*F. W. Faber*
Oh! if my soul were formed for woe..*I. Watts*
Oh! it is hard to write for God....*F. W. Faber*
Oh! joyful sound! oh, glorious hour. *T. Kelly*
Oh! let him, whose sorrow. Tr., *Miss F. E. Cox*
Oh! let me, heavenly Lord! extend.*J. Merrick*
Oh! let my trembling soul be still..*J. Bowring*
Oh! may my heart, by grace... ...*J. Fawcett*
Oh! may our lips and lives express
E. Osler, from *I. Watts*
Oh! mean may seem this house of..*T. H. Gill*
Oh! might I once mount up and see..*I. Watts*
Oh! not my own these verdant...*T. F. Smith*
Oh! not to fill the mouth of fame...*T. H. Gill*
Oh! praise our God to-day.....*H. W. Baker*
Oh! praise ye the Lord, prepare your.*N. Tate*
Oh! render thanks to God....*Tate and Brady*
Oh! see how Jesus trusts himself.*F. W. Faber*
Oh! sing to me of.....*Mrs. M. S. B. Shindler*
Oh! speak that gracious word again.*J. Newton*
Oh! sweetly breathe the lyres.....*R. Palmer*
Oh! tell me, Thou life and delight.*T. Hastings*
Oh! that I could for ever dwell ..... *A. Reed*
Oh! that I could for ever sit.....*C. Wesley*
Oh! that I could repent.....*C. Wesley*
Oh! that I knew the secret place.....*I. Watts*
Oh! that my load of sin were gone..*C. Wesley*
Oh! that the Lord would guide my...*I. Watts*
Oh! that the Lord's salvation.....*H. F. Lyte*
Oh! that thou wouldst, the heavens.*C. Wesley*
Oh! that Thy statutes every hour ...*I. Watts*
Oh! the delights, the heavenly joys...*I. Watts*
Oh! the hour when this material . *J. Conder*
Oh! the sweet wonders of that cross..*I. Watts*
Oh! this soul how dark and blind ..*H. Bonar*
Oh! 't is delight without alloy.....*I. Watts*
Oh! turn ye, Oh! turn ye, for why.*J. Hopkins*
Oh! 't was a joyful sound to hear.....*N. Tate*
Oh! what a lonely path were ours...*E. Denny*
Oh! what amazing words of grace...*S. Medley*
Oh! what, if we are Christ's.....*H. W. Baker*
Oh! what stupendous mercy.....*T. Gibbons*
Oh! what the joy and the....Tr., *J. M. Neale*
Oh! what unbounded zeal and love.*W. Cowper*
Oh! when my righteous Judge shall.*S. Shirley*
Oh! where are kings and empires..*A. C. Coxe*
Oh! where is now that glowing love..*T. Kelly*
Oh! where shall rest be found *J. Montgomery*
Oh! wherefore, Lord, doth Thy dear.*T. H. Gill*
Oh! who, in such a world as ..*J. Montgomery*
Oh! why so heavy, O my soul ....*E. Caswall*
Oh! worship the King, all-glorious..*R. Grant*
Oh! write upon my memory. Lord...*I. Watts*
On God the race of man depend .. ..*I. Watts*
On Jordan's bank the Baptist's cry
C. Coffin, Tr., *J. Chandler*
On Jordan's stormy banks I stand..*S. Stennett*
On our way rejoicing..... *J. S. B. Monsell*
On the fount of life eternal...Tr., *E. Caswall*
On the hill of Zion standing.*E. H. Bickersteth*
On the mountain's top appearing.....*T. Kelly*
On Thee, each morning, O my God.*A. Kippis*
On this day, the first of days ...*H. W. Baker*
On this, the day which saw the..*J. M. Neale*
On towards Zion, on. .....*T. W. Aveling*
On wings of living light .....*W. W. How*
On Zion and on Lebanon. ..*H. U. Onderdonk*
Once I thought my mountain strong.*J. Newton*
Once in royal David's..*Mrs. C. F. Alexander*
Once more, before we part..... *J. Hart*
Once more, my soul! the rising day..*I. Watts*
Once more, O Lord, Thy sign....*G. W. Doane*
Once more the solemn season calls
C. Coffin, Tr., *W. Mercer*
Once more we come before our God...*J. Hart*
Once to other lords we bowed . ... *T. Kelly*
One cup of healing oil...*D. T. K. Drummond*
One prayer I have, all prayers..*J. Montgomery*
One sole baptismal sign..... .. *R. Robinson*
One sweetly solemn thought....*Miss P. Cary*
One there is, above all others.....*J. Newton*
Onward, Christian, though the.....*S. Johnson*
Onward, onward, men..*Mrs. L. H. Sigourney*
Onward, onward, though the region.*S. Johnson*
Open now Thy gates. Tr., *Miss C. Winkworth*
Oppressed with noonday's scorching.*H. Bonar*
Our country is .....*Mrs. A. L. Barbauld*
Our festal morn is come.....*W. H. Havergal*
Our few revolving years..... *B. Beddome*
Our glorious home above.*D. T. K. Drummond*
Our God is love, and all His ..*T. Cotterill* (?)
Our God, our Help in ages past.....*I. Watts*
Our God stands firm, a rock.... *M. Luther*
Our heavenly Father calls ..... *P. Doddridge*
Our heavenly Father! hear....*J. Montgomery*
Our helper, God, we bless Thy..*P. Doddridge*
Our land, O Lord! with songs.....*C. Wesley*
Our land, with mercies crowned.*E. T. Winkler*
Our life is hid with Christ..... *H. Bonar*
Our limbs refreshed with slumber.*J. M. Neale*
Our Lord is risen from the dead.....*C. Wesley*
Our sins on Christ were laid.....*J. Fawcett*
Our souls shall magnify the....*J. Montgomery*
Our times are in Thy hand.....*W. F. Lloyd*
Ours is the grief who still...*E. H. Bickersteth*
Out of the deeps of long distress.....*I. Watts*
Out of the depths I cry to Thee....*M. Luther*
Out of the depths of woe ....*J. Montgomery*
Pain and toil are over .*Mrs. C. F. Alexander*
Palms of glory, raiment bright.*J. Montgomery*
Parent of all, whose love displayed....*R. Mant*
Pardoned through redeeming grace...*E. Osler*
Part in peace, Christ's life. *Mrs. S. F. Adams*
Paschal Lamb, by God appointed.*J. Bakewell*
Pass away, earthly joy!.....*Mrs. H. Bonar*
Past is her day of grace . .... *J. Keble* (a)
Peace be to this . ..*C. Wesley and J. Conder*
Peace, peace I leave with you ... *T. Hastings*
Peace! 't is the Lord Jehovah's..*P. Doddridge*

Peace, troubled soul, whose.....*W. Shirley*
People of the living God!.....*J. Montgomery*
Permit me, Lord! to seek Thy..*Miss A. Steele*
Pilgrim! burdened with thy sin.....*G. Crabbe*
Pilgrims in this vale of sorrow....*T. Hastings*
Pilgrims we are, and strangers.....*J. Burton*
Planted in Christ, the living vine.*S. F. Smith*
Pleasant are Thy courts above. ....*H. F. Lyte*
Plunged in a gulf of dark despair.....*I. Watts*
Poor, weak and worthless tho' I am.*J. Newton*
Pour down Thy Spirit, gracious.*J. Newton* (a)
Pour out Thy Spirit from on...*J. Montgomery*
Praise, everlasting praise be paid.....*I. Watts*
Praise God, from whom all blessings...*T. Ken*
Praise God, who sent His....Tr., *J. Chandler*
Praise, Lord, for Thee in Zion waits.*H. F. Lyte*
Praise, my soul, the King of heaven.*H. F. Lyte*
Praise, O praise our God and ...*H. W. Baker*
Praise on Thee in Zion's gates.....*J. Conder*
Praise the God of our salvation.. .. *J. Conder*
Praise the Lord, His glories show. *H. F. Lyte*
Praise the Lord through every.*J. Montgomery*
Praise the Lord, who reigns above..*C. Wesley*
Praise the Lord, ye heavens....*J. Kempthorne*
Praise the Saviour! all ye nations!.*B. Francis*
Praise the Saviour! ye who know....*T. Kelly*
Praise to God, immortal.*Mrs. A. L. Barbauld*
Praise to God, who reigns above.*R. M. Benson*
Praise to the Holiest in the....*J. H. Newman*
Praise to the Lord, who left the sky. *E. Osler*
Praise to the radiant Source of. *P. Doddridge*
Praise to Thee, Thou great Creator.*J. Fawcett*
Praise waits in Zion, Lord! for thee. *I. Watts*
Praise ye Jehovah's name..... .....*W. Goode*
Praise ye the Lord, exalt His name...*I. Watts*
Praise ye the Lord, immortal choirs!..*I. Watts*
Praise ye the Lord, let praise...*Miss A. Steele*
Praise ye the Lord, my heart shall....*I. Watts*
Praise to Him whose love has given..*H. Bonar*
Pray without ceasing, pray .....*C. Wesley*
Prayer is appointed to convey.....*J. Hart*
Prayer is the breath of God in. ...*B. Beddome*
Prayer is the soul's sincere.... *J. Montgomery*
Prepare us, Lord, to view .. ..*T. Cotterill*
Prince of martyrs, Thou..*Santolius Victorinus*
Pris'ners of sin and Satan too.... *J. Hoskins*
Proclaim the lofty praise ..*Mrs. S. B. Judson*
Prostrate, dear Jesus! at thy feet..*S. Stennett*
Put thou thy trust in God . ....*P. Gerhardt*
Quiet, Lord! my froward heart.....*J. Newton*
Raise thee, my soul, fly up and run...*I. Watts*
Raise your triumphant songs.. ..... *I. Watts*
Redeemed from guilt, redeemed . *H. F. Lyte*
Redeemer! now Thy work is done....*C. Coffin*
Redeemer of the nations, come
Ambrose, Tr., *W. Mercer*
Rejoice, all ye .. Tr., *Miss J. Borthwick*
Rejoice in Jesus' birth .....*C. Wesley*
Rejoice, rejoice, believers.....*L. Laurenti*
Rejoice, the Lord is King .....*C. Wesley*
Rejoice to-day with one accord..*H. W. Baker*
Rejoice, ye righteous! in the Lord....*I. Watts*
Rejoice, ye shining worlds on high...*I. Watts*
Religion is the chief concern.....*J. Fawcett*
Remark, my soul, the narrow.. .*P. Doddridge*
Remember thee, remember.. ....*R. Wardlaw*
Repent! the voice celestial cries.*P. Doddridge*
Rest from Thy labor, rest.....*J. Montgomery*
Rest for the toiling hand ....*H. Bonar*
Return, my roving heart! .....*P. Doddridge*
Return, my soul, enjoy thy rest ...*J. Stennett*
Return, my wandering soul .....*W. B. Collyer*
Return, O God of love! return ..... *I. Watts*
Return, O wanderer! return.....*W. B. Collyer*
Return, O wanderer, to thy home..*T. Hastings*
Revive Thy work, O Lord!.....*A. Midlane*
Rich are the joys which cannot...*P. Doddridge*
Ride on, ride on, in majesty....*H. H. Milman*
Rise, glorious Conqueror! rise.....*M. Bridges*
Rise, gracious God, and shine.....*W. Hurn*
Rise, my soul! and stretch thy...*R. Seagrave*
Rise, O my soul! pursue the path. *J. Needham*
Rock of ages, cleft for me!... .*A. M. Toplady*
Roll on, Thou mighty ocean!....*J. Edmeston*
Round the Lord in glory seated.....*R. Mant*
Royal day, that chasest gloom.Tr., *J. M. Neale*
Safe home, safe home in port.. .. *J. M. Neale*
Safely through another week .....*J. Newton*
Saints! with pious zeal attending....*J. Taylor*
Salvation doth to God belong....*P. Doddridge*
Salvation is for ever nigh.....*I. Watts*
Salvation! Oh! the joyful sound. *I. Watts*
Saved ourselves by Jesus' blood.....*T. Kelly*
Saviour, abide with us..... .....*J. M. Neale*
Saviour, bless Thy word to all.....*T. Kelly*
Saviour! breathe an evening.....*J. Edmeston*
Saviour divine! we know Thy...*P. Doddridge*
Saviour, happy would I be.....*E. H. Nevin*
Saviour, hasten Thine appearing....*J. G. Deck*
Saviour! I follow on.....*C. S. Robinson*
Saviour, I look to Thee.....*T. Hastings*
Saviour, I Thy word believe....*A. M. Toplady*
Saviour, let Thy sanction rest.... ..*T. Raffles*
Saviour! like a shepherd..*Miss D. A. Thrupp*
Saviour of all, what hast Thou done.*C. Wesley*
Saviour of our ruined race.....*T. Hastings*
Saviour, send a blessing to us.....*T. Kelly*
Saviour, source of every blessing...*R. Robinson*
Saviour! sprinkle many nations... *A. C. Coxe*
Saviour, teach me day by day.*Miss J. E. Leeson*
Saviour, through the desert lead us....*T. Kelly*
Saviour, Thy gentle voice .....*T. Hastings*
Saviour, Thy law we....*Mrs. L. H. Sigourney*
Saviour! Thyself to me reveal... ...*C. Wesley*
Saviour! visit Thy plantation. . . *J. Newton*
Saviour! when, in dust to Thee.....*R. Grant*
Saviour, who Thy flock art.*W. A. Muhlenberg*
Saviour, whom our hearts adore.....*E. Osler*
Saviour, whose love could stoop.....*E. Osler*
Saw ye not the cloud arise... .....*C. Wesley*
Say, sinner, hath a voice.....*Mrs. A. B. Hyde*
See a poor sinner, dearest Lord.....*S. Medley*
See from Zion's sacred mountain.. *T. Kelly*
See, gracious God! before Thy..*Miss A. Steele*
See, how great a flame aspires.....*C. Wesley*
See how the morning sun.....*Miss E. Scott*
See in the vineyard of the Lord . *T. Cotterill*
See Israel's gentle Shepherd.... *P. Doddridge*
See, Jesus stands with open .*Miss A. Steele*
See, oh! see what love.*C. Spitta*, Tr., *R. Massie*
See, the Conqueror mounts in..*C. Wordsworth*
See the destined day arise..... *R. Mant*
See the ransomed millions stand.....*J Conder*
See, what a living stone.....*I. Watts*
Seek, my soul, the narrow...*H. U. Onderdonk*
Self-love no grace in sorrow sees..*Mme. Guyon*
Send out Thy light and truth..*J. Montgomery*
Servants of God! well done!..*J. Montgomery*
Servant of God! well done! . . .. *C. Wesley*
Servants of God, in joyful lays..*J. Montgomery*
Set in a high and favored place.....*E. Osler*
Shall man, O God of life and light..*T. Dwight*
Shall science distant lands...*W. Shrubsole, Jr.*
Shall the vile race of flesh and blood...*I. Watts*
Shall we go on to sin ..... *I. Watts*
Shepherd divine! our wants relieve..*C. Wesley*
Shepherd of Israel! bend Thine.*P. Doddridge*
Shepherd of Israel! from.....*W. H. Bathurst*
Shepherd of Israel! thou dost....*P. Doddridge*
Shepherd of souls! refresh and.*J. Montgomery*
Shepherd of Thine Israel, lead us...*J. Conder*
Shine, mighty God! on Zion shine...*I. Watts*
Shine on our land, Jehovah, shine....*I. Watts*
Shine on our souls, eternal God. *P. Doddridge*
Shout, O earth .....*W. H. Havergal*
Shout the glad tidings .*W. A. Muhlenberg*
Show pity, Lord! O Lord! forgive....*I. Watts*
Since all the varying scenes of time. *J. Hervey*

Since Christ our Saviour is slain.....*N. Tate*
Since I've known a Saviour's name..*C. Wesley*
Since Jesus freely did appear .. ..*J. Berridge*
Since Jesus is my friend.....*P. Gerhardt*
Since on Thy footstool.....*W. A. Muhlenberg*
Sing, all ye ransomed of the.....*P. Doddridge*
Sing, my tongue! the .. . .Tr., *E. Caswall*
Sing, O heavens! O earth!...*J. S. B. Monsell*
Sing of Jesus, sing for ever ....*T. Kelly*
Sing, sing His lofty praise .....*T. Kelly*
Sing the great Jehovah's praise.....*G. Sandys*
Sing to the Lord a joyful song. *J. S. B. Monsell*
Sing to the Lord in joyful strains....*M. Bruce*
Sing to the Lord Jehovah's name.....*I. Watts*
Sing to the Lord most high. . ....*T. Dwight*
Sing to the Lord of harvest .. *J. S. B. Monsell*
Sing to the Lord, our Might.....*H. F. Lyte*
Sing to the Lord, ye distant lands ...*I. Watts*
Sing to the Lord, ye heavenly hosts!..*I. Watts*
Sing we the song of those who..*J. Montgomery*
Sing, ye redeemed of the Lord!..*P. Doddridge*
Sing, ye seraphs in the sky .....*T. Davis*
Sinner, come up with me... ..*A. M. Toplady*
Sinner, hear thy Saviour's call.....*J. Newton*
Sinner! Oh! why so thoughtless ....*I. Watts*
Sinner! rouse thee from thy.*H. U. Onderdonk*
Sinners, come, the Saviour..*N. L. Zinzendorf*
Sinners! lift up your hearts . .....*J. Wesley*
Sinners! obey the gospel word. ... .*C. Wesley*
Sinners! the voice of God regard...*J. Fawcett*
Sinners! turn, why will ye die?... ..*C. Wesley*
Sion, ope thy hallowed...*Santolius Victorinus*
Sion's daughters, weep no...Tr., *H. W. Baker*
Sister, thou most mild and lovely.. *S. F. Smith*
Six days of labor now are past ....*C. Coffin*
So fades the lovely blooming...*Miss A. Steele*
So let our lips and lives express ... .*I. Watts*
Soft and holy is the place.....*T. Hastings*
Soft be the gently breathing.....*W. B. Collyer*
Softly fades the twilight ray.....*S. F. Smith*
Softly now the light of day .....*G. W. Doane*
Soldiers of Christ! arise.....*C. Wesley*
Soldiers of the cross! arise .....*W. H. How*
Something every heart is loving. *G. Tersteegen*
Sometimes a light surprises..... *J. Newton*
Son of God, Thy blessing grant.....*C. Wesley*
Son of God, to Thee I cry .....*R. Mant*
Son of the Highest, deign, Tr., *E. Caswall* (a)
Songs anew of honor framing ....*W. Goode*
Songs of immortal praise belong.....*I. Watts*
Songs of praise the angels sang. *J. Montgomery*
Songs of thankfulness and.....*C. Wordsworth*
Sons of men! behold from far.....*C. Wesley*
Sons of Zion! raise your songs. .....*T. Kelly*
Soon and for ever, such... *J. S. B. Monsell*
Soon as I heard my Father say.....*I. Watts*
Soon the fiery sun ascending..Tr., *E. Caswall*
Souls in heathen.... .. *Mrs. C. F. Alexander*
Sound, sound the truth abroad .... .*T. Kelly*
Sound the loud timbrel .....*T. Moore*
Source of light and life.....Tr., *J. Chandler*
Sovereign of all the worlds.....*P. Doddridge*
Sovereign Ruler, Lord of all!.....*T. Raffles*
Sovereign Ruler of the skies!.....*J. Ryland*
Sow in the morn thy seed.....*J. Montgomery*
Speak to me, Lord, Thyself reveal..*C. Wesley*
Speed Thy servants, Saviour, speed ..*T. Kelly*
Spirit divine! attend our prayers.....*A. Reed*
Spirit! leave thy house of clay. *J. Montgomery*
Spirit of everl sting grace ....*H. Bonar*
Spirit of faith! come down... .*C. Wesley*
Spirit of God! that .. ..*Mrs. C. F. Alexander*
Spirit of holiness, descend.. ...*S. F. Smith*
Spirit of holiness! look down..*W. H. Bathurst*
Spirit of light and truth, to Thee .. ..*J. Keble*
Spirit of peace and holiness.....*S. F. Smith*
Spirit of peace, celestial dove... ... *H. F. Lyte*
Spirit of power and might!.....*J. Montgomery*
Spirit of power and truth....*W. L. Alexander*
Spirit of Truth, essential God... .. *C. Wesley*
Spirit of truth! on this Thy day.... *R. Heber*
Spirit of truth! Thy grace impart..*T. Cotterill*
Spread, O spread.... Tr., *Miss C. Winkworth*
Spring up, my soul, with ardent..*P. Doddridge*
Stand up, and bless the Lord. *J. Montgomery*
Stand up, my soul! shake off thy.....*I. Watts*
Stand up, stand up for Jesus.....*G. Duffield*
Stars of the morning, so.....Tr., *J. M. Neale*
Stay, Thou insulted Spirit! stay ....*C. Wesley*
Stealing from the world away .. ...*R. Palmer*
Stern winter throws his icy. *Miss A. Steele*
Still one in life, and one in death....*H. Bonar*
Still, still with Thee, my God!....*J. D. Burns*
Stoop down, my thoughts! that used..*I. Watts*
Strait is the way, the door is strait....*I. Watts*
Stretched on the cross, the. ...*Miss A. Steele*
Strangers and pilgrims here below. *J. M. Neale*
Strangers, pilgrims, here below.....*J. Hoskins*
Stricken, smitten, and afflicted .....*T. Kelly*
Suffering Son of man! be near me...*C. Wesley*
Summer suns are glowing.....*W. W. How*
Sun of my soul, Thou Saviour dear!..*J. Keble*
Sure, the blessed Comforter is ..*Miss A. Steele*
Sure, there's a righteous God.... *I. Watts*
Surely, Christ thy griefs hath...*A. M. Toplady*
Sweet and holy is the place.....*T. Hastings*
Sweet as the Shepherd's tuneful...*W. Shirley*
Sweet feast of love divine. .....*E. Denny*
Sweet is the light of Sabbath eve..*J. Edmeston*
Sweet is the memory of Thy grace... *I. Watts*
Sweet is the scene when. *Mrs. A. L. Barbauld*
Sweet is the solemn voice that calls.*H. F. Lyte*
Sweet is the work, my God, my King..*I. Watts*
Sweet is Thy mercy, Lord....*J. S. B. Monsell*
Sweet peace of conscience! ..*O. Heginbothom*
Sweet Saviour, bless us ere we go.*F. W. Faber*
Sweet the moments, rich in blessing..*J. Allen*
Sweet the time, exceeding sweet....*G. Burder*
Sweet was the time, when first I felt. *J. Newton*
Sweeter sounds than music knows...*J. Newton*
Swell the anthem, raise the song... *N. Strong*
Swift to its close ebbs out life's.....*H. F. Lyte*
Take me, O my Father! take me...*R. Palmer*
Take my poor heart, closed let..Tr., *J. Wesley*
Take, my soul! thy full salvation...*H. F. Lyte*
Talk with me, Lord, Thyself reveal..*C. Wesley*
Tarry with me, O my Saviour! *Mrs. C. S. Smith*
Teach me the measure of my days....*I. Watts*
Teach me to do the thing ..*J. S. B. Monsell*
Ten thousand talents once I owed..*J. Newton*
Tender Shepherd.. .Tr.. *Miss C. Winkworth*
Thank and praise Jehovah's ..*J. Montgomery*
That awful day will surely come.....*I. Watts*
That day of wrath, that dreadful day
Thomas of Celano, Tr., *W. Scott*
That doleful night before His death...*J. Hart*
That Easter-tide with joy was bright
Ambrose, Tr., *J. M. Neale*
That fearful day, that day of..Tr., *J. M. Neale*
That holy rite, that solemn vow.....*E. Osler*
That we might walk with God.....*B. Beddome*
The advent of our God
C. Coffin, Tr., *J. Chandler*
The angel comes; he comes to reap..*R. Heber*
The Apostles' hearts were full of pain
Ambrose, Tr., *J. M. Neale*
The atoning work is done .. ..*T. Kelly*
The billows swell, the winds are. .*W. Cowper*
The bird let loose in Eastern skies...*T. Moore*
The blessed Spirit, like the wind *B. Beddome*
The chariot, the chariot, its....*H. H. Milman*
The church has waited long . ... .*H. Bonar*
The counsels of redeeming grace...*S. Stennett*
The dawn was purpling o'er..Tr., *E. Caswall*
The day is gently sinking.....*C. Wordsworth*
The day is past and gone.....*J. Leland* (?)
The day is past and over
St. Anatolius, Tr., *J. M. Neale*

The day, O Lord! is spent.....*J. M. Neale*
The day of rest once more comes.....*T. Kelly*
The day of resurrection
John Damascene, Tr., *J. M. Neale*
The day of wrath, that dreadful day..*W. Scott*
The earth, O Lord, is one wide...*J. M. Neale*
The eternal gates lift.*Mrs. C. F. Alexander* (a)
The eternal gifts of Christ the King
Ambrose, Tr., *J. M. Neale*
The eternal Spirit's gifts..... .....*Ambrose*
The festal morn, my God! is come.*J. Merrick*
The fish in wave, and bird on wing...*C. Coffin*
The foe behind, the deep before. *J. M. Neale*
The gathering clouds, with aspect..*J. Newton*
The gentle Saviour calls....*H. U. Onderdonk*
The glories of my Maker God.... *I. Watts*
The glorious universe around..*J. Montgomery*
The God of Abraham praise.....*T. Olivers*
The God of glory walks His round...*R. Heber*
The God of harvest praise.....*J. Montgomery*
The God of life, whose constant.*P. Doddridge*
The God of love will sure.....*Miss A. Steele*
The God of peace, who, from the..*E. T. Fitch*
The God of truth His church has....*W. Hurn*
The God who reigns on high.....*T. Olivers*
The golden corn now waxes strong
P. Gerhard, Tr., *R. Massie*
The golden gates are...*Mrs. C. F. Alexander*
The goodly land I see .....*T. Olivers*
The great forerunner of the morn
Venerable Bede, Tr., *J. M. Neale*
The happy morn is come.....*J. Haweis*
The head, that once was crowned . *T. Kelly*
The heavenly child in...*Santolius Victorinus*
The heavens are telling high and.....*J. Keble*
The heavens declare His glory.....*J. Conder*
The heavens declare Thy glory, Lord!..*I. Watts*
The hour is come; the feast.*E. H. Bickersteth*
The hour of my departure's come. ..*M. Bruce*
The King of heaven His table...*P. Doddridge*
The King of love my Shepherd..*H. W. Baker*
The King of saints, how fair His face.*I. Watts*
The Lamb's high banquet.. Tr., *J. M. Neale*
The last loud trumpet's....*Thomas de Celano*
The law commands and makes us ...*I. Watts*
The leaves around me falling.... *H. F. Lyte*
The life which God's incarnate. Tr., *E. Caswall*
The livelong night we've toiled in....*J. Keble*
The long-expected morn... .....*T. Kelly*
The Lord descended from above. *T. Sternhold*
The Lord himself, the mighty. *Tate and Brady*
The Lord! how fearful is His name!..*I. Watts*
The Lord! how wondrous are His...*I. Watts*
The Lord is King! child of the dust!..*J. Conder*
The Lord is King, lift up thy voice..*J. Conder*
The Lord is my Shepherd, no..*J. Montgomery*
"The Lord is risen indeed!".... .. *T. Kelly*
The Lord Jehovah calls .....*P. Doddridge*
The Lord Jehovah lives.....*T. Hastings*
The Lord Jehovah reigns, And.....*I. Watts*
The Lord Jehovah reigns, His.....*I. Watts*
The Lord Jehovah reigns, Let.....*I. Watts*
The Lord my pasture shall prepare.*J. Addison*
The Lord my Shepherd is .....*I. Watts*
The Lord of glory is my light.....*I. Watts*
The Lord of might from Sinai's brow.*R. Heber*
The Lord of Sabbaths let us....*S. Wesley, Jr.*
The Lord on high ascends..... ...*Ambrose*
The Lord, our God, is clothed....*H. K. White*
The Lord our God is Lord of all..*H. K. White*
The Lord, the God of glory....*Miss A. Steele*
The Lord, the Judge, before His.....*I. Watts*
The Lord, the mighty God, is great...*E. Osler*
The Lord will come and not be slow.*J. Milton*
The Lord will come, the earth shall..*R. Heber*
The Lord will happiness divine....*W. Cowper*
The man is ever blessed .....*I. Watts*
The mercies of my God and King..*H. F. Lyte*
The mighty frame of glorious grace...*I. Watts*
The mighty gates of earth unbar...*G. Weissel*
The mind was formed to mount.*Miss A. Steele*
The morning dawns upon the..*J. Montgomery*
The morning flowers display....*S. Wesley, Jr.*
The morning light is breaking....*S. F. Smith*
The morning purples all the sky
Ambrose, Tr., *A. R. Thompson*
The night becomes as day ...Tr., *E. Caswall*
The pastor's voice we lov'd to hear..*E. Osler*
The peace which God alone reveals.*J. Newton*
The people of His choice.....*A. M. Toplady*
The people of the Lord..... ...*T. Kelly*
The people that in darkness sat..*J. Morrison*
The pity of the Lord.... .....*I. Watts*
The praying Spirit breathe .....*C. Wesley*
The precious seed of weeping..*C. J. P. Spitta*
The Prince of Salvation in triumph.*S. F. Smith*
The prodigal, with ....*Mrs. L. H. Sigourney*
The promise of my Father's love.....*I. Watts*
The promises I sing.... .. ...*P. Doddridge*
The race that long in darkness....*J. Morrison*
The rainbow shines; no fabling .*T. Campbell*
The roseate hues of....*Mrs. C. F. Alexander*
The royal banner is unfurled. Tr., *J. Chandler*
The royal banners forward go
Verientius Fortunatus, Tr., *J. M. Neale*
The Sabbath day has reached..*Miss C. Elliott*
The sacred season now...Tr., *J. Chandler* (a)
The saints should never be.....*W. Cowper*
The Saviour bids us watch and...*T. Hastings*
The Saviour calls, let every ear.*Miss A. Steele*
The Saviour comes, no outward.*W. Robertson*
The Saviour kindly calls....*H. U. Onderdonk*
The Saviour lives, no more to die...*S. Medley*
The Saviour, oh what endless...*Miss A. Steele*
The Saviour, when to heaven...*P. Doddridge*
The seeds which piety and love..*P. Doddridge*
The shadow of the Almighty's cloud.*J. Keble*
The silent joy that sinks so deep. . *J. Keble*
The solemn service now is done...*S. F. Smith*
The Son of God goes forth to war...*R. Heber*
The spacious firmament on high...*J. Addison*
The Spirit breathes upon the word. *W. Cowper*
The Spirit, in our hearts....*H. U. Onderdonk*
The Spirit, like a peaceful dove.....*I. Watts*
The Spirit on the waters.... *C. Wordsworth*
The Spirit to our hearts ...*H. U. Onderdonk*
The star of morn now wakes...Tr., *W. Mercer*
The starry firmament on high . . .*R. Grant*
The strain upraise of joy. .. Tr., *J. M. Neale*
The Sun is sinking fast.....Tr., *E. Caswall*
The Sun of righteousness.....*S. Wesley, Jr.*
The Sun of righteousness on me....*C. Wesley*
The Sunday morn again is here...*J. M. Neale*
The supper of the Lamb to....Tr., *W. Mercer*
The swift declining day.....*P. Doddridge*
The tempter to my soul hath..*J. Montgomery*
The time is short ere all that live..*J. Hoskins*
The triumphs of the martyred .Tr., *R. Mant*
The trumpet sounds, the day has. Tr., *H. Mills*
The voice of free grace cries.....*R. Burdsall*
The voice that breathed o'er Eden....*J. Keble*
The winds were howling o'er the deep.*R. Heber*
The wingèd herald of the day
Latin Hymn, Tr., *J. M. Neale*
The Word from His.....Tr., *J. M. Neale* (a)
The Word, with God the.....Tr., *J. Chandler*
The world can neither give...*J. Mason* (partly)
The world is very evil
Bernard De Morlaix, Tr., *J. M. Neale*
The year begins with Thee..... .. ..*J. Keble*
Thee, King of saints! we praise.....*C. Wesley*
Thee to laud in songs divine.....*C. Wesley*
Thee we adore, Almighty Lord.... .*E. Osler*
Thee we adore, eternal Lord.....*T. Cotterill*
Thee we adore, eternal Name! ..... *I. Watts*
Thee will I love, my Strength .Tr., *J. Wesley*
Their hearts shall not be....*Miss J. E. Leeson*
There is a blessed home.....*H. W. Baker*

There is a book, who runs may read..*J. Keble*
There is a calm for those who. *J. Montgomery*
There is a dear and hallowed..*Mrs A. Taylor*
There is a fountain filled with ....*W. Cowper*
There is a glorious world of light....*J. Taylor*
There is a God! all nature .....*Miss A. Steele*
There is a green hill far. *Mrs. C. F. Alexander*
There is a holy sacrifice.....*Miss C. Elliott*
There is a house not made with.....*I. Watts*
There is a land of pure delight .....*I. Watts*
There is a little lonely fold..*Mrs. M. G. Saffery*
There is a safe and secret place.....*H. F. Lyte*
There is a spot of consecrated..*Miss C. Elliott*
There is an hour of hallowed...*W. B. Tappan*
There is an hour of peaceful....*W. B. Tappan*
There is an hour when I must part....*A. Reed*
There on a high majestic throne .....*I. Watts*
There's a friend for little children..*A. Midlane*
There's a wideness in God's.....*F. W. Faber*
There's not a bird with lonely nest..*G. T. Noel*
These are the crowns that we shall..*H. Bonar*
These glorious minds, how bright....*I. Watts*
These mortal joys how soon....*P. Doddridge*
They come, God's messengers....*R. Campbell*
They whose course on earth is....*J. M. Neale*
Thine earthly Sabbaths, Lord!..*P. Doddridge*
Thine for ever, God of ....*Mrs. M. F. Maude*
Thine holy days returning ... ... *R. Palmer*
Thine, Lord, is wisdom, Thine..Tr., *J. Wesley*
Think, O ye, who fondly .....*W. B. Collyer*
Think well how Jesus trusts .. ..*F. W. Faber*
This day by Thy creating word .*W. W. How*
This day the Light of heavenly...*W. W. How*
This day the Lord hath called.*W. H. Bathurst*
This God is the God we adore.....*J. Hart*
This is not my place of resting. ....*H. Bonar*
This is the day of toil..... .....*H. Bonar*
This is the day the Lord hath made..*I. Watts*
This is the word of truth and love....*I. Watts*
This life's a dream, an empty show...*I. Watts*
This place is holy ground ... .*J. Montgomery*
This stone to Thee in faith we..*J. Montgomery*
This world is poor from shore to shore.*C. Giles*
This world would be a wilderness..*B. Beddome*
Those whom many a land divides .*J. M. Neale*
Thou art gone to the grave, but we...*R. Heber*
Thou art my hiding-place, O Lord ..*T. Raffles*
Thou art my Portion, O my God!... *I. Watts*
Thou art, O God, the life and light. .*T. Moore*
Thou art the Way, to Thee.. *G. W. Doane*
Thou boundless source of.....*O. Heginbothom*
Thou brightness of the .Tr., *J. Chandler*
Thou dear Redeemer, dying Lamb! *J. Cennick*
Thou framer of the light and dark... *J. Keble*
Thou friend of sinners, who hast.....*E. Osler*
Thou glorious sovereign of the...*P. Doddridge*
Thou God, all glory, honor, power....*N. Tate*
Thou God of truth, Thou Lord of....*Ambrose*
Thou gracious God, and kind .. ....*W. Goode*
Thou great Creator, art possest.....*C. Coffin*
Thou hidden love of God, whose might
G. Tersteegen, Tr., *J. Wesley*
Thou hidden Source of calm repose! *C. Wesley*
Thou Judge of quick and dead ..*C. Wesley*
Thou knowest, Lord, that they.....*J. Anstice*
Thou Lamb of God! that on the....*T. Haweis*
Thou Lord of all above .....*B. Beddome*
Thou lovely Source of true.....*Miss A. Steele*
Thou, O Christ, art all I want... ...*C. Wesley*
Thou, O Lord, in tender love..... .*C. Wesley*
Thou of old time hast loved us..*W. Cowper* (a)
Thou only source of true....*Miss A. Steele* (a)
Thou only Sovereign of my.....*Miss A. Steele*
Thou plenteous source of light..*J. H. Gurney*
Thou refuge of my weary soul..*Miss A. Steele*
Thou Saviour from Thy throne.....*R. Palmer*
Thou seest my feebleness..... *C. Wesley*
Thou Son of God, and Son of man..*J. Ryland*
Thou spak'st the word, and into one..*C. Coffin*
Thou very present Aid. .. ..*C. Wesley*
Thou, who art enthroned above!....*G. Sandys*
Thou who a tender parent art.....*R. Hill* (?)
Thou who camest from above.....*J. M. Neale*
Thou who didst leave Thy....Tr., *R. Caswall*
Thou, who didst on Calvary ....*J. D. Burns*
Thou, who roll'st the year around..*R. Palmer*
Thou, whom my soul admires above..*I. Watts*
Thou, whose almighty word.....*J. Marriott*
Thou whose never failing arm ....*H. F. Lyte*
Though all the world my choice..*G. Tersteegen*
Though I speak with.Tr., *Miss C. Winkworth*
Though in midst of life we be .. ..*M. Luther*
Though nature's strength decay....*T. Olivers*
Though now the nations sit beneath..*L. Bacon*
Though sorrows rise and dangers ...*R. Heber*
Though troubles assail and dangers. *J. Newton*
Thrice blessed are the pure in....*J. Keble* (a)
Thrice happy man, who fears the.....*I. Watts*
Thrice happy souls, who born...*P. Doddridge*
Thrice holy God, of wondrous....*J. Chandler*
Throned high is Jesus now..... *T. J. Judkin*
Through all the changing scenes of...*N. Tate*
Through all the dangers of the night.*T. Kelly*
Through endless years Thou. *Tate and Watts*
Through every age, eternal God!....*I. Watts*
Through good report and evil, Lord.*H. Bonar*
Through sorrow's night and ..*H. K. White*
Through the day Thy love has spared.*T. Kelly*
Through the love of God our.*Mrs. M. B. Peters*
Thus far my God hath led me on..*J. Fawcett*
Thus far the Lord has led me on.....*I. Watts*
Thus saith the mercy of the Lord .. *I. Watts*
Thus the eternal Father spake. . *I. Watts*
Thus we confess the Saviour's love...*E. Osler*
Thy bounties, gracious Lord!....*Miss E. Scott*
Thy Father's house!..... .....*R. Palmer*
Thy glory, Lord, the heavens. *J. Montgomery*
Thy goodness, Lord, our souls. *T. Gibbons*
Thy gracious presence, O my...*Miss A. Steele*
Thy holy day's returning.....*R. Palmer*
Thy home is with the humble....*F. W. Faber*
Thy life I read, my dearest Lord!..*S. Stennett*
Thy mercy heard my infant prayer .*R. Grant*
Thy mercy, my God! is the theme. *J. Stocker*
Thy name, almighty Lord! .....*I. Watts*
Thy presence, gracious God!... *J. Fawcett*
Thy sacred influence, Lord, impart...*E. Osler*
Thy way, not mine, O Lord!.....*H. Bonar*
Thy way, O God! is in the sea.....*J. Fawcett*
Thy will be done! in devious way.*J. Bowring*
Thy word, almighty Lord! ...*J. Montgomery*
Thy works, not mine, O Christ.....*H. Bonar*
Till He come, O let the ....*E. H. Bickersteth*
Till its holy hours are past.....*J. M. Neale*
Time by moments steals away.. *J. Newton*
Time hastens on, ye longing... *P. Doddridge*
Time is winging us away... .....*J. Burton*
Time, thou speedest. Tr., *Miss C. Winkworth*
Time's sun is fast setting .....*H. Bonar*
'T is a pleasant thing to see . ....*H. F. Lyte*
'T is a point I long to know.....*J. Newton*
'T is by the faith of joys to come.....*I. Watts*
'T is by Thy strength the mountains.*I. Watts*
'T is done:—that new and ..*H. W. Baker*
'T is done,—th' important act is...*S. F. Smith*
'T is faith supports my feeble soul.*B. Beddome*
"'T is finished," let the joyful ....*S. Stennett*
"'T is finished!" so the Saviour...*S. Stennett*
'T is for conquering kings to.Tr., *J. Chandler*
'T is God, the Spirit, leads *J. Montgomery*
'T is heaven begun below ..... *J. Swain*
'T is midnight, and, on Olive's.*W. B. Tappan*
'T is my happiness below..... .. *W. Cowper*
'T is not a cause of small import.*P. Doddridge*
'T is not that I did choose Thee....*J. Conder*
'T is pure delight without alloy.....*I. Watts*
'T is sweet to rest in lively.....*A. M. Toplady*
'T is the great Father we..*Mrs. M. G. Saffery*

To bless Thy chosen race..... *N. Tate*
To Calvary, Lord, in spirit now..... *E. Denny*
To Christ, the Lord, let every .... *S. Stennett*
To Christ, the Prince of peace. Tr., *E. Caswall*
To-day, O Lord, a holier work ..... *C. Coffin*
To-day, the Saviour calls..... *S. F. Smith*
To-day, the Saviour rose ..... *J. Hoskins*
To-day, Thy mercy calls me..... *O. Allen*
To God be glory, peace..Tr., *Tate and Brady*
To God I cried when troubles rose.... *I. Watts*
To God most awful and most.. *J. Montgomery*
To God the Father, God the Son. .. *I. Watts*
To God the Father, God the Son. . .*E. Osler*
To God, the great, the ever-blessed.. *I. Watts*
To God, the only Wise, our..... ...*I. Watts*
To God, the only Wise, who..... .. *I. Watts*
To hail Thine advent, Lord...Tr., *W. Mercer*
To hail Thy rising, Sun of life.... *J. Morrison*
To heaven I lift mine eyes..... .. *I. Watts*
To heaven I lift my waiting eyes.. .. *I. Watts*
To Him that chose us first..... .. *I. Watts*
To Him who loved the souls of men .*I. Watts*
To Jesus, our exalted Lord .. .*Miss A. Steele*
To Jesus, the Crown of my hope.. *W. Cowper*
To Thee, my God and Saviour.... *T. Haweis*
To-morrow, Lord! is Thine.... *P. Doddridge*
To our almighty Maker, God..... .. *I. Watts*
To our Redeemer's glorious *Miss A. Steele*
To praise our Shepherd's.....*W. H. Havergal*
To praise the ever-bounteous.... *J. Needham*
To spend one sacred day..... *I. Watts*
To the name of God on high.... .. *H. Bonar*
To the name that brings salvation. *J. M. Neale*
To Thee be glory, honor, praise ... *Theodulph*
To Thee, my God and Saviour!....*T. Haweis*
To Thee, my God, whose presence.. *J. Mason*
To Thee, my Shepherd and... *O. Heginbothom*
To Thee, O dear, dear..... *J. S. B. Monsell*
To Thee, O Lord, with dawning .*R. Heber*
To Thy pastures fair and large.... *J. Merrick*
To Thy temple I repair..... *J. Montgomery*
To us a Child of hope is born ..... .*M. Bruce*
To your Creator, God..... ...*Miss A. Steele*
Together with those symbols..... *J. Cennick*
Too long, alas, I vainly sought
J. Burridge, from *J. Cennick*
Too soon we rose, the symbols .....*H. Bonar*
Tossed upon life's raging .....*G. W. Bethune*
Trembling before Thine awful.*A. L. Hillhouse*
Trinity, Unity, Deity ....*J. M. Neale*
Triumphant Lord, Thy goodness. *P. Doddridge*
Triumphant Zion! lift thy head..*P. Doddridge*
True bread of life in pitying mercy...*H. Bonar*
Truths which prophets sought in vain. *E. Osler*
'T was by an order from the Lord....*I. Watts*
'T was on that dark, that doleful ....*I. Watts*
'T was the commission of our Lord.. *I. Watts*
Unite, my roving thoughts.....*P. Doddridge*
United prayers ascend to Thee.. *W. B. Collyer*
Unshaken as the sacred hill ... .*I. Watts*
Unveil, O Lord, and on us shine. *J. H. Newman*
Unveil thy bosom, faithful tomb!.....*I. Watts*
Up to the hills I lift mine eyes..... ...*I. Watts*
Up to the Lord, who reigns on high. *I. Watts*
Uphold me, Lord, too prone to.....*H. F. Lyte*
Uplift the blood-red banner.... ....*B. Gough*
Upon the Gospel's sacred page.... *J. Bowring*
Upward I lift mine eyes .....*I. Watts*
Upward, O Lord! to Thee.....*H. Bateman*
Upward where the stars are burning. *H. Bonar*
Vain are all terrestrial pleasures....*D. E. Ford*
Vain are the hopes the sons of men...*I. Watts*
Vain, delusive world! adieu!..... *C. Wesley*
Vain man, thy fond pursuits forbear... *J. Hart*
Vain were all our toil and labor. ...*H. F. Lyte*
Victorious from the dreadful fight.....*E. Osler*
Virgin-born, we bow before Thee.....*R. Heber*
Wait, my soul! upon the Lord....*W. F. Lloyd*
Wait, O my soul! thy Maker's....*B. Beddome*
Wake and lift up thyself, my heart..... *T. Ken*
Wake! awake for.... Tr., *Miss C. Winkworth*
Wake from the dead, new life begin...*E. Osler*
Wake the song of jubilee.... . .. *L. Bacon*
Wake thee, O Zion! thy mourning. *R. Palmer*
Waked by the trumpet's sound ..*C. Wesley*
Warrior kings, fresh glory. Tr, *J. Chandler* (a)
Was it for me, dear Lord, for me...*H. Bateman*
Watchman, tell us of the night!...*J. Bowring*
Wayfarers in the wilderness..*A. R. Thompson*
We are but strangers..... *T. R. Taylor*
We are little Christian .*Mrs. C. F. Alexander*
We are living, we are dwelling ....*A. C. Coxe*
We bid Thee welcome in the...*J. Montgomery*
We bless the Prophet of the Lord....*I. Watts*
We cannot always trace the way...*J. Bowring*
We come, O Lord! before Thy.....*L. Bacon*
We did not see Thee lifted high..*J. H. Gurney*
We give immortal praise.....*I. Watts*
We give Thee but Thine own *W. W. How*
We hail Thee, Lord, thy church's rock
N. L. Zinzendorf, from *Jacobi*
We have a house above .....*C. Wesley*
We lift our hearts to Thee .....*J. Wesley*
We love Thee, Lord, yet not. *Mrs. J. A. Elliott*
We mourn for those who. *Mrs. L. H. Sigourney*
We saw Thee not when Thou...*J. H. Gurney*
We sing His love who once was slain..*R. Hill*
We sing the deep mysterious....*P. Doddridge*
We sing the praise of Him who died.. *T. Kelly*
We sing to Thee, Thou Son. Tr., *J. Cennick* (a)
We sinners, Lord, with. *Bernard de Clairvaux*
We stand in deep repentance.....*R. Palmer*
We stand on hallowed ground .....*E. Osler*
We thank Thee, Father!. *Mrs. L. H. Sigourney*
We thank Thee, Lord, for this our. *J. Cennick*
We tread the path our..*Mrs. A. L. Barbauld*
We wake! we wake! ye heavenly.. *T. Ken* (a)
Weary of wandering from my God...*C. Wesley*
Weary sinner, keep thine eyes. *A. M. Toplady*
Weep not for a brother deceased ...*C. Wesley*
Welcome, brethren! enter in. ...*J. Edmeston*
Welcome, days of solemn meeting. *S. F. Smith*
Welcome, O Saviour! to my heart..*H. Bourne*
Welcome, sweet day, of days the best. *S. Browne*
Welcome, sweet day of rest!.....*I. Watts*
Welcome, Thou victor in the strife
B. Schmolke, Tr., *Miss C. Winkworth*
Welcome, welcome, dear Redeem'r!. *W. Mason*
Welcome, welcome, sinner, here ...*J. Conder*
We're bound for yonder land..... *T. Kelly*
We've no abiding city here..... *T. Kelly*
What a friend we have in Jesus ....*H. Bonar*
What a strange and.....*Miss D. A. Thrupp*
What are these arrayed in white. *C. Wesley*
What are these in bright array *J. Montgomery*
What are those soul-reviving..*J. Montgomery*
What can relieve the troubled *W. H. Bathurst*
What equal honors shall we bring . *I. Watts*
What finite power with ceaseless. *Miss E. Scott*
What glory gilds the sacred page..*W. Cowper*
What grace, O Lord, and beauty....*E. Denny*
What hath God wrought! might... *T. Gibbons*
What is life? 't is but a vapor... ... *T. Kelly*
What majesty and grace .....*S. Stennett*
What our Father does is well
B. Schmolke, Tr., *H. W. Baker*
What scenes of horror and of dread. *J. Fawcett*
What secret place, what distant star. *T. H. Gill*
What shall I render to my God.....*I. Watts*
What shall the dying sinner do.....*I. Watts*
What shall we ask of God in.. *J. Montgomery*
What sinners value I resign .....*I. Watts*
What star is this, with beams so bright
C. Coffin, Tr., *J. Chandler*
What strange perplexities arise.....*S. Davies*
What though downy slumbers...*P. Doddridge*
What though my frail eyelids...*A. M. Toplady*
What though the arm of.....*P. Doddridge*

What various hindrances we meet. *W. Cowper*
Whate'er my God...Tr., *Miss C. Winkworth*
When adverse winds...*Mrs. L. H. Sigourney*
When all Thy mercies, O my God!. *J. Addison*
When along life's thorny road. ... *J. G. Deck*
When as returns this....*Mrs. A. L. Barbauld*
When at this distance, Lord!....*P. Doddridge*
When at Thy footstool, Lord! I bend. *H. F. Lyte*
When, bending o'er the brink of. *W. B. Collyer*
When blooming youth is.....*Miss A. Steele*
When came in flesh the incarnate. *J. Anstice*
When Christ came down. *Mrs. C. F. Alexander*
When darkness long has veiled my. *W. Cowper*
When doomed to death the ..*W. C. Bryant*
When downward to the darksome ..*R. Palmer*
When first before His mercy-seat...*J. Newton*
When first o'erwhelmed with sin and. *J. G. Deck*
When gathering clouds around I view. *R. Grant*
When God of old came down from.... *J. Keble*
When God restored our captive state. *I. Watts*
When God revealed His gracious. ...*I. Watts*
When, gracious Lord! when shall it. *C. Wesley*
When human hopes all wither. *Miss C. Elliott*
When I can read my title clear ...*I. Watts*
When I can trust my all with God. *J. Conder*
When I survey the wondrous cross...*I. Watts*
When I view my Saviour bleeding.....*R. Lee*
When in our hour of, Tr., *Miss C. Winkworth*
When in the hour of lonely woe....*J. Conder*
When Israel forth from Egypt went... *E. Osler*
When Israel of the Lord beloved.... *W. Scott*
When Jesus dwelt in mortal clay... *T. Gibbons*
When Jesus left His Father's. *J. Montgomery*
When Jordan hushed his waters..*T. Campbell*
When languor and disease ....*A. M. Toplady*
When, like a stranger on our. *J. Montgomery*
When, Lord! to this our ..*H. U. Onderdonk*
When, marshaled on the nightly. *H. K. White*
When morning gilds the skies.....*E. Caswall*
When musing sorrow weeps the....*G. T. Noel*
When, my Saviour! shall I be ...*C. Wesley*
When, O dear Jesus! when shall I. *J. Cennick*
When on Sinai's top I see..... *J. Montgomery*
When on the brink of death....*W. B. Collyer*
When our heads are bowed ...*H. H. Milman*
When, overwhelmed with grief ....*I. Watts*
When, rising from the bed of death. *J. Addison*
When shades of night around us close..*C. Coffin*
When shall I hear the inward voice..*C. Wesley*
When shall I, Lord, a journey take..*T. H. Gill*
When shall the voice of singing..*J. Edmeston*
When shall Thy love constrain....*C. Wesley*
When sins and fears prevailing..*Miss A. Steele*
When streaming from the....*W. Shrubsole, Jr.*
When the weary seeking rest.....*H. Bonar*
When the worn spirit wants .....*J. Edmeston*
When the blind suppliant in the..*W. C. Bryant*
When the patriarch was.....Tr., *E. Caswall*
When the soft dews of kindly sleep...*J. Keble*
When this passing world is..*R. M. McCheyne*
When Thou, my righteous ...*Mrs. S. Shirley*
When through the torn sail the wild..*R. Heber*
When thy mortal life is fled.....*S. F. Smith*
When time seems short, and....*G. W. Bethune*
When waves of trouble round...*Miss C. Elliott*
When we, our wearied limbs to rest....*N. Tate*
When, wounded sore....*Mrs. C. F. Alexander*
Whence do our mournful thoughts....*I. Watts*
Whene'er the angry passions....*Miss A. Steele*
Where high the heavenly temple.... *M. Bruce*
Where is my God? does He.. *Miss A. Steele*
Where, O my soul, oh where.....*T. Scott*
Where two or three, with sweet.....*S. Stennett*
Where wilt Thou put....*Mrs. L. H. Sigourney*
Wherever two or three may meet..*T. Hastings*
Wherefore so heavy, O my soul *E. Caswall*
Wherewith, O God, shall I draw.....*C. Wesley*
While beauty clothes the fertile..*Miss A. Steele*
While carnal men, with all their...*B. Beddome*
While I to grief my soul gave way...*J. Newton*
While in sweet communion feeding...*E. Denny*
While in this sacred rite of Thine..*S. F. Smith*
While life prolongs its precious .....*T. Dwight*
While mercy invites you .....*T. Hastings*
While my Redeemer's near ...*Miss A. Steele*
While o'er our guilty land, O Lord...*S. Davies*
While on the verge of life I stand. *P. Doddridge*
While others strive and hope....*Miss A. Steele*
While shepherds watch their flocks....*N. Tate*
While through this changing..*J. Montgomery*
While verdant hill and blooming. *Miss A. Steele*
While, with ceaseless course, the...*J. Newton*
Whilst Thee I seek .....*Miss H. M. Williams*
Who are these arrayed in white..*C. Wesley* (a)
Who are these in bright array..*J. Montgomery*
Who are these like stars appearing
H. T. Schenk, Tr., *Miss F. E. Cox*
Who are these that come from far? *T. Kelly* (?)
Who are they whose little feet.....*J. Edmeston*
Who can describe the joys that rise ..*I. Watts*
Who can forbear to sing .....*J. Swain*
Who is this that comes from Edom...*T. Kelly*
Who is thy neighbor? He .*W. B. O. Peabody*
Who of men hath skill to..Tr., *J. M. Neale* (a)
Who shall ascend Thy heavenly.....*I. Watts*
Who shall the Lord's elect condemn? *I. Watts*
Whom should we love like Thee....*H. F. Lyte*
Why do we mourn departing friends..*I. Watts*
Why does your face, ye humble souls! *I. Watts*
Why doth my Saviour weep .....*J. Keble*
Why doth that impious Herod fear
Coelius Sedulius, Tr., *J. M. Neale*
Why is my heart so far from Thee....*I. Watts*
Why, Saviour, dost Thou come...*R. Campbell*
Why search ye in the narrow..*W. H. Bathurst*
Why should I fear the darkest hour. *J. Newton*
Why should the children of a King...*I. Watts*
Why should we dread our mortal..*E. Osler* (a)
Why should we start and fear to die..*I. Watts*
Why sleep we, my brethren?..... *J. Hopkins*
Why that soul's commotion.....*T. Hastings*
Why will ye waste on trifling.. .*P. Doddridge*
Wilt Thou not, my Shepherd .....*J. Scheffler*
With all my powers of heart and.....*I. Watts*
With anxious eyes I look.....*Miss C. Elliott*
With broken heart and contrite sigh...*C. Elvin*
With Christ we share a mystic.. *J. M. Neale*
With earnest longings of the mind ...*I. Watts*
With ecstasy of joy .. ...*P. Doddridge*
With gentle voice the angel gave. *J. M. Neale*
With glory clad, with strength. *Tate and Brady*
With grateful hearts, with joyful .. *A. Kippis*
With heavenly power, O Lord, defend..*R. Hill*
With humble heart and tongue.....*J. Fawcett*
With joy I see a thousand ...*P. Doddridge*
With joy may I behold the day....*J. Merrick*
With joy we hail the sacred ...*Miss H. Auber*
With joy we lift our eyes .....*T. Jervis*
With joy we meditate the grace .....*I. Watts*
With my substance I will honor.....*B. Francis*
With my whole heart I've sought Thy. *I. Watts*
With one consent let all the earth ....*N. Tate*
With reverence let the saints appear ..*I. Watts*
With sacred joy we lift our eyes ....*T. Jervis*
With songs and honors sounding ....*I. Watts*
With songs of sacred joy ...*P. Doddridge*
With tearful eyes I look around..*Miss C. Elliott*
With tears of anguish I lament.....*S. Stennett*
With thankful hearts our songs. *E. Bickersteth*
With transport, Lord! our souls..*P. Doddridge*
With willing hearts we tread.....*S. F Smith*
Witness, ye men and angels! now..*B. Beddome*
Within Thy temple's hallowed bound. *E. Osler*
Word Supreme before creation ...*J. Keble*
Work while it is to-day .... .*J. Montgomery*
Workman of God, O lose not.....*F. W. Faber*
Worship, honor, glory, blessing .. ..*E. Osler*
Worship the Lord in the..... *J. S. B. Monsell*

Worthy the Lamb of boundless ....*W. Shirley*
Would you win a soul to God..*W. Hammond*
Wouldst thou eternal life obtain ..*R. Palmer*
Wretched, helpless, and distrest ....*C. Wesley*
Ye angels, who stand round.*Miss M. DeFleury*
Ye boundless realms of joy! ..... *N. Tate*
Ye choirs of New Jerusalem!
Fulbert, Tr., *R. Campbell*
Ye daughters of Zion! declare, have.*J. Swain*
Ye dying sons of men!.... . .....*J. Boden*
Ye glittering toys of earth!.....*Miss A. Steele*
Ye golden lamps of heaven.....*P. Doddridge*
Ye hearts, with youthful vigor...*P. Doddridge*
Ye holy angels, bright..... ...*R. Baxter* (a)
Ye holy souls! in God rejoice.....*I. Watts*
Ye humble souls! approach.....*Miss A. Steele*
Ye men and angels, witness now..*B. Beddome*
Ye mourning saints, whose... ..*P. Doddridge*
Ye nations round the earth! rejoice ..*I. Watts*
Ye saints and servants of the..*Tate and Brady*
Ye saints! your music bring.....*A. Reed*
Ye servants of a martyred....Tr., *R. Campbell*
Ye servants of God! your Master....*C. Wesley*
Ye servants of our glorious.. Tr., *R. Campbell*
Ye servants of th' almighty King!....*I. Watts*
Ye servants of the living God! *W. H. Bathurst*
Ye servants of the Lord!.....*P. Doddridge*
Ye simple souls that stray..... *J. Wesley*
Ye sinners! fear the Lord ..... *T. Dwight*
Ye sons and daughters of the..Tr., *J. M. Neale*
Ye sons of men! with joy... ...*P. Doddridge*
Ye that delight to serve the Lord.....*I. Watts*
Ye that in His courts are found!.....*R. Hill*
Ye that pass by, behold the Man .. .*C. Wesley*
Ye trembling souls! dismiss your..*B. Beddome*
Ye tribes of Adam! join... .....*I. Watts*
Ye wretched, hungry, starving..*Miss A. Steele*
Yes, for me, for me He careth.... ...*H. Bonar*
Yes, He is mine! and naught of .. *H. F. Lyte*
Yes, I do feel, my God, that I. *J. S. B. Monsell*
Yes, I will bless Thee, O my..*O. Heginbothom*
Yes, my native land, I love thee .*S. F. Smith*
Yes, the Redeemer rose..... ..*P. Doddridge*
Yes, we trust the day is breaking. ....*T. Kelly*
Yield to me now, for I am weak... ..*C. Wesley*
Your harps, ye trembling .....*A. M. Toplady*
Your hearts and tongues, ye saints . *E. Osler*
Zion, a mourner long ... .*B. Beddome*
Zion! awake, thy strength renew.*W. Shrubsole*
Zion, dreary and in anguish.... ..*T. Hastings*
Zion is Jehovah's dwelling.....*T. Kelly*
Zion stands with hills surrounded .*T. Kelly*
Zion! the marvelous story..*W. A. Muhlenberg*
Zion! to thy Saviour.....Tr., *A. R. Thompson*
Zion's daughter, weep no....Tr., *H. W. Baker*

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